

*Innovations Through Anthropology:  
Connecting with Communities,  
Partners, Places, & Issues*

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Connecting with Communities,  
Partners, Places, & Issues*

Southern Anthropological Society  
53<sup>rd</sup> Annual Meeting



April 19 – 21, 2018

Chattanooga Marriott Downtown  
2 Carter Plaza, Chattanooga, Tennessee 37402

Sponsored by the Southern Anthropological Society &  
Department of Social, Cultural & Justice Studies  
University of Tennessee at Chattanooga

# Southern Anthropological Society

## 53<sup>rd</sup> Annual Meeting



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*The Annual Meeting of the Southern Anthropological Society provides a platform for sharing knowledge and exchanging ideas about the broad areas of anthropological investigation: evolution, adaptation, culture, communication, symbols, material past, and human biology. In addition, SAS historically is the primary professional anthropological organization that serves scholars and practitioners who study the American South and its peoples, past and present, in cultural contexts. The views expressed at the sessions are solely those of the presenters and are not endorsed, approved, or censored by the Society. Description of activities and events and titles and locations are those of the participants, and not the Society.*



## *Southern Anthropological Society*

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Department of Geography & Anthropology  
MD #1602  
Kennesaw State University  
365 Cobb Avenue NW  
Kennesaw, GA 30144-5591  
470-578-2893  
678-314-3069 (Cell)  
[blundy@kennesaw.edu](mailto:blundy@kennesaw.edu)

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## SAS OFFICERS & COMMITTEES

### ORGANIZATION

President (2016-2018). Betty J. Duggan, New York State Museum (retired), Museum of International Folk Art (Santa Fe, retired), & UTC (current)

Past-President (2014-2018). Robbie Ethridge, University of Mississippi

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Councillor (2014-2017). Abby Wightman, Mary Baldwin University

Councillor (2011-2017). Vincent Melomo, William Peace University

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Editorial Board. Carrie B. Douglas, University of Virginia

Editorial Board. Hector Qirko, College of Charleston

### SAS NEWSLETTER

Editor & Social Media Manager (2017 – present). Matthew Richard, Valdosta State University

### ARCHIVIST

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Carrie B. Douglas, University of Virginia

### ENDOWMENT FUND

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Member (2014-2019). Kindsey King, East Tennessee State University

Member (2016-2020). Antoinette Jackson, University of South Florida

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Daryl White, Spelman College, *Emeritus*

David Johnson, North Carolina A&T State University

### 2018 STUDENT PAPER COMPETITION COMMITTEE

Chair. Vincent Melamo, William Peace University

Matthew Richard, Valdosta State University

Majorie Snipes, University of West Georgia

### 2018 CHATTANOOGA ANNUAL MEETING

Meeting Co-Chair & Proceeding Co-Editor. Betty J. Duggan

Meeting Co-Chair & Proceeding Co-Editor. H. Lyn White Miles

## PRESIDENT & PROGRAM CO-CHAIR WELCOME



*Southern Anthropological Society*



Dear SAS Members and 2018 Annual Meeting Participants,

I welcome you today in three capacities, as a native of Chattanooga and Hamilton County, who has returned home, after following an evolving career path, as your SAS President (2016-2018), and on behalf of the SAS Board. SAS offers many opportunities for professional development and service for faculty, graduate students, and undergraduate students. Over its 53 years, its reputation has been as a welcoming organization for people at every career point (more below about SAS opportunities). This year's theme, Innovations

Through Anthropology: Connecting with Communities, Partners, Places, & Issues, is richly developed by our Key and Spotlight Speakers and the papers you all have contributed to our Program.

We welcome all attending this annual meeting, and invite you back next year, and, especially invite you to consider taking on service work for SAS in the future. For a moment now, I will segue into a few examples from my own life's intersections with SAS to demonstrate how participating and working with SAS can enrich your career and those of your (future) students. There are many unique SAS personal stories to be discovered, or made, including yours'.

The Southern Anthropological Society (SAS) has been many things to me over a career as a cultural and applied anthropologist and museum curator, and I to this organization. In 2018, I reflect back and forth and between, from the perspective of current SAS President to 1988, when as a new PhD student, I gave my first doctoral-level paper in that year's annual meeting Keynote Symposia--*Cultural Heritage Conservation in the American South* (SAS Proceedings # 23)--organized by my doctoral chair, Benita J. Howell (UTK). I continued to present papers and organize sessions at SAS throughout my doctoral program.

In 2005, while teaching for the University of Mississippi and conducting research for the National Park Service nearby, I served as Program and Key Symposia Co-Chair, with institutional support from Wake Forest University and the University of Tennessee at Chattanooga, for that year's annual meeting, held here in Chattanooga. We developed a session focused on social impacts of globalization on local and traditional communities, with a wonderful group of ethnographic scholars, most, though not all, living in the South, with field sites in many locations.

From 2007-2015, I lived and worked in the Northeast and Southwest, conducting ethnographic and archival research, writing, and curating exhibitions. During those years, I participated in fewer SAS annual meetings, but served as a committee member, and, finally, as Chair of the James Mooney Award. (That wonderful reading and SAS service work was pure joy; doubly so, since for decades Mooney (1861-1921) has been at the top of my anthropological heroes' list, for his still-foundational ethnological studies and staunch advocacy for American Indians.) Continued and episodic participation in SAS (and with SAS colleagues and friends) in those away-years served as a touchstone for me professionally, and personally, helping to remind me of, and bind me to, my homeland, kin, and the initial peoples with whom I conducted ethnographic and applied work.

Your personal store of SAS experiences and professional growth may be just beginning, mid-way, or at career's end (or new beginning). Whatever stage you are in, please do a close read of this year's Program bulletin, especially take a deep dip into the SAS Opportunities section, the rich variety of papers in the Schedule and Abstracts, and the brief historical essay, which begins to tell stories, reasons, and legacies of people who founded and shaped SAS for its first half a century. Today, SAS extends a hand, welcoming you to dive into the 2018 annual meeting, experience the shared knowledge, make new professional connections and friends, and have plenty of fun, too.

Finally, we recognize these people for assistance in helping to shape the 2018 SAS Annual Meeting in the following ways. Thanks first to Dr. Lyn Miles for accepting my invitation to be Program Co-Chair with me for the 2018 Annual Meeting, and especially for the beautiful design and layout of this Program booklet, connection with UTC people, and joining several SAS regulars and me with coordination on the ground at this meeting. By readily and enthusiastically accepting the invitation extended, Drs. Ann Kingsolver and Tricia Redeker Hepner gave life to this year's theme. Both also brought a following of participants into our program from their institutions (current and past). Krista Billingsley coordinated between Dr. Kempner and me on details for the Spotlight panel. Amanda Reinke has been a marvel from the moment she first proposed linking up our SAS meeting with the Society for Cultural Anthropology and its partners for its first digital Displacements Conference to developing the agenda of linked events happening in our Media Room. I'm grateful to SAS Board and Society members who graciously agreed to chair Volunteered Papers Sessions. The Society (and, I'm sure all the participants at this meeting) are thankful to Dr. Pam Ashmore, her university, and department for assisting SAS with our receptions and Program printing.

Best regards,  
Betty J. Duggan, PhD  
SAS President (2016-2018) and 2018 Co-Chair

## PROGRAM CO-CHAIR WELCOME

Department of Social, Cultural, & Justice Studies  
University of Tennessee at Chattanooga  
615 McCallie Ave, Chattanooga, TN 37403

SAS Participants,

It is my honor to be your program co-chair for this annual meeting of the Southern Anthropological Society in Chattanooga. I especially value our student research presentations, because my first paper as a graduate student was also at a regional meeting. This led to field research in Borneo, teaching sign language to the orangutan Chantek, PBS documentaries and a TED Talk, and, in turn, fostering the papers of *my* students. It all started at a regional meeting!



Our anthropology program is small here, but energetic. Our faculty members include archaeologists of Mexico and the historic Southeast U.S., a forensic biological anthropology expert, a primatologist with film documentaries on PBS and the Discovery Channel, and a medical anthropologist from China who teaches “sitting Tai Chi” at Veterans hospitals throughout the U.S.

I am excited about this year’s SAS theme because we all seek to connect ourselves and our students with the human community, through research, internships, service learning, and active and experiential courses with hands-on adventures. Applied anthropology continues to be the fastest growing area of our field. Yet, we need to do much more in making the general public aware of the value and contributions of anthropology, especially in the current political climate.

Finally, let me welcome you to our beautiful “Gig City” on the Tennessee River with the fastest internet service in the Western hemisphere. If I can be of any help to you during our meeting, please let me know. I wish you success in your presentations and thank you for showing how anthropology connects us with the globe and each other!

Sincerely,  
H. Lyn White Miles, PhD  
SAS Program Co-Chair

## INSTITUTIONAL SPONSOR WELCOME

Department of Social, Cultural & Justice Studies  
University of Tennessee at Chattanooga  
615 McCallie Ave, Chattanooga, TN 37403

Dear Colleagues:

It is an honor and pleasure to officially welcome you to the 53<sup>rd</sup> Annual Meeting of the Southern Anthropological Society. The Department of Social, Cultural, and Justice Studies is proud to co-host this event.

I am especially pleased that *Innovations Through Anthropology: Connecting with Communities, Partners, Places, and Issues* is the focus of this year's meeting. The University of Tennessee at Chattanooga is a designated Carnegie community-engaged university and is committed to preparing students to meet the global challenges with which they will live and work. The department plays a major role in meeting this mission and many Sociology, Anthropology, and Criminal Justice majors do internships with a large number of community agencies and partners, including the Bessie Smith Cultural Center, Friends of the Moccasin Bend Archaeological District, Chickamauga and Chattanooga National Military Park, the Chattanooga Zoo, and the Hunter Museum of American Art.



At this time, it is especially important that we collectively strive to inform people about the important role that anthropologists may play in addressing complex social issues and to better the communities in which we work and live. As a field of study, Anthropology has been identified by many members of our local, state, and national governments as a frivolous and insignificant field of study. I suspect that during the course of these meetings we will reaffirm what the SAS membership already knows – that anthropology is a vital, essential, and significant field. However, we all must actively promote and inform the public at large about the value of the work that we do and the insight that anthropologists may contribute to constructively addressing complex socio-cultural issues and problems.

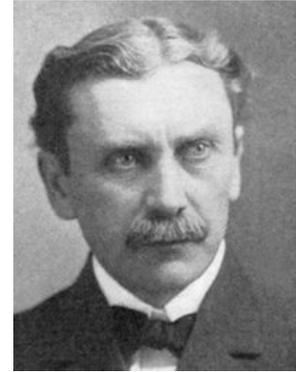
I hope you enjoy the meetings and have an opportunity to take a stroll down to our beautiful Chattanooga riverfront.

Sincerely,  
Pamela Ashmore, PhD  
Department Head

## SAS OPPORTUNITIES

### JAMES MOONEY AWARD

The purpose of the James Mooney Award is to recognize and thereby encourage distinguished anthropological scholarship on the South and Southerners. Presented annually, the award includes a \$500 cash prize and certificate of recognition to be presented to the winning author at an awards ceremony. In addition, an Honorable Mention Award includes a certificate of recognition. The winning presses will also receive certificates of recognition and will be granted free exhibit space at the Society's annual meeting and, for one year, free advertising space for the winning books in the *Southern Anthropologist*. To be considered for the 2018 James Mooney Award presented in 2019, a book must have been published in 2017 or 2018. The judges welcome works on the South or Southern peoples and cultures (past or present) in, of, or from the region. Books may be from any subfield of anthropology or from other disciplines so long as the primary perspective of the work is anthropological. Co-authored books may be nominated, but edited volumes may not. The nomination must clearly be for a single book, even if it builds on prior work by the author or others. Nominations for the 2018 James Mooney Award may be submitted by a press or an individual. The nomination should include a letter briefly describing the subject, identifying the anthropological significance of the work, and giving the name, address, and telephone number of the author. The letter of nomination should be accompanied by three copies of the book, one for each member of the selection committee. (In lieu of submitting book copies, individuals may submit a brief summary or review of the nominated book. The Mooney committee chair may then opt to seek copies from the publisher.) An unsuccessful title may be re-submitted once. A book is eligible for nomination twice over a two-year window. Titles should be submitted for consideration by October 1, 2018. Please send submissions to Daniel W. Ingersoll, Jr, Mooney Award Press Coordinator (send books), Professor of Anthropology Emeritus, St. Mary's College of Maryland, P.O. Box 5029, St. Mary's City, MD 20686, FedEx, UPS, etc.: 47715 Old Cove Road, St. Mary's City, Maryland 20686, Phone: 240-434-3689, Email: [dwingersoll@smcm.edu](mailto:dwingersoll@smcm.edu). Books will be judged by a committee of anthropologists from different subfields in the discipline. The winner will be announced at the 2018 annual meeting of the SAS. Contact Kate Ingersoll ([clockersfancy@gmail.com](mailto:clockersfancy@gmail.com)) or Daniel Ingersoll ([dwingersoll@smcm.edu](mailto:dwingersoll@smcm.edu)) for more information. For a list of previous winners visit the SAS website Archives and Photos page and the 2017 SAS Newsletter issue for 2016 and 2017 winners.



### ZORA NEALE HURSTON AWARD



The Zora Neale Hurston Award acknowledges an anthropologist who has shown mentoring, service, and scholarship within historically underserved populations of the South. Established in 2006, the Hurston Award recognizes those SAS members who have made exceptional contributions to anthropology and the public good by exemplifying the skills of the discipline for the benefit of others. This award is presented specifically to a senior scholar for their works in the form of scholarship, applied research, multi-media (book, film, articles), and/or organization and mobilization of people to provide meaningful services to communities. Zora Neale Hurston (1891 – 1960) knew the adversity, pain and challenges that cut across issues of ethnicity, class, and gender. Born and reared in Florida, she studied folklore at Howard University and Barnard College (her institution of matriculation, B.A. 1928). From 1928-1932, she studied anthropology at Columbia University with Franz Boas. Ms. Hurston was a writer and leader in the Harlem Renaissance during the 1920's and 1930's. She received a Guggenheim Fellowship, 1936 and 1938; Litt.D. from Morgan State College, 1939; Anisfield-Wolf Book Award in Race Relations, 1943; Howard University's Distinguished Alumni Award, 1943; Bethune-Cookman College Award for Education and Human Relations. Alice Walker claimed Hurston as a "literary ancestor" in the 1970's, and placed a tombstone on her unmarked grave which reads "Zora Neale Hurston, A Genius of the South". This award, in her honor, pays tribute to her many lasting contributions to anthropology and southern studies and is a testament to her enduring spirit, courage, and ability to make ethnographic work and folklore meaningful to the public. For nomination information and deadlines for the Zora Neale Hurston Prize contact: Chair: Lisa Lefler (2008-2015), Executive Director, Center for Native health, Western Carolina University, Culloshee, NC 28723, Phone: 828-227-2167; Email: [llefler@email.wcu.edu](mailto:llefler@email.wcu.edu).

## SAS STUDENT PAPER COMPETITION

The Southern Anthropological Society is holding its annual student research paper competition for the meetings Chattanooga, Tennessee, April 19-22, 2018. A graduate and an undergraduate paper author(s) will be announced at the meetings and the winners will be awarded a cash prize of \$200.00. Winning papers will also be published and archived on the SAS website. Submissions from all subfields of anthropology are welcomed. The paper should be based on original fieldwork, or original analysis of data collected by others, or original analysis of existing published research or theory. The papers do not have to relate directly to the conference theme. Papers should be no more than 25 pages (excluding diagrams, notes, and references); double-spaced, 11-12-point type, with one-inch margins.

To enter the competition, students must send the full paper as an email attachment to the Student Paper Competition Committee Chair, Dr. Vinnie Melomo ([vmelomo@peace.edu](mailto:vmelomo@peace.edu)). Please contact him with any questions about the competition. COMPLETED STUDENT PAPER DEADLINE: Must be mailed to Dr. Melomo by MARCH 16, 2018.

To be eligible for the competition, students must also have their paper abstract accepted for presentation at the meetings. They should copy and complete the Abstract form found at the end of the *SAS Annual Meeting* pull down by the STUDENT PAPER ABSTRACT DEADLINE: Extended to MARCH 10, 2018 and email as an attachment to Dr. Betty J Duggan ([bdugganj@hotmail.com](mailto:bdugganj@hotmail.com)) and Dr. Lyn Miles ([Lyn-Miles@utc.edu](mailto:Lyn-Miles@utc.edu)). They must also pay the combined annual membership/registration dues (for students) online by going to the SAS website under the pulldowns: *About SAS* and then *Membership*.

## SAS PROCEEDINGS

**The *SAS Proceedings*, developed from annual Keynote Symposia and selected annual meeting papers, was published by the University of Georgia Press from 1967 to 2007. General editors during the UGA years included: Charles Hudson (UGA), Mary Helms UNCG), Michael Angrosino (USF), and Chris Toomey (USC).**

- *Essays on medical anthropology*. Thomas Weaver, editor. # 1 1967
- *Urban anthropology; research perspectives and strategies*. Elizabeth M. Eddy, editor. # 2 1968
- *Concepts and assumptions in contemporary anthropology*. Stephen A. Tyler editor. #3 1969
- *Not so solid South; anthropological studies in a regional subculture*. J. Kenneth Morland, editor. #4 1971
- *Red, white, and Black*. Charles M. Hudson, editor. # 5 1970
- *Aspects of cultural change*. Joseph B. Aceves, editor. # 6 1971
- *Anthropology beyond the university*. Alden Redfield, editor. # 7 1972
- *Social and cultural identity : problems of persistence and change*. Thomas K. Fitzgerald, editor. # 8 1973
- *Symbols and society : essays on belief systems in action*. Carole E. Hill, editor. # 9 1974
- *Do applied anthropologists apply anthropology?*. Michael V. Angrosino, editor. # 10 1975
- *Biocultural adaptation in prehistoric America*. Robert L. Blakely, editor. # 11 1976
- *Interethnic communication*. E. Lamar Ross, editor. # 12 1977
- *Predicting sociocultural change*. Susan Abbott and John van Willigen, editors. # 13 1978
- *Cities in a larger context*. Thomas W. Collins, editor. # 14 1979
- *Holding on to the land and the Lord : kinship, ritual, land tenure, and social policy in the rural South*. Robert L. Hall and Carol B. Stack, editors. # 15 1980
- *Bilingualism, social issues and policy implications*. Andrew W. Miracle, Jr., editor. #16 1981
- *Cultural adaptation to mountain environments*. Patricia D. Beaver and Burton L. Purrington, editors. #17 1982
- *Burden of being civilized : an anthropological perspective on the discontents of civilization*. Miles Richardson and Malcolm C. Webb, editors. # 18 1983

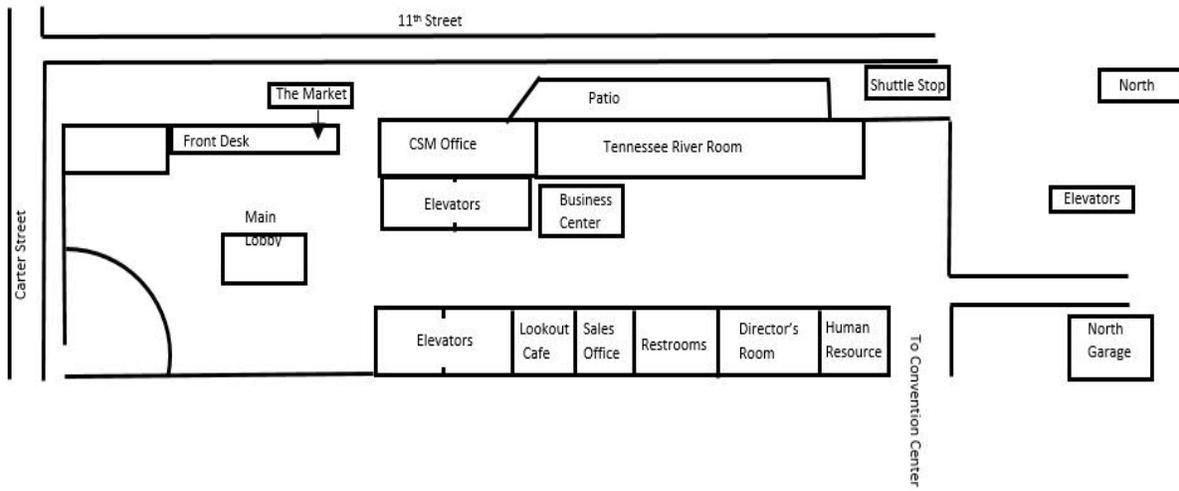
- *Current health policy issues and alternatives : an applied social science perspective*. Carole E. Hill, editor. #19 1984
- *Visions and revisions : ethnohistoric perspectives on southern cultures*. George Sabo III and William M. Schneider, editors. #20 1985
- *Sea and land : cultural and biological adaptations in the southern coastal plain*. James L. Peacock and James C. Sabella, editors. #21 1986
- *Women in the South : an anthropological perspective*. Holly F. Mathews, editor. #22 1987
- *Cultural heritage conservation in the American South*. Benita J. Howell, editor . #23 1988
- *Anthropology and food policy : human dimensions of food policy in Africa and Latin America*. Della E. McMillan, editor, with the assistance of Jeanne Harlow. # 24 1989
- *African Americans in the South : issues of race, class, and gender*. Hans A. Baer and Yvonne Jones, editors. #25 1990
- *Images of the South : constructing a regional culture on film and video*. Karl G. Heider, editor. # 26 1991
- *Perspectives on the Southeast : linguistics, archaeology, and ethnohistory*. Patricia B. Kwachka, editor. # 27 1992
- *Religion in the contemporary South : diversity, community, and identity*. O. Kendall White, Jr. and Daryl White, editors. # 28 1993
- *Anthropological contributions to conflict resolution*. edited by Alvin W. Wolfe and Honggang Yang. #29 1994
- *Practicing anthropology in the South*. edited by James M. Tim Wallace. #30 1995
- *Cultural diversity in the U.S. South : anthropological contributions to a region in transition*. edited by Carole E. Hill and Patricia D. Beaver. # 31 1996
- *Culture, biology, and sexuality*. edited by David N. Suggs and Andrew W. Miracle. #32 1997
- *Communities and capital : local struggles against corporate power and privatization*. edited by Thomas W. Collins and John D. Wingard. #33 2000
- *Latino workers in the contemporary South*. edited by Arthur D. Murphy, Colleen Blanchard, and Jennifer A. Hill. # 34 2001
- *Southern Indians and anthropologists : culture, politics, and identity*. edited by Lisa J. Lefler and Frederic W. Gleach. # 35 ca 2002
- *Signifying serpents and Mardi Gras runners : representing identity in selected Souths*. edited by Celeste Ray and Luke Eric Lassiter. #36 2003
- *Linguistic diversity in the South : changing codes, practices, and ideology*. edited by Margaret Bender. #37 2004
- *Culture, Ethnicity, And Justice In The South : The Southern Anthropological Society, 1968-1971*. edited by Miles Richardson 2005
- *Caribbean and Southern : transnational perspectives on the U.S. South*. edited by Helen A. Regis. # 38 2006

**Beginning in 2008, Newfound Press, digital imprint of the University of Tennessee Library System, became the Proceedings publisher, with Robert Shanafelt (GSU) serving as General Editor, and Heidi Altman (GSU) as Acting General Editor (2013-2014).**

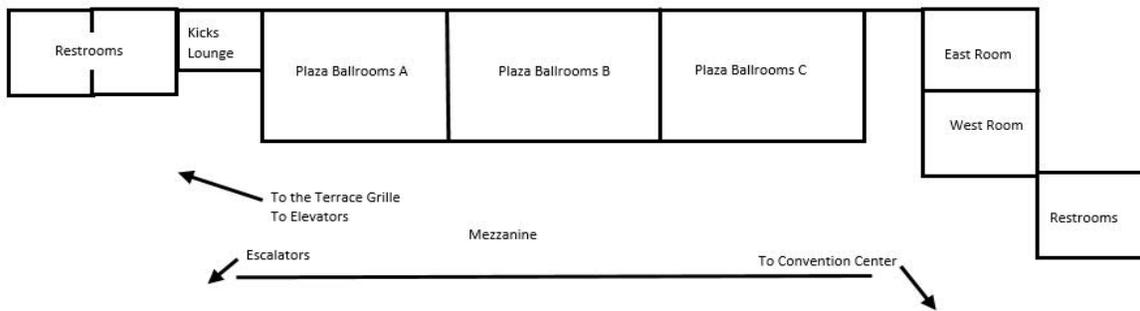
- *Recovery, Renewal, Reclaiming: Anthropological Research toward Healing*, edited by Lindsey King, the Selected Papers from the Annual Meeting of the Southern Anthropological Society, Johnson City, Tennessee, March 2013.
- *Museums and Memory*, edited by Margaret Williamson Huber, the Proceedings of the 2008 meeting in Staunton, Virginia (2011).
- *Building Bridges in Anthropology*, edited by Robert Shanafelt, the Proceedings of the 2010 meeting in Savannah, Georgia (2012).
- *Southern Foodways and Culture*, edited by Lisa J. Lefler, the Proceedings of the 2007 meeting in Oxford, Mississippi (2013).
- *The Art of Anthropology / The Anthropology of Art*, edited by Brandon D. Lundy, the Proceedings of the 2011 meeting in Richmond, Virginia (2013).

# CHATTANOOGA MARRIOTT DOWNTOWN FLOOR PLAN

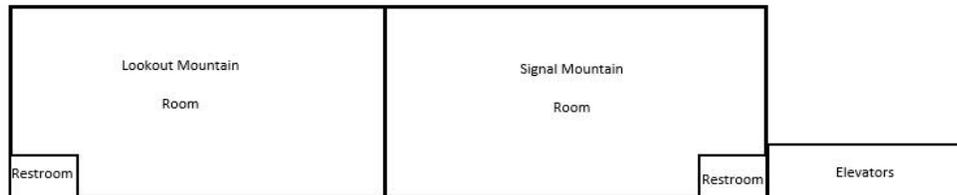
## 1<sup>st</sup> Floor



## 2<sup>nd</sup> Floor



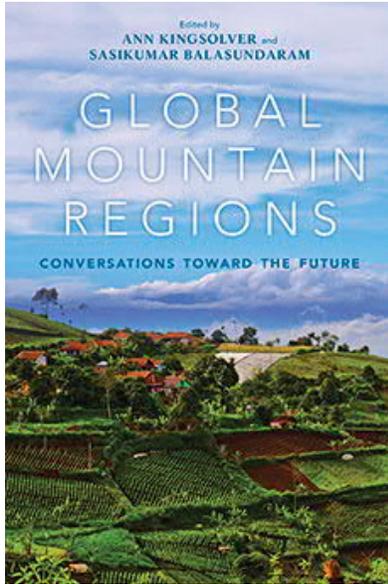
## 3<sup>rd</sup> Floor



## 2018 GUEST SPEAKERS

### KEYNOTE SPEAKER

Ann Kingsolver, Professor of Anthropology at the University of Kentucky, is a cultural anthropologist whose ethnographic research for over 30 years has focused on how people in rural areas make sense of global capitalist logic and policies in relation to livelihoods and identities. She started that work in her hometown in Kentucky, as work in tobacco and textiles was shifting to other regions, and then did fieldwork in Mexico and Sri Lanka. Most recently, she has been organizing and participating in comparative conversations across global mountain regions. Her books and co-edited volumes include:



*NAFTA Stories: Fears and Hopes in Mexico and the U.S.* (2001); *Tobacco Town Futures: Global Encounters in Rural Kentucky* (2011); *More than Class: Studying Power in U.S. Workplaces* (1998); *The Gender of Globalization: Women Navigating Cultural and Economic Marginalities* (2007); *The Routledge Companion to Contemporary Anthropology* (2017); *Appalachia in Context: Place Matters* (2018); and, *Global Mountain Regions: Conversations Toward the Future* (fall, 2018).



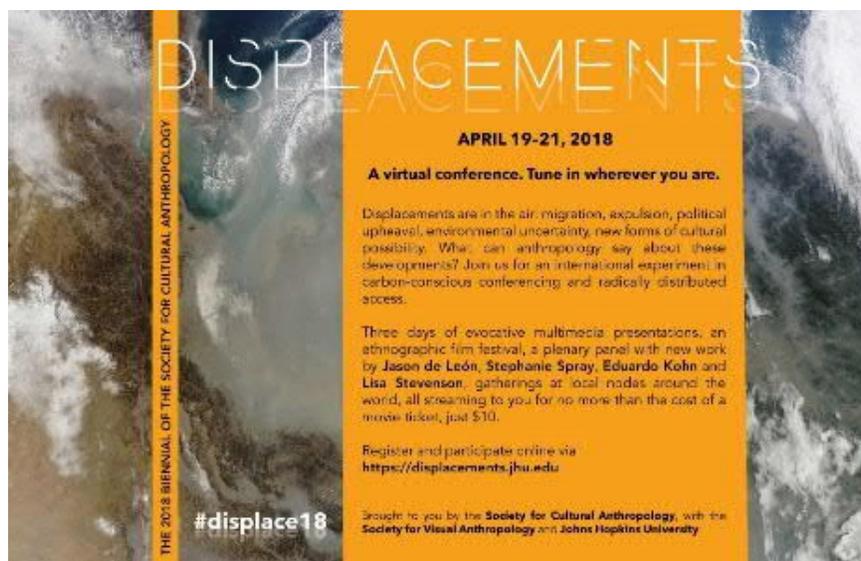
### SPOTLIGHT SPEAKER

Tricia Redeker Hepner is Associate Professor of Anthropology and Director of the Disasters, Displacement, and Human Rights (DDHR) Program at the University of Tennessee-Knoxville. The DDHR promotes holistic training, collaborative research, rigorous theoretical approaches, and applied, engaged work on historical and contemporary problems broadly associated with human rights concepts and norms. She works broadly on issues of conflict, migration, and human rights, especially with refugees and asylum seekers from Eritrea in North America, Europe, and Africa. Her books and co-edited volumes include: *African Asylum at a Crossroads: Activism, Expert Testimony, and Refugee Rights* (2015); *Conflict and Peacebuilding the African Great Lakes Region* (2013); and *Biopolitics, Militarism, and Development: Eritrea in the 21<sup>st</sup> Century* (2009).



## SAS: A LOCAL NODE ON DISPLACEMENTS CONFERENCE

Amanda Reinke made the connection for this meeting of the Southern Anthropological Society in Chattanooga to be one of the world-wide Node locations on “Displacements.” In celebration of this year’s annual meeting theme, SAS is connecting with the Society for Cultural Anthropology and its digital “Displacements” conference. We are collaborating together to tackle pressing issues of displacement and its far reach effects.



Amanda Reinke is providing selected content from the conference and is managing SAS' connections in both directions for us. She and her associates will record and load or live stream about a dozen papers from SAS to Displacements, including keynote and spotlight speaker's presentations, DDHR talks, and several other graduate papers that deal with displaced persons.

### PLEASE SUPPORT THIS ENDEAVOR

We encourage SAS participants to support this endeavor by:

Attending SCA's virtual activities via [displacements.jhu.edu](https://displacements.jhu.edu)\*

Participating in our SAS displacement panels

Following #displace18 on social media

Joining our in-person node activities in our media and hospitality room (see the membership/registration desk at the Marriott for a list of these events)

\*Please pay the \$10 registration fee on the AAA's website (you do not need to be an AAA member to register).

2018 Call for Papers

# ANNUAL MEETING SOUTHERN ANTHROPOLOGICAL SOCIETY 2018 53RD ANNUAL MEETING

**ALL SESSIONS: APRIL 20-APRIL 21, 2018.  
FINAL CALL FOR ABSTRACTS DEADLINE: MARCH 10, 2018**

CHATTANOOGA MARRIOTT DOWNTOWN, Two Carter Plaza, Chattanooga, TN 37402, (423) 756-0002



## INNOVATIONS THROUGH ANTHROPOLOGY: CONNECTING WITH COMMUNITIES, PARTNERS, PLACES, AND ISSUES

- Program Co-Chairs: **Betty J. Duggan (UTC, MOIFA, ([bdugganj@hotmail.com](mailto:bdugganj@hotmail.com)) and Lyn Miles (UTC, ([Lyn-Miles@utc.edu](mailto:Lyn-Miles@utc.edu)))**
- Co-Host with SAS: **Department of Social, Cultural, and Justice Studies, University of Tennessee Chattanooga**

**LODGING:** The winter and spring are peak conference times in Chattanooga so downtown hotels rooms can be scarce and prices significantly higher. It is strongly suggested that you reserve rooms early while discounted rates apply at the Downtown Marriott (conference hotel) or the Staybridge Inn (across the street from it). Both are holding limited room blocks for our conference until the dates indicated.

**CHATTANOOGA MARRIOTT DOWNTOWN**, Two Carter Plaza, Chattanooga, TN 37402, (423) 756-0002. A special SAS conference rate of \$149/night (standard rooms are double queen) is available to attendees during the annual meeting and 3 nights before and after. Free WiFi is included. Reservations in this block must be made no later than 5 p.m. on **04/05/18**; thereafter, reservations at this price will be taken on a space available basis only. Reservations can be made at the following link or made directly with Marriott reservations at 800-841-1674. **Book your group rate for SAS-Southern Anthropological Society 2018.**

**STAYBRIDGE SUITES CHATTANOOGA**, 1300 Carter Street, Chattanooga, TN 37402, Phone 423-267-0900, Fax 423-267-0945. A smaller block of studio suites has been reserved for attendees during the annual meeting at the rate of \$134/night. Reservations must be received by **03/20/2018**, thereafter, reservations at this price will be taken on a space available basis only. **Several motels in the Hamilton Place Mall area (just off Interstate) offer economical rates in a safe location, but it can take 25-30+ minutes to drive downtown from there during peak commuter hours.**

Chattanooga's free, downtown electric shuttles that ply Market Street (one street over) also makes stops during the day and evening at the Chattanooga Marriott Downtown.

## ABSTRACT SUBMISSION INSTRUCTIONS

We encourage submissions from faculty, students, independent scholars, other professionals, and interested public, and **from all the anthropological subfields** (social, cultural, and applied anthropologists, archaeologists, biological and physical anthropologists, linguists) and others across the humanities and social sciences. **(ABSTRACT FORM and INSTRUCTIONS follows below)**.

Organized Sessions Organizers are responsible for submitting the session title and abstract (of no more than 250 words), keywords, length of session, session member names and roles. Presenters in organized sessions are responsible for submitting their own individual abstracts, paper title, and keywords.

Individual Paper, Poster, or Video (individual or group) Abstracts for Paper, Poster, and Video submissions should begin with the presentations title, authors name (list last name first in capital letters, then first name lower case), followed by institutional affiliation/organization/other. The abstract should consist of no more than 150 words.

**\*\*\*PLEASE NOTE:** All attendees of the Annual Conference must pay the combined annual membership/registration dues (by category). Please pay online by going to the dropdowns About SAS and Membership.



## *Southern Anthropological Society*

### RESTAURANTS & POPULAR VENUES

*From the hotel to the river are a number of good restaurants with a few only a 10-minute car ride up the river. There is a free shuttle that runs to the river as well, so happy partying!*

#### **FINE DINING**

**St. John's**, \$\$\$\$ . 1278 Market St. 323-266-4400. Refined but not stuffy city ambience with selections from venison to vegan friendly. Great bar with younger crowd upstairs.

**Terra Mae**, \$\$\$\$ . 122 E. 10<sup>th</sup> St. 423-710-2925. Great 60's motif boutique hotel restaurant with Icelandic scallops and Osso Buco, and apple napoleon. Friendly local favorite.

**Alleia**, \$\$\$\$ . 25 E. Main St. 423-305-6990. Trendy Northern Italian with stunning interior, artwork, and lighting. Fabulous pork shoulder or gulf shrimp with in-house pasta & pizza, and the best bruschetta.

**Hennen's**, \$\$\$\$ . 193 Chestnut St. 423-634-5160. Typical steak and seafood spot near the water.

#### **MODERATE**

**Boathouse Rotisserie & Raw Bar**, \$\$ . 1459 Riverside Dr. 423-622-0122. A 10-min car ride up the river with over the water and beautiful sunsets. Fresh oysters, voodoo chicken, or trout almondine, are washed down with signature Brazilian caipirinha lime drink with cachaça.

**Public House**, \$\$ . 1110 Market St. 423-266-3366. Southern pot roast, fried chicken, snapper, and chicken livers! Adjacent to Warehouse Row and unique and interesting shopping.

**Taco Mamacita**, \$\$ . 109 N Market St. 423-648-6262. Just over the river in North Chattanooga with tacos, El Camino margaritas, and Peruvian chicken with corn or rice, turnip greens, and fried plantains. Friendly and funky.

**Bluegrass Grill**, \$\$ . 55 E. Main St. 423-752-4020. Breakfast and lunch with sausage quiche downed with southern peach tea and in-house baked goods.

**Flying Squirrel**, \$\$ . 55 Johnson St. 423-602-5980. Hip young crowd with steel and wood decor. Think "southern soho" and go for pork belly, French toast, or Korean BBQ burrito.

**Main Street Meats**, \$\$ . 217 E Main St. Small seasonal menu of pork rinds, charcuterie, and local produce, not to mention the best burgers in town.

**Maple Street Biscuit Company**, \$\$, 407 Broad St. Biscuits, gravy, bacon, chicken, grits down the right way—can anyone say, “Southern”?

**The Feed Co. Table & Tavern**, \$\$, 201 W Main St. 423-708-8500. Tavern fare with fish and chips, catfish, burgers, and crazy good brussel sprouts.

**Urban Stack**, \$\$, 12 W 12<sup>th</sup> St. 423-475-5350. Burgers, fries, beer, milkshakes, did I say burgers? Great variety, and kid friendly, too.

**City Café**, \$\$, 901 Carter St. 423-634-9191. Classic diner with 300 plus items on the menu from breakfast to late night. Try the chicken pot pie, velvet cheesecake and huge display of other desserts.

## **INEXPENSIVE**

**Uncle Larry’s**, \$, 736 East MLK Blvd. 423-757-5894. Quaint and local, with cat fish, white beans, and greens in huge portions—is there anything better?

**Lupi’s Pizza Pies**, \$\$, 406 Broad St. 423-266-5874. Near the Aquarium, providing thin crust pizza and calzones considered one of the best in Chattanooga.

## **POPULAR DOWNTOWN CHATTANOOGA BEVERAGE & ENTERTAINMENT VENUES**

**Backstage Bar**

**Chattanooga Whiskey Experimental Distillery**

**Chattanooga Billiard Club Downtown**

**Chattanooga Pints & Pedals**

**Frothy Monkey**

**Hush**

**Revelry Room**

**STIR**

**The Comedy Catch**

**Terminal Brew House**

**Track 29**

**Sing It Or Wing It**



*Southern Anthropological Society*

## **CULTURAL, HISTORICAL, ARTS, AND NATURAL RESOURCES**

(See brochures and Visitor guides in your CVB gift bag for descriptions, hours, and directions.)

**ROSS'S LANDING PARK.** The original Cherokee heart of Chattanooga, and site of Chief John Ross's store and warehouses. Today, it is the site of the monumental "The Passages," a permanent, sculptural waterscape and culturally-symbolic exhibit, designed by four contemporary Cherokee artists to commemorate one of the major deportation points for the Cherokee Trail of Tears in 1838.

**Bessie Smith Cultural Center**

**Bluff View Arts District**

**Chief John Ross House** (nearby Rossville, GA)

**Coker Tire Museum**

**Chattanooga Choo Choo Terminal**

**Chattanooga OutdoorCenter@ Coolidge Park**

**Chickamauga Chattanooga National Military Park**

**Creative Discovery Museum** (children's museum.)

**Houston Museum of Decorative Arts**

**Hunter Museum of American Art**

**International Towing and Recovery Museum**

**Red Clay State Park** (Cherokee Nation's capital in 1838)

**Sculpture Fields at Montague Park**

**SongBirds Guitar Museum**

**Tennessee Aquarium**

**Tennessee Valley Railroad Museum**

**Walnut Street Bridge**

**\*\*\*THIS WEEKEND IS THE 4 BRIDGES ARTS FESTIVAL IN CHATTANOOGA.**

**Chickamauga Dam, Cloudland Canyon State Park, Coolidge Park, Renaissance Park,**

**Tennessee Riverpark, Raccoon Mountain Caverns, Warner Park, Ocoee River Gorge,**

**Chattanooga Ducks, River Gorge Explorer, Ruby Falls, Rock City, Southern Belle Riverboat**

## SCHEDULE OF PROGRAM EVENTS

### THURSDAY, APRIL 19, 2018

- 4:00 – 6:00 pm**      **REGISTRATION**  
(Lobby)
- 6:00 – 8:00 pm**      **WELCOME RECEPTION**  
Welcome and light refreshments (Tennessee Room, 1<sup>st</sup> floor)

### FRIDAY, APRIL 20, 2018

- 8:00 am – 5:00 pm**    **REGISTRATION** (Lobby)
- 8:45 am – 10:45 am** **REFRESHMENTS** (Mezzanine)
- 8:00 am – 9:00 pm**    **MEDIA & HOSPITALITY EVENTS**  
(Directors' Room, 1<sup>st</sup> floor)

Our Media and Hospitality Room and its alcove are open to all attendees of the Annual Meeting on Friday and Saturday, from morning through evening. It is set up as a multi-functional space where people can sit down with personal digital devices, gather to talk, and especially to take part in events connected to the overlapping, international digital *Displacements Conference*. Please pick up a schedule of our related events at the SAS Registration desk, or see a copy posted in Media & Hospitality Room. A schedule of set events in this room is posted in the room and also available at our Registration Tables.

Our 2018 SAS Annual Meeting has been designated a Local Node of the concurrent *Displacements Conference*, which is sponsored by the Society for Cultural Anthropology, Visual Anthropology, and Johns Hopkins University. See the *Displacements Conference* pages in this Program for more about that conference's agenda, those of its Local nodes around the globe, how to register (\$10), and how connect with it here at this SAS Annual Meeting.

*REMINDER: Check the Media & Hospitality Room schedule throughout the meeting.*

## 9:00 – 10:40 am SESSION PAPERS

### 1 EDUCATION AND ANTHROPOLOGICAL METHODS

(Tennessee River Room, 1<sup>st</sup> floor)

**CHAIR: Barbara Hendry** (Georgia Southern University), Volunteered Papers Session

**9:00 ANDERSON, Katlyn** (Valdosta State University)

*Literature, Language, and Life in a Mayan Community: Linguistic Acquisition and the Educational Sector in Toledo District, Belize.*

**9:20 HENDRY, Barbara** (Georgia Southern University), **GOSSER, Amber** (Georgia Southern University), **KEITH, Kathryn** (Georgia Southern University)

*Indiana Jones and “Bones:” Exploring Perceptions of Anthropology and Selection of Majors at a Southern University*

**9:40 CLIFFORD, Laura, D.** (University of South Carolina).

*Anthropology and Educational Outreach*

**10:00 CAMPBELL, Drew D.** (Valdosta State University)

*Shelly Kim and the Life History Interview*<sup>[L1]</sup><sub>[SEP]</sub>

### 2 PERSPECTIVES ON OLD AND NEW RELIGION

(Lookout Mountain Room, 3<sup>rd</sup> Floor)

**CHAIR: C. Matthews Samson (Davidson College)**, Volunteered Papers Session

**9:00 SAMSON, C. Mathews** (Davidson College)

*Religious Approaches to Creation, Cosmovision, and Climate Justice in Mesoamerica and the Andes*

**9:20 WILLIAMSON, Erin** (Cambridge University)

*Rattlesnakes and reflexivity: Ethnographic Considerations of Pentecostal Christianity in Modern Appalachia*

**9:40 COYLE, Ted** (Western Carolina University)

*Connecting with Indigenous People and Communities through the Ontological Turn in the Gran Nayar (Mexico)*

### 3 IDENTITIES AND SELF, PART I

(Signal Mountain Room, 3<sup>rd</sup> Floor)

**CHAIR: Matthew J. Richard (Valdosta State)**, Volunteered Papers Session

**9:00 EDWARDS, Travis J.** (Valdosta State University)

*“We’re All Born Naked and The Rest is Drag”: Performativity and Construction of Gender and Queer Space in the Valdosta Drag Scene*

**9:20 PRICE, Haley, M.** (University of West Georgia)  
*How Gender Affects the Way We Relate to Body Positive Language*

**9:40 EDWARDS, Travis J.** (Valdosta State University)  
*Theorizing Two-Spirit Identity in Indigenous Communities*

**10:00 ANDERSON, Katlyn, L.** (Valdosta State University)  
*The Naked Truth: Exotic Dancer's Struggle for Self-Respect*

**10:20 RICHARD, Matthew J.** (Valdosta State University)  
The Diachrony of American Selfhood

**10:20--10:40 am BREAK** (Refreshments, Mezzanine)

**10:00 – 11:00 am POSTERS WITH PRESENTERS** (Mezzanine)

**10:00-10:30 am**

**BETSALEL, Ken** (University of North Carolina Asheville), **KELLEY, Heidi** (University of North Carolina Asheville), and **DEWHIRST, Suzanne Ward** (University of North Carolina Asheville)

**CUSICK, Adam B.** (Kennesaw State University)

**DEWAELE, Alyssa R.** and **BELL, Sara** (University of Tennessee at Chattanooga)

**HART, Emilee N.** (Louisiana State University)

**PEACOCK, Tiffany** (University of South Carolina)

**10:30-11:00 am**

**PHILLIPS, Anna A.** (Georgia College & State University) and **REINKE, Amanda** (Georgia College & State University)

**PRICE, Haley, M.** (University of West Georgia)

**RICHARDSON SEACAT, Harriet L.** (University of South Alabama)

**VANDER SLUIS, Abby** and **MITCHELL, Brandon** (University of Tennessee at Chattanooga)

**WHITE, DARYL** (Spelman College, *emeritus*)

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## 10:40 – 12:20 pm SESSION PAPERS

### 4 DIFFERENCE, DISPLACEMENTS, AND SOCIAL JUSTICE

(Lookout Mountain Room, 3rd floor)

**CHAIR: Betty J. Duggan** (retired New York State Museum; University of Tennessee at Chattanooga), Volunteered Papers Session

**10:40 CONTRERAS, Rebecca A.** (Davidson College)

*Fleeing Violence: Indigenous Internal Migration during Guatemala's Internal War*

**11:00 CUTRIGHT, Chelsea** (University of Kentucky)

*Legacies of Forced Resettlement: Changing Business Practices among Zambia's Gwembe Tonga Women*

**11:20 DOWNS, Jonathan Taylor** (Kennesaw State University)

*Understanding Internal Social Movement Differences and Framing at Standing Rock*

**11:40 HOLBROOKS, Amy M.** (University of Iowa Department of Anthropology)

*"The Only Thing There Is Is the Stories": Critical Discursive Place-making and Contestation of Authority in an Appalachian Podcast*

**12:00 POLANCO, Rosalia** (Davidson College)

*"They Will Never Let Us Forget Who We Are": A GIS and Environmental Justice Analysis of Asbestos Exposure in the Town of Davidson*

### 5 WHEN DATA SPEAKS: ETHNOGRAPHY THROUGH DOCUMENTS AND DATABASES

(Tennessee River Room, 1<sup>st</sup> floor)

**ORGANIZER: ELIZA GUYOL-MEINRATH ECHEVERRY** (University of Tennessee Knoxville)

**CHAIR: TYLER B. HOWE** (University of Tennessee)

**10:40 ECHEVERRY, Eliza G-M.** (University of Tennessee Knoxville)

*Advocacy, Activism, and Under-Oath Ethnography*

**11:00 HOWE, Tyler B.** (University of Tennessee)

*From the Sources to the Communities: A Renewed Debate on Archival Ethnographic Methods*

**11:20 REINKE, Amanda, J.** (College of Georgia)

*Documents in the Legal Gray Zone*

**11:40 DAVIS, Kayla** (University of Tennessee Knoxville)

*What's Up with WhatsApp? Using Social Media as Ethnography*

**12:00-1:30 pm**

**LUNCH**

(Lunch is on your own—the hotel has lunch options and also see the restaurant list in your program or handout at Registration. Restaurant handouts on SAS Registration tables and in your Program booklet. The Electric Shuttle stops every 5-7 minutes at the awning/sign off the back entrance/exit of the Marriott Lobby. It runs up and down Market Street, where there are many restaurants choices.)

**12:30– 1:30 pm**

**SAS EXECUTIVE COMMITTEE LUNCHEON**

(Directors Room, 1<sup>st</sup> Floor)

**1:30 – 2:30 pm**

**SPOTLIGHT ON INNOVATION SPEAKER**

(Tennessee River Room)

**TRICIA REDEKER HEPNER, PHD**

(University of Tennessee-Knoxville)

**THE DISASTERS, DISPLACEMENT AND HUMAN RIGHTS PROGRAM: FROM MARGINS TO CENTER**

The DDHR program was created in 2013 at the margins of the Anthropology Department at the University of Tennessee. It has since become a defining feature of UTK Anthropology, providing a common identity and focal point for inter-subdisciplinary research and training centered by the methods and perspectives of cultural anthropology. This talk will present a brief history of the DDHR program and its trajectory, highlighting its successes and challenges, and illustrating the “DDHR approach” in the context of collaborative research in northern Uganda.

**2:30-3:45 pm**

**Refreshments**

(Mezzanine)



*Southern Anthropological Society*

## **6 INNOVATIONS IN DISASTERS, DISPLACEMENT, AND HUMAN RIGHTS (DDHR) ANTHROPOLOGY**

(Tennessee River Room, 1st Floor), **\*SPOTLIGHT ON INNOVATION PANEL**

**Organizer and Chair: Tricia Redeker Hepner** (University of Tennessee Knoxville)

**Co-Organizer: Krista E. Billingsley** (University of Tennessee Knoxville)

**2:40 BILLINGSLEY, Krista E.** (University of Tennessee Knoxville)

*Critical Engagement for Accountability: Victims' Participation in Nepal's Truth Commissions*

**3:00 KLEESCHULTE, Megan** (University of Tennessee Knoxville)

*NAGPRA's Broader Impacts: Assessing the Variety of Procedures followed by Medical Examiner and Coroner Offices' for the Analysis of Human Skeletal Remains*

**3:20 SWAMY, Raja** (University of Tennessee Knoxville)

*Disasters and Political Economy – Power and Resistance*

**3:40 ARCHER, Hannah Mackynzie Archer** (University of Tennessee Knoxville)

*Good Intentions: Analyzing Faith-based Humanitarian Aid in Haiti*

**4:00 ZIEGLER, Lauren** (University of Tennessee Knoxville)

*Foreign Policy Norms: The Rise of Terrorism in the Horn of Africa and U.S. Human Rights Violations.*

**4:20 DISCUSSANT: Tricia Redeker Hepner** (University of Tennessee Knoxville)

## **7 MEDICINE, MENTAL HEALTH, AND BIOPOLITICS, PART I**

(Lookout Mountain Room, 3<sup>rd</sup> floor)

**CHAIR: SHELLY A. YANKOVSKYY**, (Valdosta State University), Volunteered Paper Session)

**2:40 TILAKA, Tiffany R.** (Valdosta State University)

*Mental Health: Research on Naturalistic and Personalistic Causations*

**3:00 YANKOVSKYY, Shelly A.** (Valdosta State University)

*Psychological Idioms of Distress: An Ethnographic Analysis of Mental Health in South Georgia*

**3:20 CHACE, Alexandra M.** (Georgia State University)

*Cyber-Eugenics and the Biopolitics of Biotechnology*

**3:40 DAVIS, Craig W.** (University of Kentucky)

*"Those People" in the Waiting Room: Examining Nativist Sentiments and Immigrant Health in Southern Appalachia*

**4:00 BUNDY, Henry, E.** (University of Kentucky)  
*Surviving Precarious Work and Mental Distress in Upstate South Carolina*

**4:20 KEITH, Krystallyn, R.** (University of West Georgia)  
*Junctions and Disjunctions between Traditional Pashtun Birth Practices and Modern Medicine*

**4:40 PRAIN, Ashlie** (Valdosta State University)  
*Three and a Tie Off: Maya Birthing and the Rise of C-Sections in Southern Belize*

**5:00 CONREY, Victoria, F.** (Valdosta State University)  
*Mayan Mothers and their Infants*

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**6:00-7:00 pm**      **CASH BAR** (Plaza A Ballroom, 2<sup>nd</sup> Floor off Mezzanine)

**6:30-8:30 pm**      **SAS BANQUET & AWARDS CEREMONY**  
(Plaza A Ballroom, 2<sup>nd</sup> Floor off Mezzanine) \*Advance purchase tickets,  
with limited number of tickets available at Registration.

**WELCOME**

**Betty J. Duggan**, President (2016-2018), Southern Anthropological Society

**Richard Brown**, Executive Vice Chancellor, University of Tennessee at Chattanooga

**Pamela Ashmore**, Chair, Department of Social, Cultural, and Justice Studies

**DINNER**

**PRESENTATIONS**

**Daryl White** (Spelman College, *emeritus*), Presenter, **James Mooney Award**

**Vincent H. Melomo** (William Peace College), Presenter, **Student Paper Competition**

**Betty J. Duggan** (retired New York State Museum; University of Tennessee at Chattanooga), Presenter, **Student Poster Prize**

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**8:30 pm**      **EVENING ENTERTAINMENT**  
(Enjoy your evening in Chattanooga on your own. See restaurant list for  
after dinner drinks and entertainment.)

## SATURDAY, APRIL 21, 2018

**8:00 am – 12:00 pm**      **REGISTRATION**  
(Lobby)

**8:45-10:45 am**            **REFRESHMENTS**  
(Lobby, by SAS Registration Tables)

### **9 am-10:20 am**            **SESSION PAPERS**

#### **8 ETHNOGRAPHIC STUDIES AT HOME AND ABROAD, PART I**

(Tennessee River Room, 1<sup>st</sup> Floor)

**CHAIR: Vincent H. Melomo** (William Peace University), Volunteered Papers Session

**9:00 HATCHETT, Diana P.** (University of the South; University of Kentucky)  
*“Championing the State: Bodybuilding and Building the Body Politic in Iraqi Kurdistan”*

**9:20 JOSEPH, Daniel** (University of Kentucky)  
*Haitian Community Life in Chicago: Comparing Perspectives and Meanings*

**9:40 KENDRICK, Eric** (Georgia State University--Perimeter College)  
*Minority Communities in Japan: Language, Culture & Sociopolitical issues*

**10:00 NOVINBAKHT, Arya, Y.** (University of South Carolina)  
*The Walking Debt*

**(PART II of this session continues after the BREAK)**

#### **9 AGRICULTURAL SUSTAINABILITY**

(West Room, 2<sup>nd</sup> floor)

**CHAIR: Daryl White** (Spelman College, *emeritus*), Volunteered Papers Session

**9:00 ALLOCCA, Dorothea, R.** (Davidson College)  
*“Unless Things Change, I Will Never Be Organic”*: Practicing Alternative Agriculture at the Davidson Farmer’s Market

**9:20 INGERSOLL, Jr., Daniel W.** (Saint Mary’s College of Maryland, *emeritus*) and  
**INGERSOLL, Kathleen B.** (Mata Ki Te Rangi Rapa Nui Foundation)  
What’s in Your Food?

*\*The Ingersoll’s presentation will be delivered by Daryl White (Spelman College, emeritus).*

**9:40 SCHMID, Mary Beth** (University of Kentucky)

*Learning from Binational Farming Families of Southern Appalachia and the Mexican El Bajío*

**10:00 SHEINFELD, Madeleine C.** (Chatham University)

*Quality of Life and Social Sustainability on Small-to-Midsize Farms in Southwestern Pennsylvania: Hearing from Farmers in their Own Words*

## **10 DEVELOPING A FRAMEWORK FOR ECOLOGICAL STUDIES IN GUINEA-BISSAU, WEST AFRICA**

(Signal Mountain Room, 3<sup>rd</sup> floor)

**ORGANIZER AND CHAIR: Brandon D. Lundy** (Kennesaw State University)

**9:00 LANGKAU, Rachel** (Kennesaw State University)

*Addressing threats to biodiversity: the risks and rewards of diversifying agricultural practices in Guinea-Bissau*

**9:20 LUNDY, Brandon D.** (Kennesaw State University)

Rebuilding Tertiary Education in Guinea-Bissau: Can it be done?

**9:40 SADIQ, Kamran H.** (Kennesaw State University)

*Development of energy resources and infrastructure: A sign of international empowerment or neocolonialism?*

**10:00 WILSON, Samantha L.** (Kennesaw State University)

*Cashew Crop Agroecconomics in Guinea-Bissau*

**10:20-10:40**

**BREAK**

(Refreshments, Lobby by SAS Registration)

**10:40-12:20 am SESSION PAPERS**

## **11 ETHNOGRAPHIC STUDIES AT HOME AND ABROAD, PART II**

(Tennessee River Room, 1<sup>st</sup> Floor)

**CHAIR: Vincent H. Melomo** (William Peace University), Volunteered Paper Session

**10:40 THAPA, Sneha** (University of Kentucky)

*Flexibility in the Infrastructure of “Hanging-out”*

**11:00 WARNER**, Emily j. (University of Mississippi) and Mendoza, Marcos (University of Mississippi)  
Financial Media and the Politics of Occidentalism: Argentine Histories of the Greek Debt Crisis, 2010-2015

**12:20-1:30**

**LUNCH**

(Lunch on your own. Restaurant suggestions are in the Program and at Registration. The Electric Shuttle stops every 5-7 minutes at awning/sign off the back entrance/exit of the Marriott Lobby and runs up and down Market Street.)

**1:30 – 2:30 pm**

**SAS KEYNOTE SPEAKER**

(Tennessee River Room)

**ANN KINGSOLVER, PHD**

(University of Kentucky)

**METHODOLOGIES OF CONNECTION:  
ANTHROPOLOGY'S EVERYDAY POSSIBILITIES**

This lecture will share thoughts from a career of learning through listening, as an anthropologist, to community colleagues, transnational and interdisciplinary colleagues, and student colleagues. Examples will be given of everyday forms of connection anthropology provides -- wherever we are, and without waiting for the 'right' alignment of resources or moments -- to support work within our global workplaces and communities toward social, economic, and environmental equity.

**2:30-3:20 pm**

**SAS SPEAKERS' RECEPTION**

(Tennessee River Room)

**12 MAKING, KEEPING, AND DISCOVERING COMMUNITY THROUGH PRESERVATION, PLACE, AND MATERIAL CULTURE STUDIES**

(Tennessee River Room, 1<sup>ND</sup> Floor)

**CHAIR: Kate Hudepohl** (Western Kentucky University), Volunteered Papers Session

**3:20 BABIN, Mark** (University of Tennessee, Knoxville) *Uncovering Overhill Cherokee Communities: Glass Beads and Social Networks at Chota-Tanasee*

**3:40 HUDEPOHL, Kate** (Western Kentucky University)  
*Burnam Graveyard Project [community, elementary curriculum and field]*

**4:00 LLOYD, Robert** (Independent Scholar)  
*Second Lines and Squares: Placemaking and Community Reinforcement in Two Southern Cities*

**4:20 MELOMO, Vincent H.** (William Peace University), **MGILL, Dru** (North Carolina State University), and **WALL, John** (North Carolina State University).  
*Partnerships in Preserving a Community: The Struggles and Successes of Raleigh's Oberlin Village*

**4:40 MULKEY, Mackenzie** (Clemson University)  
*The Potential Growth of African American History through Public Historical Archaeology in the Southeast United States*

**13 HIGH IMPACT EDUCATIONAL PRACTICES IN ANTHROPOLOGY**

(West Room, 2<sup>nd</sup> floor)

**ORGANIZER: H. Lyn White Miles** (University of Tennessee at Chattanooga)

**CO-CHAIRS: H. Lyn White Miles** (University of Tennessee at Chattanooga) and **Ralph Covino** (Girls Preparatory School)

**3:20 MILES, H. Lyn White** (University of Tennessee at Chattanooga), **RICE, Patrick** (University of Tennessee at Chattanooga) and **ZAMUDIO, Melissa** (University of Tennessee at Chattanooga)  
*Active Learning in Introductory Anthropology Classes*

**3:40 HINDMAN, S. Jill** (Hindman Associates) and **MILES, H. Lyn White** (University of Tennessee at Chattanooga)  
*Disability Participant Observation as an Experiential Learning Tool*

**4:00 COVINO, Ralph** (Girls Preparatory School)  
*Service Learning: Cultivating the Innovators' Mind-Set*

**4:20 SEAGLE, Scott** (University of Tennessee at Chattanooga)  
*Pain-free Collaborative Learning with Free and Easy Formative Assessment Tools*

**4:40 DISCUSSION**

## **14 UNDERGRADUATE RESEARCH IN ANTHROPOLOGY: STUDENTS IN THE FIELD**

(Signal Mountain Room, 3rd floor)

**ORGANIZER AND CHAIR: Murl O. Dirksen** (Lee University)

**DISCUSSANT: Erin Williamson** (Cambridge University)

**3:20 BEARD, Amber** (Lee University)  
*Symbolism and Representation of Animals in the Cherokee Culture*

**3:40 FOSTER, Jed** (Lee University)  
*Cross-Generational Perspectives on Family in Post-One-Child Policy China*

**4:00 HARDING-LAMAN, Torah** (Lee University)  
Ha'yin! ("Stand up!"): Tsimshian and Language Revitalization in Southeast Alaska

**4:20 MERSON, Gina** (Lee University)  
*Baskets, Beads and Burial: Saga of 14,000 years of continual occupation in the stratigraphy of Eagle Rock Shelter*

**4:40 WNUK, Kelly** (Lee University)  
*Leave History Alone: Redefining Collective Memory among Confederate Cultural Preservationist's in Southeast Tennessee*

**5:00 DISCUSSANT: ERIN WILLIAMSON** (Cambridge University)

**END OF THE 2018 53<sup>RD</sup> ANNUAL MEETING  
OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY.  
THANK YOU FOR ATTENDING & SEE YOU NEXT YEAR.**

## POSTER PRESENTATION ABSTRACTS

**BETSALEL**, Ken (University of North Carolina Asheville), **KELLEY**, Heidi (University of North Carolina Asheville), **DEWHIRST**, Suzanne Ward (University of North Carolina Asheville)  
**Mapping Spatial Justice Through Story: Historical Preservation vs. Community Restoration**

This poster presentation tells the story of one neighborhood's struggle for representation: Burton Street, a historically African American working-class community in Asheville, North Carolina, founded in 1912 by Mr. E.W. Pearson, an African American businessman and advocate for racial uplift. Burton Street has changed from a close-knit segregated community in the 1950s with five churches, a corner store, and an elementary school to the current neighborhood challenged by highway expansion, gentrification, and toxic national discourse. Despite the neighborhood's rich storied history, Burton Street failed to receive recognition as historically significant neighborhood which may have served as a bulwark against spatial injustice defined in this case as loss of spaces and places. The poster presentation argues historical preservation models that do not account for inequities of what counts as historically significant markers of memory may undercut underrepresented groups' efforts at community restoration and equitable economic development.

**CUSICK**, Adam B. (Kennesaw State University)

**Pantheons of the Old and New: Looking at Norse, Maya, Greek and Celtic Theology**

Many religious faiths have pervaded the world for much of human history, but these belief systems often have significant variation in their core tenets, especially with those that have no contact. Religions which are in close proximity to one another tend to have some degree of syncretism, such as having comparable deities. One group of similar base beliefs is the Indo-Europeans, with its member having been studied for parallels before. To contend with these previous studies, this project will look at the beliefs of the Norse, Greek, and Celtic cultures, all of which are in the Indo-European group, in conjunction with the Maya culture, who is an outlier in Central America. Various facets, including the cosmology and pantheon of each of the religions, will be looked at to find any form of universality between the beliefs of these four groups, with a moderate degree of similarity being expected.

**DEWAELE**, Alyssa R. (University of Tennessee Chattanooga) and **BELL**, Sara (University of Tennessee Chattanooga)

**College, the Cult, and Chattanooga: UTC Students' Perceptions of Cults and New Religious Movements**

The purpose of this study is to examine the relationship between students' perceptions of cults and their willingness to monetarily support a rumored cult, like the Yellow Deli. (For the purpose of public understanding, we have chosen to use the term cult rather than new religious movement in this study.) The concept of this study is based on the observation that some students refuse to support the Yellow Deli, while some students choose to monetarily support this establishment regardless of its alleged ties to the Twelve Tribes Cult. Students' acceptance or rejection of the Yellow Deli could be a result of several different independent variables. These variables include age, gender, religious affiliation, and the community structure in which the student grew up (i.e. rural or urban). Because the timeline for this study is shorter than desired, the focus population will be students at the University of Tennessee-Chattanooga from January 2018 to March 2018.

**HART**, Emilee, N. (Louisiana State University)

**Metacarpal Ratio and Its Relation to Intra-Male Competition**

The digit ratio (2D:4D) is a sexually dimorphic trait used as a proxy for testing prenatal androgen exposure (PNAE). Previous studies state the digit ratio is higher in females than in males. This research tests whether the sexual dimorphism in 2D:4D is also evident in the metacarpal ratio (2Mc:4Mc) to the same extent and in the same direction because of exposure to androgens, i.e. testosterone. This research also tests whether the difference will be more significant in species with higher intra-male aggression than lower. Samples used were: *Hylobates lar* (M,L; 31F, 34M), *Aotus azarae* (M,L; 2F, 6M), *Trachypithecus cristatus* (P,I; 24F, 14M), *Presbytis rubicunda* (P,I; 15F, 17M), *Macaca fascicularis* (P,H; 11F, 12M), and *Alouatta seniculus* (P,H; 9F, 9M). Results in the study fail to support the hypotheses and are not consistent with research comparing 2D:4D showing that metacarpal and phalangeal growth are influenced differently.

**PEACOCK**, Tiffany (University of South Carolina)

**African American Hair and Beauty: Examining Afrocentricity and Identity through the Reemergence and Expression of Natural Hair**

In the 21st century, African American women are challenging the stereotypes and limitations of who or what defines beauty. More African American women are cutting off their relaxed tresses and starting anew with the natural roots that was inherited from their African ancestors. Rooted within the Black Power and Black is Beautiful movements of the 1970s, African American women are no longer accepting or tolerating how someone else will define their hair. By altering their kinky-coily texture for straighter hair styles, African American women were erasing markers of their African identities through chemically altering the hair texture or opting for styles mimicking the western standard of beauty. With the reemergence of the Natural Hair Movement, Black women are embracing their identity and their natural hair texture's appearance through the conceptualization of Afrocentricity. African American women are reclaiming and reemerging their African identity through the aesthetic expression of possessing natural hair.

**PHILLIPS**, Anna A. (Georgia College & State University) and **REINKE**, Amanda (Georgia College & State University)

**The Advantages of Restorative Justice for Virginia's Juvenile Incarceration Rates**

As a result of new crime deterrence programs, juvenile intake in Virginia's criminal justice system has decreased 39% from 2008 to 2017, and juvenile detainment has decreased by 46% during the same time period (DJJ 2017). Ostensibly based in Indigenous justice traditions, these programs seek to transform the juvenile justice system from within by focusing on rehabilitation and reintegration, rather than punishment; this is especially important for juveniles who are prone to cycles of reentry and release throughout their lives. This project investigates programs outside of the juvenile justice system that aim to disrupt the school-to-prison pipeline by preventing juvenile delinquency before it results in incarceration. In particular, the author examines afterschool programs based upon restorative values, such as mindfulness, respect, trust, honesty, empathy, and service. This poster provides evidence from a qualitative case study that reveals the advantages of restorative justice in deterring juveniles from committing delinquent and criminal acts in the State of Virginia.

**PRICE, Haley, M.** (University of West Georgia)

**How Gender Affects the Way We Relate to Body Positive Language**

The purpose of this study is to find out how gender affects the way we relate to body positive and body negative language. Several methods are utilized for this experiment. Free-listing was used to find a standard set of words. The individuals involved in the study were all between the ages of 16 and 30. I wrote down all the words that were found in both male and female lists and any repeated more than 3 times on index cards to get a standard set of words. I would ask them to sort positive terms and negative terms and then ask them about their reasoning. In conclusion, I think that men will find more mainstream to be positive, while women might find words associated with the body positive movement to be more positive.

**RICHARDSON SEACAT, Harriet L.** (HDR, Inc.; University of South Alabama)

**Discovering Traditional Cultural Properties**

Traditional cultural properties, or TCPs, were introduced by the National Park Service as National Register of Historic Places-eligible properties nearly 30 years ago. Until very recently, however, these important properties, to which associated people attribute traditional cultural significance, received scant attention relative to that given properties exhibiting archaeological or architectural significance. When TCPs are a focus, these properties can be improperly documented due to involved professionals not having the background or orientation needed for their proper consideration. Between 2010 and 2015, a team of ethnographers sensitive to the characteristics typical of TCPs conducted the largest TCP study ever done: a project centered on the Gulf Coast of the southeastern United States. This study was a stepping stone for TCP studies by the same team in other regions. TCP work should be understood in more detail by anthropologists, as this work could positively affect the employability of degree holders.

**VANDER SLUIS, Abbey** (University of Tennessee at Chattanooga) and **MITCHELL, Brandon T.**

**Drug Perceptions: Two Generations One Outlook**

This study looked at the question, "What is the difference between Generation X and the Millennial generation in terms of what 'bad drugs' are and what 'good drugs' are." Using the pile sort method, we gave thirty-eight cards with various substances and products on them for interviewees to sort on a first thought basis. The cards ranged from common household chemicals to food and drink as well as listed illegal drugs. In doing this it was found that the two generations in question had little to no differences in ideas about these various drugs. The findings showed more of a distance between genders rather than generations, which proved the original hypothesis incorrect. This discovery caused us to look into other variables besides generation.

**WHITE, Daryl** (Spelman College)

**Jim Crow Space in the City Too Busy to Hate: Surveying Confederate Memories Inscribing Atlanta's Landscape.**

Strewn with reminders of slavery, our Southern landscape is a complex symbolic space, its meanings vigorously contested. Defying reconciliation. Exploring "Jim Crow Space" this poster presents Atlanta as an example. Products of white political ascendance following Reconstruction's collapse and solid evidence of white ascendance, Confederate monuments established public space as white space through which African Americans traversed only in a manner dictated by white will codified in law, embellished by folkway, and enforced by terror. By the 1930s—aided by white

leisure travel and Hollywood's cultural ascendance—the “New” Southern landscape had become a romanticized South of grand plantations, Spanish moss, cotton fields and docile slaves. But following World War Two, Southern symbolic weight shifted: Urban renewal, Civil Rights, Black political success and globalization enriched and complicated the South's symbolic dimensions. Yet today white supremacy continues to underlay social identities, and political discourse. In our present stormy moment Confederate monuments, enduring symbols of white privilege, have become lightning rods.

## ORGANIZED SESSIONS ABSTRACTS

### **DEVELOPING A FRAMEWORK FOR ECOLOGICAL STUDIES IN GUINEA-BISSAU, WEST AFRICA**

(Saturday, 9 am, Signal Mountain Room, 3<sup>nd</sup> floor)

**ORGANIZER AND CHAIR: BRANDON D. LUNDY** (Kennesaw State University)

According to those already involved in higher education instruction in Guinea-Bissau, many students lack experience in research and need to find creative solutions to improve overall student outcomes. Reading, researching, and writing about something tangible that integrates their environments, geographies, and experiences should enhance student learning in significant ways. This session presents papers focused on practice-centered learning through curriculum development and collaborative learning projects between students located in the Global North and South to promote scientific research to meet the demands of society and the economy in Guinea-Bissau. Guinea-Bissau's economy is based primarily on agriculture (cashews and rice), fishing, and resource extraction (timber and bauxite), all of which have dramatic effects on the populations' livelihoods and environments. This in turn affects the country's overall wellbeing. These projects intend to partner with host-country nationals to help find evidence-based solutions to some of Guinea-Bissau's most pressing environmental concerns. The presenters have collected and reviewed resources and developed draft curriculum projects related to ecological studies in Guinea-Bissau. Next steps in their projects will include traveling to Guinea-Bissau to meet with host-country collaborators in person to refine and implement the projects toward the establishment of shared learning experiences and the development of an ecological studies program.

### **INNOVATIONS IN DISASTERS, DISPLACEMENT, AND HUMAN RIGHTS (DDHR) ANTHROPOLOGY \*SPOTLIGHT ON INNOVATION PANEL**

(Friday, 1:30 pm, Tennessee River Room, 1<sup>st</sup> floor)

**ORGANIZER, CO-CHAIR, AND DISCUSSANT: TRICIA REDEKER HEPNER**  
(University of Tennessee Knoxville)

**CO-CHAIR: KRISTA E. BILLINGSLEY** (University of Tennessee Knoxville)

The Disasters, Displacement, and Human Rights (DDHR) Program in the Department of Anthropology at the University of Tennessee promotes holistic training, collaborative research, rigorous theoretical approaches, and applied/engaged work on historical and contemporary problems broadly associated with human rights concepts and norms. In this organized panel, faculty and graduate students will discuss their research and the director of the DDHR program, Tricia Redeker Hepner, will serve as the panel discussant. Presenters will focus on transitional justice in Nepal, disasters and political economy in India and the United States, NAGPRA's broader impacts in the analysis of human skeletal remains in the offices of medical examiners and coroners in the United States, short term mission trips in Haiti, and U.S. foreign policy on terrorism in the Horn of Africa. Through the presentation of these research projects, the innovative approaches promoted through the DDHR program will be discussed as well as opportunities for collaboration and engagement.

## **ONGOING UNDERGRADUATE RESEARCH IN ANTHROPOLOGY: STUDENTS IN THE FIELD**

(Saturday, 3:20, (Signal Mountain Room, 3<sup>rd</sup> floor)

**ORGANIZER AND CHAIR: MURL DIRKSEN** (Lee University)

**DISCUSSANT: ERIN WILLIAMSON** (Cambridge University),

Having students directly engaged with research in linguistics, archaeology and ethnography enhances their interest in the broad field of anthropology. The purpose of this session is for students to present vignettes of their summer 2018 research proposals. Funded as a McNair Scholar, Harding-Laman's research is to document current Tsimshian language revitalization efforts in order to further empower the Alaskan Tsimshian community. Beard will examine how Native Americans stories, primarily Cherokee, symbolically incorporate animals, and use them in their daily lives, mythologies, and history. Wnuk has an ACA grant to interview historical preservationists in order to learn the symbolic meaning of tradition, racism, and southern pride attached to Confederate monuments. Merson will share information on an archaeology project at Eagle Rock Shelter in Delta, Colorado. Foster's research was done with an ACA grant in summer 2017 in China conducting interviews on changes in one-child policy.

## **HIGH IMPACT EDUCATIONAL PRACTICES IN ANTHROPOLOGY**

(Saturday, 3:20 pm, West Room, 2<sup>nd</sup> floor)

**ORGANIZER: H. LYN WHITE MILES** (University of Tennessee at Chattanooga),

**CO-CHAIRS: H. LYN WHITE MILES AND RALPH COVINO** (Girls Preparatory School)

High-impact educational practices (HIEP) are increasingly utilized in both K-12 and higher education, including anthropology. High-impact practices include common intellectual experiences, learning communities, collaborative projects, group active learning, diversity/global learning, service learning, internships, and other instructional practices. This symposium is a workshop that illustrates some of these practices in use in the Chattanooga area and their challenges and benefits. The instructional practices include: 1) active learning exercises based on classic mysteries and puzzles in anthropology, e.g., Trobriand kula trade and Bigfoot, and also contemporary issues such as societies with multiple genders and gender 'trans-posing' as well as *Homo naledi* and origins of religion at the Gobekli Tepe site in Turkey; 2) disability diversity awareness participant observation; and 3) student-designed service learning projects in Uganda. Because HIEP activities are complex this workshop also presents two mechanisms for managing them in the classroom: Plickers and Kahoot! Participants will experience some of these activities and devices during the workshop. Studies of HIEP instructional activities show increased student learning and understanding compared with lecture alone. HIEP learning also helps to develop student social interaction and interpersonal communication skills as well.

## **WHEN DATA SPEAKS: ETHNOGRAPHY THROUGH DOCUMENTS AND DATABASES** (Friday, 10:40 am, Tennessee River Room, 1<sup>st</sup> floor)

**ORGANIZER: ELIZA GUYOL-MEINRATH ECHEVERRY** (University of Tennessee Knoxville)

**CHAIR: TYLER B. HOWE** (University of Tennessee Knoxville)

While cultural anthropologists have long recognized documents as important primary and secondary data sources, can we conduct actual ethnography through written records, and if so, how? From historical records, letters, land deeds and maps to modern day court case documents, legal archives, press releases, and text messages, how can we locate and isolate narrative threads that contribute to scientifically rigorous ethnographic analysis of people, places, and events? What are the best practices for developing, analyzing, and sharing document-based ethnographic databases? This session will assess the potential and limits of documents as ethnographic sources as well as best practices for developing document databases for public use while retaining strict adherence to ethical standards of research confidentiality.

## PAPER ABSTRACTS

**ALLOCCA, Dorothea, R.** (Davidson College)

**“Unless Things Change, I Will Never Be Organic”: Practicing Alternative Agriculture at the Davidson Farmer’s Market**

Farmers have little voice in the policy-making and political movements related to alternative or “sustainable” agriculture. The framework of sustainability does not adequately address the structural issues created by industrial agriculture. By better responding to the concerns, perceptions, and actions of farmers, alternative agriculture movements might be able to fill this gap and respond to the destructive nature of industrial agriculture. This research considers how farmers relate to alternative agriculture and investigates how farmers are interacting with alternative agriculture agendas through the lens of political ecology. The intent of this investigation is to create an informed understanding of the perceptions, and actions of farmers and to contribute to the conversation about the destructive nature of the contemporary structure of agriculture in the southeastern United States. The research contributes to the larger conversation about alternative agriculture among environmentalists, consumers, and farmers.

**ANDERSON, Katlyn** (Valdosta State University)

**The Naked Truth: Exotic Dancer’s Struggle for Self-Respect**

This research, is an ethnographic study on exotic dancers and their struggle for normalcy. Employing a practice theory perspective, I examine how dancers play "serious games", to gain self-respect. My data derives from narrative discourse contained in personal stories and interviews that I elicited from my informants across the span of a year. Many exotic dancers experience backlash from their family, their lovers, and society. A few important themes that emerge in my analysis of the data include: power and sexuality, stereotypes and stigma, family relationships, and dancing and sexuality. All my informants strive to normalize themselves in a game for self-respect. This study aims to focus on the individuals playing the same game, with hopes of reaching the same goal.

**ANDERSON, Katlyn** (Valdosta State University)

**Literature, Language, and Life in a Mayan Community: Linguistic Acquisition and the Educational Sector in Toledo District, Belize**

Paying a lot for education, but seeing very little results, more children and teens are outside the Belizean school system, rather than in it. In this paper, I conducted ethnographic research on Mayan linguistic acquisition, in the Toledo District of Belize. Over the course of two months, I compiled a series of interviews with students, teachers, and parents throughout the Toledo District. Mayan children belonging to the Toledo District of whom have the lowest test scores and attendance. Taking the perspective of the acquisition of language and socialization through language, culture plays a key role in the development of children’s language and literacy. This paper analyzes linguistic acquisition in nonmainstream Mayan communities through socialization, literary traditions, and oral traditions. By looking at linguistic acquisition we can observe its effects in the classroom.

**ARCHER, Hannah, M.** (University of Tennessee Knoxville)

**Project Title: Good Intentions: Analyzing Faith-based Humanitarian Aid in Haiti**

1.6 million Americans participate in short-term missions (STMs) yearly; and yet faith-based organizations are often spared criticism due to their religious affiliation. However, the lack of cultural sensitivity and generalized assumption of “doing-good” that STMs portray, reinforces a revolving door cycle of dependency that cripples the sustainability of the countries they aim to assist. My research within DDHR anthropology focuses on improving how post-disaster humanitarian aid is conducted to decrease long-term dependency on foreign aid, and address the following: Do STMs prevent local job creation? If so, how can faith-based organizations redefine their missions to focus on local job creation? How do images taken on STMs exploit poverty and promote a vulnerable misrepresentation of Haitian culture? Lastly, does the increase in short-term mission trips influence the number of orphanages, and if so how can STMs be refocused on family preservation?

**BABIN, Mark** (University of Tennessee, Knoxville)

**Uncovering Overhill Cherokee Communities: Glass Beads and Social Networks at Chota-Tanasee**

This study presents the results of an archaeological study of Overhill Cherokee communities by using Social Network Analysis (SNA) to understand the consumption and distribution of glass beads found at Chota (40MR2) and Tanasee (40MR62). Data are derived from excavations conducted by the University of Tennessee from 1969 through 1974 as part of the Tellico Project, which identified over 35,000 glass beads from mortuary contexts alone. As glass beads were brought into Cherokee society, they were traded and consumed along lines that reflect the interactions of social groups. Social network analysis therefore permits an opportunity to examine specifically how these glass beads served to link individuals and groups by measuring and visually representing the similarity of bead assemblages across the sites. In attempting to reconstruct the communities of consumption, this study highlights how glass beads served to connect individuals and communities.

**BEARD, Amber** (Lee University)

**Symbolism and Representation of Animals in the Cherokee Culture**

In Cherokee culture, representations of animals are used for everything from food to clan names. However, few studies examine how Native Americans symbolically incorporate animals, and use of animals into their daily lives, mythologies, and history. This paper aims to explore the representation, mythic symbolism, and significance of animals in Cherokee culture. The proposed research will combine historical research, ethnographic research, and archaeological research to explore symbolism of animals in Cherokee culture.

**BILLINGSLEY, Krista E.** (University of Tennessee Knoxville)

**Critical Engagement for Accountability: Victims’ Participation in Nepal’s Truth Commissions**

Almost a decade after the signing of the Comprehensive Peace Agreement, officially marking the end to a ten-year internal armed conflict between the Communist Party of Nepal-Maoists and the Nepali government, the Truth and Reconciliation Commission (TRC) and the Commission of Investigation on Enforced Disappeared Persons (CIEDP) began “inviting complaints” in April 2016. In just over 90 days, the TRC received more than 50,000 complaints, and the CIEDP

received more than 2,700 complaints. Based on 14 months of ethnographic research before, during, and after the complaint-taking processes, this paper focuses on the perceptions of members of conflict victims' organizations who served as activists for social and political change through processes of transitional justice in Nepal. Rather than an indicator of the commissions' effectiveness, I argue, victims' participation in Nepal's truth-seeking commissions was a demonstration of resistance to victims' exclusion from elite-led processes of transitional justice.

**BUNDY, Henry, E.** (University of Kentucky)

**Surviving Precarious Work and Mental Distress in Upstate South Carolina**

The flexible labor arrangements characteristics of late capitalism have left many working poor individuals saddled with the responsibility for their own health while reliant on residual and privatized forms of safety net healthcare. This paper explores how the uninsured working poor of Spartanburg, South Carolina, a low-wage workforce typical of those sustaining the new economies of the American South, lacking regular access to healthcare and dependent on the rationed aid of the safety net, attempt to manage their mental distress. Through interviews with and participant-observation among safety net care recipients—commonly referred to as clients—and care providers, the research presented in this paper explores the strategies clients implement, and the resources they mobilize, to manage their mental health while enduring immiserating labor arrangements.

**CAMPBELL, Drew D.** (Valdosta State University)

**Shelly Kim and the Life History Interview**

This paper aims to demonstrate the value of life-history interviews and person-centered ethnographic methodology by examining the life of “Shelly Kim” (a pseudonym), a woman with a very interesting background. Kim's life history demonstrates the effect of culturally shaped emotions and personal experience on selfhood in a society. Kim's “self” is understood as a unique configuration of neural pathways and is demonstrative of the connections between various aspects of memory and emotion, which is particularly useful in understanding the choices and decisions she makes. As Hollan notes (1997:220), person-centered methodology permits “categories of comparison ... [to] emerge from the experiential lives of our subjects and informants, rather than [being] imposed by the observer without close reference to that experience.”

**CHACE, Alexandra M.** (Georgia State University)

**Cyber-Eugenics and the Biopolitics of Biotechnology**

Assistive reproductive technologies create new modes and opportunities for family creation and family planning, but uneven access to these technologies magnifies existing inequities. Similarly, genetic engineering, prenatal screenings, and selective abortions introduce new dangers for marginalized people (e.g. the deaf community), who risk being 'engineered' out of existence. I argue that these technologies expand the "mechanisms through which basic biological features of the human species became the object of a political strategy" [Michel Foucault, *Security, Territory, Population: Lectures at the College de France, 1977-1978* (New York: Picador, 2009), 16.]. Further, I explore the regulatory role of biotechnology in the contested future of propagation, and how this is complicated by capitalism, heteropatriarchy, and white supremacy. This paper contributes to a broader conceptualization of who reproduces, how they reproduce, and what is ultimately reproduced.

**CLIFFORD, Laura, D.** (University of South Carolina)

**Anthropology and Educational Outreach**

Finding ways to connect scholarly research with the public education system is an on-going challenge. This paper describes a year-long pilot program implemented at Kelly Edwards Elementary School in Williston, South Carolina. The program was part of the STORIES Project undertaken by the South Carolina Arts Commission in partnership with the McKissick Museum and, the School of Visual Art and Design at the University of South Carolina. The program was built around the life and work of David Drake, a renowned enslaved potter from Edgefield, South Carolina. Using the award-winning children's book, *Dave the Potter: Artist, Poet, Slave*, by Bryan Collier Hill as a starting point, a fifth-grade class experienced lessons in art, history, and literacy. The program contextualized slavery through the lens of anthropology using experiential learning to make the connections necessary for divergent learning styles to access the critical thinking skills necessary for the development of future scholars.

**CONREY, Victoria F.** (Valdosta State University)

**Mayan Mothers and Their Infants**

Motherhood is a panhuman practice, although it is performed in countless ways around the world. Among Q'ekch'i Mayan women of southern Belize, the practice of mothering is contingent upon the material and ideal resources that are available to them: the man of the family is the provider, while the woman is responsible for cooking, cleaning, and childrearing. Although most families have adequate resources upon which to build their lives, new ideas pertaining to infant and child care are steadily infiltrating village life. This ethnography examines the myriad understandings and techniques of Mayan motherhood and infant care and shows how Q'ekch'i childrearing methods reproduce the culture and outline the reality of what it means to be Mayan.

**CONTRERAS, Rebecca A.** (Davidson College)

**Fleeing Violence: Indigenous Internal Migration during Guatemala's Internal War**

This study examines the impacts of the 36-year-long armed conflict in Guatemala on internal indigenous migration, which displaced between 100,000 and 1,000,000 individuals. More specifically, it considers the reasons cited for migrating during the height of violence in the 1980s, and the processes of adaptation that took place following these movements. Ethnographic fieldwork and semi-structured interviews demonstrate the disproportionate effects of waging war—primarily in the rural sectors—on the livelihoods of individuals, as well as deeply rooted mechanisms of social oppression that continue to this day. In this sense, the contemporary urban violence experienced in Guatemala City is a remnant of the war years that continues to threaten the daily lives of indigenous peoples who live in rural areas. Widespread violence was the largest reason cited for leaving behind communities, which in turn led to migration and subsequent adaptation to the city and the creation of new urban identities. Although the politics of fear may have catalyzed these rural-urban movements, interview data indicates that prior to and during conflict, structural violence permeated the everyday lives of rural indigenous communities. The period of violence between 1978 and 1982 continues to mold the political, economic and living patterns of those directly impacted by the conflict, especially the Maya in the countryside.

**COVINO, Ralph** (Girls Preparatory School, Chattanooga)  
**Service Learning: Cultivating the Innovators' Mind-Set**

Not every anthropology or other student can afford to take time, unpaid, to participate in high-impact practices such as an internship or a faculty-directed undergraduate research project. Given this, it is incumbent upon instructors to provide meaningful high-impact learning opportunities within the scope of the existing anthropology or other curriculum. Today's students see themselves as problem-solvers and doers and want their studies to be meaningful and relevant and Service Learning can harness these traits. Service Learning projects pair learning outcomes with action steps (big or small) that can benefit either individuals or communities and can serve as excellent means of promoting deeper engagement with course content through empathy and connection. This paper will present some student-designed Service Learning projects being undertaken by high schoolers in Chattanooga which tie them to the Bunyoro Kitara region of Uganda and its peoples.

**COYLE, Ted** (Western Carolina University)  
**Connecting with Indigenous People and Communities through the Ontological Turn in the Gran Nayar (Mexico)**

In recent years, ethnographic research in the Gran Nayar region of Mexico has been inspired by the more general "ontological turn" in anthropology. The ceremonial traditions of the Gran Nayar region shed light on alternative understandings of the range of beings thought to be active in the world. Anthropologists based in Mexico and writing in Spanish are coming to understand, to the degree that it is possible, the inner logic and motivations of the actors—both human and non-human—that animate these traditions. This presentation addresses four of the most important of these recent contributions, showing how indigenous people of the region attempt to harness and marshal the forces of the natural world for the benefit of living people, while also acknowledging their limited view of ultimate reality. This new anthropological understanding is helping to connect with and support indigenous peoples who share such worldviews in the Gran Nayar, and more generally.

**CUTRIGHT, Chelsea** (University of Kentucky)  
**Legacies of Forced Resettlement: Changing Business Practices among Zambia's Gwembe Tonga Women**

Following a legacy of forced resettlement in the 1950s due to the construction of the Kariba Dam, this research explores how Gwembe Tonga women today continue to struggle to provide for their families and maintain economic livelihoods. Recognizing the history of this region, which has been well documented by the longitudinal Gwembe Tonga Research Project (GTRP) since prior to resettlement, along with the well accepted literature demonstrating the chronic difficulties commonly associated with forcibly resettled populations, Gwembe women in three resettlement villages were interviewed in 2014 to explore what variables have impacted their self-defined success or failure of business practices. Combining ethnographic data and statistical analysis, this paper shows how unique structural and environmental problems in each studied village have influenced the types of business that Gwembe women are currently partaking in, ultimately highlighting the unfortunate legacy of their forced displacement continuing to impact their lives.

**DAVIS, Craig W.** (University of Kentucky)

**“Those People” in the Waiting Room: Examining Nativist Sentiments and Immigrant Health in Southern Appalachia**

Following the 2001 terrorist attacks, the United States increasingly framed illegal immigration through a national security lens that depicts undocumented person as both economic and security risks to the country. State and local governments have responded to these perceived risks by enacting their own (anti)immigration legislation, such as the Beason-Hammon Alabama Taxpayer and Citizen Protection Act (AL2011-535). According to recent academic papers, such as those by Raymond Mohl, this bill targeted the lives of undocumented immigrants by allowing racial profiling and restricting access to educational opportunities, transportation, and employment options. These stressors have the ability to alter the lives and health of marginalized peoples, primarily Latinas/os, in the state. This paper will briefly apply the social determinants of health theory to the Beason-Hammon Act. Using public opinion about the law from local newspapers this will illustrate how such laws legitimize structural inequalities within the Appalachian region of Northeastern Alabama.

**DAVIS, Kayla.** (University of Tennessee-Knoxville)

**What’s Up With WhatsApp? Using Social Media as Ethnography**

My research aims to understand how current residents of Kampala see the residents of the slums and understand internally displaced populations through the lens of the city’s history and contemporary growth. The purpose of this research is to provide an academic analysis of Kampala’s slums, in the hopes of understanding the postcolonial city as well as the various survival strategies of the residents of these slums. Both the methodology and analysis will rely on online open source data and social media. Ethnographic research will be collected through the popular social media application WhatsApp. I will be conducting interviews via WhatsApp, as well as assigning participants (on a voluntary basis) to engage in the research by taking photos of various slums across Kampala. All participants of the WhatsApp research will reside outside the slums, creating an etic data set. The analysis of the data will reveal the opinion of typical residents of Kampala towards the people living in the slums, as well as reveal visual patterns of life in the Kampala slums.

**DESILVA, Katherine, A.** (Millsaps College)

**Performative (Effective) Labor and Capitalist Exploitation in Nepal**

In this paper, I investigate the model of fair trade in Kathmandu, Nepal. Through a cross analysis of various collectives that oversee this ethical model of business and follow the rules and regulations required by the World Fair Trade Organization, I determine the effectiveness of this model at the local and global community level. I apply various theories from Emile Durkheim and Georg Simmel to describe the social effects of such ethical businesses in a third world setting as well as include my own findings from my fieldwork in Kathmandu this past summer. Finally, I discuss various organizations such as, Fair Trade Group Nepal that create and maintain the system of fair trade throughout the Kathmandu Valley. These organizations are the backbone of ethical business in Nepal and actively work on the local level to stop the cycle of exploitation while operating within existing social and economic structures.

**DOWNS, Jonathan Taylor** (Kennesaw State University)

**Understanding Internal Social Movement Differences and Framing at Standing Rock**

The movement against the Dakota Access Pipeline at Standing Rock mobilized a sweeping array of actors with differing messages and missions. This paper asks: Did differences in mission and narrative exist amongst the Standing Rock movement's organizations, and if so how did changes in the number and nature of involved social movement organizations (SMOs) impact the use of narratives and symbols throughout the duration of the movement? This project utilizes semi-structured interviews of indigenous and environmental activists and community organizers to determine themes, narratives, and symbols present during the movement. It then uses the themes found to conduct content analysis of press releases, blogs, and archives. This paper finds discourse was affected by the increased presence of environmental NGOs, and that SMOs had differences in their framing of issues and uses of symbolism in the Standing Rock movement.

**ECHEVERRY, Eliza Guyol-Meinrath** (University of Tennessee Knoxville)

**Advocacy, Activism, and Under-Oath Ethnography**

Legal cases produce an abundance of documents, from depositions and court testimony transcripts to press and advocacy campaign releases. My research regarding two court cases currently being heard in Canada, *Caal v. Huidbay* and *Araya v. Nevsun*, has included collection and analysis of hundreds of text-based documents. Where does this textual information fit within the broader framework of ethnography-based research? What can these documents tell us about the ways in which law is translated, transformed, and internalized by various stakeholders? By identifying specific narrative threads within these documents and tracing those narratives over the duration of the legal process, I argue ethnographic analysis of text-based documents provides the researcher a unique and critical understanding of power relations between stakeholders in legal cases and the processes of legal allyship, lending insight to the complex relationship between law, justice, and human experiences of violence.

**EDWARDS, Travis, J.** (Valdosta State University)

**We're All Born Naked and The Rest is Drag: Performativity and Construction of Gender and Queer Space in the Valdosta Drag Scene**

This paper, I reported on ethnographic research on drag performers and how they construct queer spaces, performative identity, and construction of gender. The data I received was from life history interviews and observations at the local drag show in Valdosta. The theories I use are Practice theory and more specifically Sherry Ortner's spin on it which is her "Serious Games" metaphor. I also use Judith Butler's performativity paradigm to evaluate how drag performers construct identity within the queer spaces they inhabit. There are two main themes that I observed within the data that was collected: Construction of Queer space and Queering gender. All my observants resisted against the culture of heteronormativity that is pervasive throughout Valdosta, Georgia, and continue to construct a space by which they can exist freely.

**EDWARDS, Travis, J.** (Valdosta State University)

**Theorizing Two-Spirit Identity in Indigenous Communities**

Anthropological literary canon seldom speaks on the phenomena of queer identities and construction of these identities. More specifically, Anthropology falls remiss of exploring indigenous communities through the queer lens. This paper is a literature review of different sources that speak on the phenomena of Two-Spirit identity in indigenous communities. Western

hegemony and constructions of gender have displaced the larger cultural identity of Native American spirituality and Native cultural constructions of gender identity. The purpose of this literature review was to not only shine line of the construction of two-spirit identity within a modern western context but expose two-spirit to the anthropological canon through a queer and phenomenological perspective.

**FOSTER, Jed** (Lee University)

**Cross-Generational Perspectives on Family in Post-One-Child Policy China**

The one-child policy in the People's Republic of China has been one of the most stringent government-mandated family planning measures in recent history. Since its implementation in 1980, China has seen a substantial change in population size, gender ratio, age demographic, workforce participation, and traditional family values, a change that has caused the nation to repeal this measure and replace it with the two-child policy. This preliminary study, which took place within a time frame of two months, seeks to capture cultural phenomena surrounding this policy shift, drawing from stories told by the Chinese people. This project is qualitative in nature with data collection having taken place through interviews among 30 participants. The interviewees spanned across three separate generations: Millennials, parents, and grandparents from various parts of the country. The interviews focused specifically on interviewees' opinions regarding the one-child policy and its effect on Chinese notions of kinship.

**HARDING-LAMAN, Torah** (Lee University)

**Ha'yin! ("Stand up!"): Tsimshian and Language Revitalization in Southeast Alaska**

The Tsimshian are an indigenous group that inhabit the Northwest Coast of North America, predominantly in the Canadian province of British Columbia and in Southeast Alaska. Due to colonization, globalization, linguisticism and various other causes, the language of the Tsimshian, Sm'algyax, faced near language extinction, however, in recent years, language revitalization efforts have been implemented. The purpose of this research is to document the Tsimshian language (Sm'algyax) revitalization efforts, specifically in Southeast Alaska.

**HATCHETT, Diana P.** (University of Kentucky)

**Championing the state: Bodybuilding and building the body politic in Iraqi Kurdistan**

I examine bodybuilding and gym-going in Erbil (Hewlêr) in the Kurdistan Region of Iraq as ethical practices concerned with formation of both self and collective identities in the Iraqi state and in the Kurdistan statelet. Drawing upon anthropologies of the state, morality, and ethics, I consider how physical training in a state that is said to have become "weak" or "failed" illuminates preoccupations with ethical self-formation in the wake of a fragmenting state. The paper is based on 20 months of ethnographic research in Erbil, primarily participant-observation and interviews at gyms, during which time I also coached indoor cycling ("spinning") at one of the popular "mixed" gyms (for both men and women). Many gym-goers in Erbil embody one or more types of marginalized identity, such as: being IDPs, members of the Kurdish diaspora, immigrants from neighboring Syria or Iran, youth, or women. By analyzing marginalized gym-goers' narratives of stress, violence, and displacement, we witness the bodily effects of the state on individuals and on the emerging body politic.

**HENDRY, Barbara** (Georgia Southern University), **GOSSER, Amber** (Georgia Southern University), **KEITH, Kathryn** (Georgia Southern University)

**Indiana Jones and “Bones:” Exploring Perceptions of Anthropology and Selection of Majors at a Southern University**

Many anthropologists are increasingly concerned about widespread misperceptions of what anthropology is and what anthropologists do, especially in view of budget cuts which have gutted some programs and threaten others. One pertinent area that has not been well researched is how and why students decide to major in anthropology. To explore this issue, students in an undergraduate anthropology class conducted a total of fifty-five semi-structured interviews with anthropology majors and students in other majors at a large public university in Georgia. Interviewees were also asked about their perceptions of anthropology and the anthropology majors were questioned about responses of friends and relatives to their choice of major. We suggest that findings from this research can be used in developing a larger-scale study and contribute to the formulation of strategies to dispel misperceptions about anthropology and promote awareness of the field to potential majors and the wider public.

**HINDMAN, S. Jill** (Hindman Associates) and **MILES, H. Lyn White** (University of Tennessee at Chattanooga)

**Disability Participant Observation as an Experiential Learning Tool**

Cross-cultural awareness, empathy, and the notion of “the other” are key concepts in anthropology. Otherness is the state of being different from and alien to the social identity of another person, and persons with disabilities often report feeling like the other in a world made normative by nondisabled individuals. A means of replacing otherness with identity and identification is through active learning instructional exercises such as a disability participant observation. Instructors or disability awareness trainers can employ simple everyday objects and tools, that do not simulate the full experience of disability, but temporarily allow students to experience some aspect of disability, such as visual or hearing impairment or mobility challenges. In this workshop participants will experience these simple operations and share their insights.

**HOLBROOKS, Amy M** (University of Iowa Department of Anthropology)

**“The Only Thing There Is Is the Stories”: Critical Discursive Place-making and Contestation of Authority in an Appalachian Podcast**

Prevalent narratives casting Appalachia as “Trump Country” and the outbreak of alt-right protests across the region have spurred efforts to dispel dominant framings of Appalachia. In this paper, I draw on the case of the Kentucky-based Trillbilly Worker's Party podcast to investigate discursive strategies used to challenge dominant framings about the region that are seen as incorrect and harmful. I identify two major strategies used by the Trillbillies to promote their understanding of Appalachian authenticity. The first insists upon engaged experience as a necessary marker of authority to challenge outsider representations. The second, which I term critical discursive place-making, critiques dominant narratives by centering Appalachia's history of resistance. Taken together, I demonstrate that the Trillbillies are engaged in a project of self-aware critical discourse analysis, contestation, and construction intended to create an alternative discourse in which Appalachia is recognized as home to a diverse, vibrant, and engaged population.

**HOWE, Tyler B.** (University of Tennessee Knoxville)

**From the Sources to the Communities: A Renewed Debate on Archival Ethnographic Methods**

This paper will explore a century plus ethnography versus ethnology discourse regarding whether we can digitally conduct archival ethnography, and, moreover, what should be done with the thousands of digital documents upon completion of research? Do we as scholars have an obligation to the marginalized community to at least offer the digital data set in some form? It doesn't make sense to personally digitize, synthesize, and organize public data and not share it with the very communities it originally belonged. How then do provide the data? How do we expect someone who might not have any archival experience to make heads or tails of the data? Moreover, how do we deal with the question of originality of the source material? Here I mean not whether it is a primary or secondary source but dealing with our own re-organization of the materials for citation purposes.

**HUDEPOHL, Kate** (Western Kentucky University)

**Burnam Graveyard Project**

Burnam graveyard is a small, family cemetery located on the grounds of Bristow Elementary School in Warren County, Kentucky. The following paper describes progress on a project implemented by two WKU anthropology faculty to accomplish the following goals: preserve and interpret the cultural resource; provide training for WKU students; engage Bristow students and teachers; and foster community partnerships. Completed, current and future project activities include: fieldwork (map, probe, photograph, reset/repair damaged markers); archival research; Bristow teacher needs assessment (connecting the cultural resource to the classroom); development of classroom materials and activities; and community outreach (open house, media coverage, on-site marker). In addition to describing the progress of the project, this paper addresses some of benefits and challenges associated with the work.

**INGERSOLL, Jr., Daniel W.** (Saint Mary's College of Maryland, emeritus) **and INGERSOLL, Kathleen B.** (Mata Ki Te Rangi Rapa Nui Foundation)

**What's in Your Food?** Drawing on agricultural practices and the literature on pesticides, toxicology, and nutrition, this paper explores the potential impact of the rapidly expanding practice of the application of pre-harvest herbicides to an increasing repertoire of food plants and crops. Special attention is given to soybeans and glyphosate (Roundup), but other crops and pesticides are considered. Threats to public health reported in the scientific literature are considered including pesticides as carcinogens, hormone disruptors, neurotoxins, and developmental or reproductive toxins.

**JOSEPH, Daniel** (University of Kentucky)

**Haitian Community Life in Chicago: Perspectives and Meanings**

Even though the majority of Haitian immigrants in the U.S. can be mostly found in New York and Miami, Chicago is no less with a population ranging from 15,000 to 30,000. Coming directly from Haiti or from a secondary migration within the U.S., evidence shows that they have started to arrive in Chicago since the 1960s where there are currently three generations: the first generation made of people who arrived from Haiti or from other states through a secondary migration, the second one including the children of people from the first generation and the third one who are the children born from parents themselves born in the U.S. While Chicago is the most populated

Haitian city in the Midwest, research about them is scarce. Drawing on a 2015 summer research project with this community, in this paper, I examine their life dynamics in Chicago and their engagement in community life.

**KEITH, Krystallyn R.** (University of West Georgia Anthropology Department)

### **Junctions and Disjunctions between Traditional Pashtun Birth Practices and Modern Medicine**

Childbirth is a universal life event that juxtaposes biomedical and sociocultural elements. This study employs an extensive qualitative approach by utilizing ethnographic interviews in order to gain information of Pashtun women's birth practices and their pertaining thoughts. The goal of this study is to provide qualitative information on the ethno-specific birth practices of the Pashtuns and find correlations between declining practices and the influence of modern medicine. Given the nature of globalization and the trends of change across cultures found in the literature, an initial hypothesis was that diffusion of Western medicine has impacted the traditional Pashtun birth practices negatively, causing the abandonment of low-risk, culturally relevant practices as well as those potentially physiologically beneficial even by Western medical assessment. Upon preliminary data analysis from the interviews, the Pashtun women's preferences of giving birth at home or in the hospital change depending on the country of residence due to cultural and availability factors. The importance of this study stems from the documented cultural change and resiliency of Pashtun women as they have immigrated to the United States.

**KENDRICK, Eric** (Georgia State University – Perimeter College)

### **Minority Communities in Japan: Language, Culture & Sociopolitical Issues**

Ethnic Japanese comprise 98.5% of the population of Japan, making it one of the world's most homogenous nations. This presentation will examine marginalized societies in Japan: Ainu, Ryukyuan, Burakumin and Korean. The Ainu are indigenous inhabitants of northern Japan (and adjacent Russia), with customs resembling Native Americans, who have been largely assimilated into Japanese culture. Ryukyuan/Okinawans are the indigenous inhabitants of the Ryukyu archipelago between Kyushu and Taiwan whose kingdom was annexed by Japan in the late 19th century. Burakumin are not a distinct ethnic group, but descendants of the lowest caste of the Edo Period whose "unclean" jobs caused discrimination that has been passed down through generations. Most Koreans were brought to Japan during the 1910-1945 colonial period, and still today face residency issues, among others. Some topics addressed include grassroots and government efforts (and barriers) to address language loss, cultural assimilation, land rights, and minority status.

**KLEESCHULTE, Megan K.** (University of Tennessee, Knoxville)

### **NAGPRA's Broader Impacts: Assessing the Variety of Procedures followed by Medical Examiner and Coroner Offices' for the Analysis of Human Skeletal Remains**

Medical examiner and coroners' (ME/C) offices are responsible for the medicolegal investigation of death across the United States. The structure of these offices is dictated by state law, resulting in variation within the nationwide system. Jurisdictional differences across the country arise from various interrelated factors including social, religious, historical, political, and legal influences (Choo et al 2012). Some research has been conducted on the ways in which jurisdictional differences lead to variation in the process and procedures of death investigation of forensically significant cases (Hanzlick 1996, Hanzlick and Combs 1998, Voelker 1995, Jentzen 2009).

However, no research has been done on the variation in methods for determining non-forensic significance and how this affects the presence of procedures for the disposition of non-forensically significant skeletal remains. The protocol, or lack thereof, for non-forensic cases has ramifications for laws regarding the handling of human skeletal remains, specifically the Native American Graves Protection and Repatriation Act (NAGPRA). The scope of repatriation efforts has largely been focused on skeletal collections housed in museums and universities, however ME/C offices are another institution where the remains of Native Americans are expected to be collected. As a law that acts to serve restorative justice, ensuring the extension of basic human rights to Native Americans, it is the objective of this study to ensure that NAGPRA is being disseminated and adhered to in these offices, as well as promote the formation of standardized, NAGPRA compliant protocol.

**LANGKAU, Rachel** (Kennesaw State University)

**Addressing threats to biodiversity: the risks and rewards of diversifying agricultural practices in Guinea-Bissau**

For decades, severe droughts, crop failures, and shifting agricultural practices have pushed rural farmers in Guinea-Bissau into poverty and motivated them to grow popular cash crops such as cashews to make a profit. A staple of Guinea-Bissau diet and once a major export, rice now makes up almost 10% of the country's imports. As a result, African rice (*Oryza glaberrima*) (one of the only two cultivated species in the world) is currently facing the threat of being outcompeted by Asian Rice (*Oryza sativa*). The purpose of this paper is to explore of the ongoing threats to biodiversity in Guinea-Bissau; specifically, the environmental, economic, and cultural costs associated with the loss of a native species such as African rice, as well as the loss of its future potential. The next step in this project will be to work alongside host country nationals to develop a curriculum geared toward addressing these pressing environmental issues in Guinea-Bissau.

**LAY, Victoria** (Spelman College)

**Circle Foods Store: An Anchor of 7th Ward New Orleans**

The Circle Foods Store, located in 7th Ward New Orleans and near the historical Tremé neighborhood, is one of the only few independently black owned grocery stores in the United States. Since the late 1930's the store has been a bedrock for the 7th ward and the greater New Orleans community. In 2005, Circle Foods was inundated by one of America's most catastrophic storms to date, Hurricane Katrina. As a consequence, the store and surrounding community has since undergone, and continues to undergo extensive socioeconomic and demographic changes. This paper seeks to understand the ways in which the revitalization of the seventh ward impacts the daily operations of Circle Foods Store, in addition to understanding what role the store has in the sustainability of the 7th ward post Hurricane Katrina.

**LLOYD, Robert** (no affiliation)

**Second Lines and Squares: Placemaking and Community Reinforcement in Two Southern Cities**

Community health and solidarity may be promoted through regular peaceful interaction of citizens, and by a strong sense of place with which citizens can personally connect. Two Southern cities accomplish this with the help of features representative of each of them and outwardly very different, but with some vital functional similarities. In Savannah, Georgia, the city squares, spaced regularly throughout downtown, provide free access to attractive spaces which act as arenas for

socializing as well as community events. Landscaping and monuments establish the identity of the city and tell its history. In New Orleans, Louisiana, “Second Line” parades, which occur at least each Sunday for 39 weeks out of the year, offer open participation in an iconic local activity, as well as opportunities to establish and reinforce personal and neighborhood relationships. These urban phenomena will be compared and contrasted, with reference to key concepts of place theory shared by both.

**LUNDY, Brandon D.** (Kennesaw State University)

**Rebuilding Tertiary Education in Guinea-Bissau: Can It Be Done?**

This paper evaluates the potential for rebuilding tertiary education in Guinea-Bissau focusing on the reconstitution of the Universidade Amílcar Cabral, the operations of Universidade Lusófona da Guiné, and the development of the Bissau Campus Project through the West African Vocational Schools (WAVS) project. The paper considers available resources and contextual constraints in the face of underdevelopment, structural violence, neo-colonialism, and a context-specific educational legacy. In the face of considerable barriers to rebuilding tertiary education in Guinea-Bissau, how can it be done? Achievements in other contexts, and specific recommendations for Guinea-Bissau, are aggregated to demonstrate how collaborating stakeholders can amalgamate knowledge and develop viable educational programs that are contextually sensitive, appropriate, and sustainable.

**MCINTOSH, Michelle** (Millsaps College)

**Dressing Up Harassment: The Sexual Harassment of Cosplayers at Anime Conventions**

Cosplay is the act of wearing a costume to portray a specific character. In this paper I look at experiences of cosplayers at anime conventions and document sexual harassment from the perspective of the victim. I conducted my research through participant observation and by interviewing 17 cosplayers at four anime conventions in the United States. I found that sexual harassment directed at cosplayers at anime conventions is unique in the way the victim is sexually harassed and the way in which the victim responds to sexual harassment compared to other forms of sexual harassment in different settings. The most prevalent form of sexual harassment is the use of a camera to “trap” and isolate the victim in a pose. My data indicate that sexual harassment and its response have unique ways of manifesting in accordance to the culture and setting in which sexual harassment is performed.

**MELOMO, Vincent H.** (William Peace University)

**Partnerships in Preserving a Community: The Struggles and Successes of Raleigh's Oberlin Village**

Oberlin Village is one of Raleigh's first Freedmen's settlements, founded just after the Civil War. This African American community prospered into the early twentieth century, but many factors from Jim Crow to recent urban development have challenged the integrity and survival of the community over time. Despite these challenges, several key historic structures and the village's cemetery still remain, along with a dedicated network of village descendants and current residents. This paper will provide an introduction to the people and place that was and is Oberlin Village, addressing the struggles and accomplishments of this historic African American community. The paper will highlight recent efforts to preserve the village as a physical place as well as a site of historical memory and will outline the diversity of partnerships that have been created across communities that have contributed to these efforts.

**MERSON, Gina** (Lee University)

**Baskets, Beads and Burial: Saga of 14,000 years of Continual Occupation is in the Stratigraphy of Eagle Rock Shelter**

On terrace just above to the Gunnison River near Delta, Colorado, Eagle Rock Shelter contains signs of continual occupation since the Paleolithic period. The stratigraphy within the colluvial and aeolian deposits show assorted cultural materials and a burial from ca. 12,000-14,000 years ago. This paper will discuss the artifacts recovered during 10 years of excavation within the shelter as well as the varied layers of strata to further explain the occupancy and their purpose of the shelter.

**MILES, H. Lyn White** (University of Tennessee at Chattanooga), **RICE, Patrick** (University of Tennessee at Chattanooga) and **ZAMUDIO, Melissa** (University of Tennessee at Chattanooga)

**Active Learning in Introductory Anthropology Classes**

Active learning, group work, and higher Bloom Taxonomy of Learning instruction can all be utilized in anthropology courses. In a general education course Mysteries of the Human Journey at the University of Tennessee at Chattanooga, students are presented with a dozen active learning current and past puzzles in anthropology including societies with multiple genders, zombies, sasquatch, and Denisovans. Students compare each other's dialects, sample pheromones and test their results, and sort fossil skull casts into sequences. A classic puzzle from the work of Malinowski involves the dangers and risks of the symbolic Kula Trade of the Trobriand Islands. To illustrate balanced reciprocity, students study the Trobrianders, create necklaces and armbands of their own, develop exchange strategies, and form "island" groups who follow the rules of Kula and trade with each other. Active experiences greatly engage students and provide opportunities to discuss material culture, cultural invention, symbols, prestige, and social bonds.

**MULKEY, Mackenzie** (Clemson University)

**The Potential Growth of African American History through Public Historical Archaeology in the Southeast United States**

Since the early excavations of plantations in the Southeastern United States, the field of Historical Archaeology has grown in the amount of research conducted on African Diaspora sites, specifically those of former enslaved peoples. While this research area has grown and expanded, there is also room for growth in regard to incorporating the descendant communities and their perspectives. From the student perspective, an archaeological field school allows students to utilize techniques and train in field practices, but they do not typically involve themselves in outreach programs that creates a disconnect between the students and the local communities they are working with. By using an upcoming field school project at Fort Hill Plantation in Clemson, South Carolina as a case study, this paper will present the importance and value of a multi-vocal project and design that incorporates the interests and needs of researchers, students, descendant communities, landowners and the public.

**NOVINBAKHT, Arya Y.** (University of South Carolina)

**The Walking Debt**

Payday lenders are often perceived as a source of credit for those who are economically irresponsible. However, following a series of neoliberal reforms from 1975 onwards, people who lead 'financially responsible' lives find themselves reliant on predatory forms of credit such as

payday loans and other Consumer Finance Lenders (CFLs). These people come to be known as the underbanked; they make use of mainstream financial services, however not all their credit needs are met. For many middle- and lower-income earners, cost of living expenses have risen at a rate that outpaces wage growth— credit becomes a tool to maintain one’s standard of living. The Walking Debt seeks to understand how those whose access to mainstream sources of credit is restricted maintain their standard of living. The underbanked are a growing class, whose conditions of structural inequalities come to benefit the rentier class of financial markets through predatory finance.

**POLANCO, Rosalia** (Davidson College)

**“They Will Never Let Us Forget Who We Are”: A GIS and Environmental Justice Analysis of Asbestos Exposure in the Town of Davidson**

This study examines the intersectionality between systemic racial segregation and toxics exposure in the town of Davidson, N.C. from as early as 1929. The research combines extensive archival research with semi-structured interviews of various stakeholders, including town residents, to highlight the enduring history of segregation in Davidson and its relationship to the continued exposure of asbestos to residents of color on the town’s west side, which historically housed poor white mill workers and, even today, a significant number of African Americans. Lack of action, despite recommendations to study community exposure in the 1980s, constituted a case of environmental injustice, specifically environmental racism. Residents explicitly link the lack of action to race, the lack of archival records available, and the disregard of government agency recommendations to highlight the large-scale silences and systems of oppression that exist within the town.

**PRAIN, Ashlie** (Valdosta State University)

**Three and a Tie Off: Maya Birthing and the Rise of C-Sections in Southern Belize**

Cesarean Section births are on the rise in the developing world. Among Mayan women of Southern Belize, birthing has traditionally taken place at home, where mothers are surrounded by loved ones who perform birthing rituals, including Mayan midwives, who practice traditional labor techniques and healing methods. Recent changes in government policy, however, are forcing Mayan mothers to deliver babies in distant hospitals where they are sometimes made to wait many hours before being attended to. Even more alarming, an astounding number of women are forced to have C-sections. Once a C-section has been performed, all subsequent births must also be delivered by C-section, and following a third C-section, Mayan women are forced to have tubal ligations, which Mayan women refer to as a “tie-off.” Many women suffer and experience abuse of various kinds, and returning to their villages post-C-section poses serious physical, emotional, and cultural consequences. This ethnography examines the perspectives of Maya women and rural health workers in Southern Belize and calls attention to human rights violations against Mayan women who are forced to give birth in hospitals.

**PRICE, Haley, M.** (University of West Georgia)

**How Gender Affects the Way We Relate to Body Positive Language**

The purpose of this study is to find out how gender affects the way we relate to body positive and body negative language. Several methods are utilized for this experiment. Free-listing was used to find a standard set of words. The individuals involved in the study were all between the ages of 16

and 30. I wrote down all the words that were found in both male and female lists and any repeated more than 3 times on index cards to get a standard set of words. I would ask them to sort positive terms and negative terms and then ask them about their reasoning. In conclusion, I think that men will find more mainstream to be positive, while women might find words associated with the body positive movement to be more positive.

**REINKE, Amanda, J.** (College of Georgia)

### **Documents in the Legal Gray Zone**

Where they exist as an outcome of bureaucratic administration, mundane and stagnant documents and files represent dynamic decision-making, knowledge production, and exclusion. Documents are part of an interactive sociocultural world in which ethnographers can analyze topics such as power relations, social struggle, violence, and secrecy. As part of a broader research agenda on alternative justice – justice that exists outside the purview of formal law – in Virginia (2016-2017) and the San Francisco Bay Area (2014-2015), this presentation discusses working in justice archives and files with documents that are simultaneously bound by law and are extralegal in their very existence. Precisely because they exist in a legal gray zone known as ‘alternative justice,’ the archives are often incomplete and the documents themselves often contain insufficient or mis-information. I argue that examining bureaucratic documents and their production is an integral component of ethnographic research analyzing bureaucratic violence.

**RICHARD, Matthew J.** (Valdosta State University)

### **The Diachrony of American Selfhood**

Inter-generational models of selfhood are every bit as interesting to this researcher as cross-cultural ones. The differences between Americans of the Baby Boom generation and Millennials fascinate me as much or more as the study of any “other.” The literature contains numerous examples of reconfigurations of the American self, from rural-based introvert to urban-based extrovert; from economic man haunted by guilt to psychological man haunted by anxiety; from rugged individual to one with therapeutic sensibility. The trend is one of ever-increasing individualism, from so-called unbound or interdependent selves to bounded or independent (as well as narcissistic and anxious) selves. Another compelling aspect of American ethno-psychology is the vicissitudes of the American life cycle, with the introduction of new phases, such as the rise of the teenager in the 1940s, or the ever-changing timeline of adolescence. This paper will delve into these and other renegotiations of the American self.

**SADIQ, Kamran H.** (Valdosta State University)

### **Development of energy resources and infrastructure: A sign of international empowerment or neocolonialism?**

This paper analyzes the lack of, and potential for, development of energy infrastructure and resources within Guinea-Bissau. As part of the analysis, other metrics will also be utilized and studied, including, the international dynamics between developing Asian nations and Guinea-Bissau, unitary economic measures among Lusophone African nations, corruption in multinational corporations, and the implications of neocolonialism. By examining this multifaceted issue, this paper endeavors to illustrate how the systemic underdevelopment of Guinea-Bissau in the colonial era continues to manifest itself in the present, specifically in the energy and natural resource sector. At the completion of this project, readers will gain valuable insight into the origins of issues affecting Guinea-Bissau, as well as solutions which can be, and already are, being implemented

by the population to create their political, economic, and energy independence. By utilizing the information gathered to construct this paper, and collaborating with host-country nationals, a curriculum project will be developed with the goal of enabling the social and technological advancement of local communities in Guinea-Bissau.

**SAMSON, C. Mathews** (Davidson College)

**Religious Approaches to Creation, Cosmovision, and Climate Justice in Mesoamerica and the Andes**

As part of a larger project focused on climate change and religion, this paper centers on the role of religion in creating responses climate justice concerns in Latin America. Based on ethnographic data and experiential engagement with a reforestation project in an ethnically Maya community in the western highlands of Guatemala and transnational Protestant network building focused on environmental justice in Bolivia, the research also uses secondary sources and documentary evidence to analyze how human-environment relations are perceived from different standpoints on Latin America's pluralistic religious landscape. Themes that emerge include reciprocity from the perspective of Maya cosmovision and frameworks of stewardship and solidarity in the Protestant network. Religion is situated as an aspect of political ecology that includes including indigenous ecological knowledge (IEK) and community-level activism in addressing climate change as a global phenomenon.

**SCHMID, Mary Beth** (University of Kentucky)

**Learning from Binational Farming Families of Southern Appalachia and the Mexican Bajío**

Binational families are much more common than people first imagine. Kin groups are binational when members have a range of legal statuses in, and between, two nation-states. This paper draws from my multi-sited dissertation research with one such US-MX kin group whose members farm in both the southern Appalachia and the Mexican Bajío. Research shows that agri-food corporations diversify production sites across state borders. My project shows that this binational family group also mediates globalized agri-food markets by collectively strategizing across borders and regions. By theorizing this group of workers as collective strategists, this study counter-constructs stereotypes of Latinos' roles in southeastern US agriculture and suggests possibilities for creating more equitable agri-food systems. The paper does this through sharing their stories and perspectives on their kin-based agri-food enterprises and the ways in which they use alternative practices to navigate two distinct, yet interrelated, agricultural political economic environments in North America.

**SHEINFELD, Madeleine C.** (Chatham University)

**Quality of Life and Social Sustainability on Small-to-Midsized Farms in Southwestern Pennsylvania: Hearing from Farmers in their Own Words**

When farmers leave agriculture, or lose ownership of their land, economics are often to blame, but there are also social considerations that drive people out of farming or prevent the next generation from taking over the family farm. Quality of life issues, like access to health insurance or feeling locked-in to unsustainable practices through past generations' investments are challenges farmers must face beyond the bottom line of the business. But these are not always what people outside of farming make or support policy based upon, or even root their purchasing decisions in. Communicating these challenges to the public could bring them more to light, and might help influence policy, consumption, and production decisions for the wellbeing of farmers and rural

communities. This project seeks to do that by exploring social sustainability and quality of life issues through firsthand accounts from farmers, addressing the social and community-based challenges of their work.

**SEAGLE, Scott** (University of Tennessee at Chattanooga)

**Pain-free Collaborative Learning with Free and Easy Formative Assessment Tools**

Typically anthropology and other students hate group work and we know why. Having dealt with slackers and/or absentee colleagues in our own group projects, we understand student frustrations. However, the benefits of working in groups is valued as a high-impact practice because it develops critical skills crucial to student and life success. Students learn to work and solve problems collaboratively, appreciate the insight and experiences of their colleagues, and develop the cooperative, critical thinking, and interpersonal skills that are so important in today's society. Plickers is a simple tool that allows instructors to collect real-time formative assessment data without the need for student devices. Kahoot! is a game-based learning platform perfect for group activities in anthropology. Using these tools will create an environment where students can observe, learn, and then reflect on their own learning as well minimize the frustrations that often accompany group work. Both devices will be demonstrated.

**SWAMY, Raja** (University of Tennessee Knoxville)

**Disasters and Political Economy – Power and Resistance**

This paper seeks to problematize the question of power in the context of disasters via three core questions. First, how do inequalities and disparities become part of the discursive and practical framework of disaster relief and recovery? Second, how do dominant media and state narratives advancing specific interventions, on the one hand, and popular resistant discourses on the other contest the meanings of both the event and the processes advanced under the rubric of recovery? Finally, how might local strategies combine critiques of specific processes with demands for a reduction of their vulnerability to longer-term threats such as toxicity, economic inequality, or racial/caste based marginalization and oppression? The paper draws on fieldwork conducted in India and the United States and will propose a tentative framework for a critical approach to disaster studies that might enable a more robust dialogue between disaster studies and anthropological engagements with power, inequality, and resistance.

**THAPA, Sneha** (University of Kentucky)

**Flexibility in the Infrastructure of “Hanging-Out”**

Tibetan refugees and the local host communities in Dharamsala, India have long-running tensions that sometimes erupt in communal violence. Refugee-host conflict is not a new topic in refugee studies; however, I will use the issue of refugee-host conflict in Dharamsala to understand flexible cultural practices used by the Tibetan community there to adjust to their condition. I contend that refugee-host conflict in Dharamsala is a symptom of a disjointed relationship caused by the selective socializing practiced by the Tibetan refugee community. I argue that selective socializing with Western tourists is part of a larger cultural practice of “flexible liminality” used by Tibetan refugees. Insofar that Dharamsala has a large infrastructure to forge relationship between Tibetans and Western tourists. I will demonstrate ethnographically that the Tibetan refugee community has been able to socialize with westerners successfully because they strategically display western liberal ideals and cosmopolitan behaviors that help bring them together.

**TILIKA, Tiffany. (Valdosta State University)**

**Mental Health: Research on Naturalistic and Personalistic Causations**

George Foster's (1983) cross-cultural approach to theories of disease causation categorizes western and non-western disease etiology as arising from either naturalistic or personalistic causes. For example, naturalistic causes focus on the biological and "natural" entities that could contribute to illness and disease. In opposition, personalistic causes focus on supernatural entities that may be human or nonhuman. Research was conducted in a small town in South Georgia to illicit specific information regarding disease etiology from the perspective of providers of mental health care. This research assumes that disease etiology will directly impact the healthcare system and treatment options available. Considering that western cultures are more likely to relate mental health to naturalistic causations, it is assumed that the majority of treatment will be highly medicalized – including the use of pharmaceuticals. In this paper I will be discussing the findings of this survey of mental health professionals

**WARNER, Emily (University of Mississippi) and MENDOZA, Marcos (University of Mississippi)**

**Financial Media and the Politics of Occidentalism: Argentine Histories and the Greek Debt Crisis, 2010-2015**

This paper examines financial media representations of the Greek debt crisis from 2010 – 2015. Based on an analysis of news sources, we argue that the Anglo-American media established a financial analogy between Greece and Argentina influenced by the politics in Occidentalism. Our discussion highlights three aspects of this financial media analogy: the classification of the unfolding crisis type (liquidity, solvency, or political); the use of Argentine financial histories to understand the crisis type and anticipate future outcomes; and the cultural politics of difference and sameness posited between Argentina and Greece. The Argentina-Greece analogy becomes a proxy for the creation of Western Selfhood in opposition to Latin American Otherness.

**WILLIAMSON, Erin (University of the South; Cambridge University)**

**Rattlesnakes and Reflexivity: Ethnographic Considerations of Pentecostal Christianity in Modern Appalachia**

This paper introduces an ethnographic study of Pentecostal Christians in Appalachia who practice a century-old tradition of handling venomous snakes in the context of worship. During the author's research, a death within the serpent-handling community captured public interest and leading to the community's engagement with photojournalists, reality television, and the grand jury of Tennessee. Amid the presence of media and law, the author reflects on the relationship of ethnographic findings to the methods of the ethnographic process, ethics, and the value found in fieldwork, while raising questions of how to employ social research in dynamic changing communities.

**WILSON, Samantha L.** (Kennesaw State University)

**Cashew Crop Agroeconomics in Guinea-Bissau**

Cashew trees are undoubtedly important to the environment, economy, and livelihoods of Guinea-Bissau. Cashew crops cover 45% of agricultural land and account for over a quarter of the income in both male- and female-headed households. This paper presents the issues connected with the reliance on one major cash crop for a nation including the loss of biodiversity and continued economic instability. This paper then explores the viability of potential short and longer-term solutions to this dilemma as suggested by researchers and practitioners at four levels, environmental, technological, policy, and economic. The premise of this project is that incremental improvements to the livelihoods of those affected by this monocrop is possible through collaborative community education and engagement efforts throughout Guinea-Bissau. This comprehensive review of the literature is the first step in designing a curriculum project alongside host-country nationals in order to help find local solutions to a real world problem in a way that empowers the stakeholders through shared knowledge, action, and the promotion of sustainable outcomes.

**WNUK, Kelly** (Lee University)

**Leave History Alone: Redefining Collective Memory among Confederate Cultural Preservationist's in Southeast Tennessee**

This study will explore the thoughts of those who are perhaps less heard, voices like those of historical societies that seek to preserve monuments not for any meaning behind them or to protect Southern pride, but for the historical value that they possess. The collective memory of the nation must be redefined as it is becoming apparent that it is not nationally shared, overtime the monuments have had symbolic meaning of tradition, racism, and southern pride attached, notions which must now be renegotiated, and most importantly historical societies must figure out how to reorganize now that there is a call to remove all trace of the Confederacy.

**YANKOVSKY, Shelly A.** (Valdosta State University)

**Psychological Idioms of Distress: An Ethnographic Analysis of Mental Health in South Georgia**

As a college professor I have students every semester who discuss their stressful lives. They disclose a range of stressors such as major medical issues (including substance abuse), finances, juggling family, jobs and school work, as well as struggles with anxiety, depression, and suicide. While mental health professionals have described increases in Americans diagnosed with anxiety and depression, they also display an increasing acceptance of mental illness as a practical way to frame distress generally. This paper explores suffering in the larger context of ethnomedicine. More specifically, it investigates suffering in terms of theories of disease causation—including the social and cultural forces that shape it—and culturally specific idioms of distress, as well as the medicalization of social problems overall. My research seeks to understand local mental health issues by way of contemporary data collected in Valdosta, Georgia.

**ZIEGLER, Lauren** (University of Tennessee Knoxville)

**Foreign Policy Norms: The Rise of Terrorism in the Horn of Africa and U.S. Human Rights Violations**

Since September 2001, the United States has been directly responsible for human rights violations during the war on terror. In the Horn of Africa this has included detention, torture, disappearances,

drone strikes on civilians, and covert operations. This paper will examine the Horn of Africa nations of Kenya and Somalia and how external counterterrorism policies correlate to the rise of terror networks. By examining the policies of the United States and other external actors to the movements of terror organizations it may be possible to determine connection to human rights violations. In doing so, this paper will focus specifically on the effects that international norms such as foreign policy and human rights law have on these countries. In this examination, questions regarding the role and limitations of Eastern Africa vs. the roles of international actors are addressed.

## TOWARDS A HISTORY OF SAS (1965/66-PRESENT)

**By Betty J. Duggan, PhD  
SAS President (2016-2018)**

This brief historical sketch, prepared for the 2018 53<sup>rd</sup> Annual Meeting of the Southern Anthropological Society (SAS), is adapted from the first of two pieces I researched for the President's Column of the SAS Newsletter [2015, Volume E9(1); 2017 Volume E10(2)]. Both columns serve as precursors to a collaborative chapter under development for the 50<sup>th</sup> anniversary volume of the SAS Proceedings (Beth Lovern and Arthur Murphy, eds.), which should be in production at Newfound Press by the end of 2018. You can read the second Newsletter column (and the first) on the SAS website. The latter column focuses on the history of SAS' publications and awards, including the why and how of each, and the insightful members responsible for developing and moving them forward through our first five decades. As no published histories of SAS have been found to date, my primary sources currently are the extensive oral history project developed and overseen by Dr. Michael Angrosino and the 1996 SAS Keynote Address given by Dr. Charles Hudson, both described below.

My first assignment in 2014 as President-Elect (2014-2016) was to bring back into the Society's fold an important series of interviews with several founders, former presidents, and other members, first active in SAS's early decades. Recorded with funds provided by a Wenner-Gren Foundation grant (completed 1996) under the direction of Michael Angrosino (USF), with assistance from then USF graduate students Geoffrey Mohlman and Jennifer Paul, these interviews document and commemorate the founding and early decades of SAS, as well as the careers of the interviewees. The project materials include: recorded interviews and/or personal reminiscences, including the 30<sup>th</sup> anniversary Keynote Address by Charles Hudson (University of Georgia), anniversary Roundtable session, project statement, general index, and subject guide for each interview. After Angrosino's retirement, this important collection passed intact among a few officers and members, and for several years early on was thought to be lost. It now is part of our organization's historical archives, and, we hope, eventually will be made accessible, in part or whole, on the SAS website. [Early SAS records and correspondence (1965-1982) are in the National Anthropological Archives.]

Now, as we move into our second half-century as an organization, I share below a few highlights about SAS' founding and first year as Charles Hudson described them in his 30<sup>th</sup> Anniversary Keynote Address. Hudson attributed the Society's founding to John Honingman's (UNC) 1965 action. Following up on general discussions that year among colleagues, Honingman sent out postcards inviting the handful of anthropologists who were members of the Southern Sociological Society to meet together to form a separate organization at the next SAS conference. As Hudson put it, "there was no way to go but up" for Southern anthropology and anthropologists in the South in the 1960s. He estimated at that time: there were about 0.46 anthropologists per million people in the South, versus 3.2 in the Northeast and over 4.0 in the Southwest; further, no deceased anthropologists known for studying the South, or even based in the South, had garnered so much as a half page in histories of anthropology: and, too many PhD

graduates answered the exit university interview question about which region they wanted to teach in as “anywhere but the South.”

Thus, on April 8, 1966, at the Southern Sociological Society conference in New Orleans, Honingman’s 1965 organizing efforts came to fruition when the Southern Anthropological Society (SAS) elected its first slate of officers. These included: Asael Hansen (President), Frank Asene (Vice President), Harriet Kupferer (Secretary), and Charles Hudson (1967 Program Chair). In 1968, there were 88 members, drawn from several Southern states. By 1970, SAS’s membership mushroomed to 361, with members hailing from 35 states and several foreign countries.

Ambitious from the start, the fledgling SAS looked to the American Ethnological Society (AES) as a role model for organizational framework and rules. Officers set about developing a newsletter, constitution, an annual invited Keynote Symposium, publication series from those symposia, and encouragement of graduate student presentations alongside those of professional members. [Today, both graduate and undergraduate students are encouraged to present their research, and compete for the annual Student Paper prizes.]

The Keynote Symposia and linked *Proceedings* publication series were critical elements in the founders’ plans, with their joint purposes to raise the profile and standing of anthropology about the South within the broader profession, and in critical theoretical discourse. Accordingly, the Keynote symposia and *Proceedings* for the 1967 and 1968 meetings, held jointly with SSS and AES, respectively, focused on Medical and Urban anthropology in the South, then both emerging areas of study. The 1969 Key Symposium and *Proceedings* drew participation from leading American anthropologists in anthropological and symbolic theory, including Eric Wolfe, Victor Turner, Mary Douglas, David Schneider, and the young James Peacock (UNC; later SAS President, 1985-1986). For nearly 40 years, the University of Georgia Press would publish *SAS Proceedings*, with Mary Helm (UNCG) and Chris Toumey (USC) as two long-term editors. Many of the volumes and/or articles in them remain classics in Southern anthropological studies, including Hudson’s own 1971 volume (from the 1970 Keynote Symposium), *Red, White, and Black: Symposium on Indians in the Old South*, which is still the series’ best seller. [I very nearly memorized this entire volume as I studied for my doctoral exams.]

In closing his Keynote address, Hudson offered two missions for the Society to consider; both are still valid Society concerns in 2015. First, he urged SAS to cultivate the faculty and graduate students of the larger Southern universities, [whose participation has indeed waxed and waned in the intervening years, in part because of changing administrative agendas and economic conditions]. Second, he asked the Society to consider developing more annual meeting sessions that would encourage critical discourse, growth of knowledge, and quality of thought, by following the model of the Southern Historical Association, which then allowed only two or three papers per session, followed by in-depth comments and remarks by a senior scholar(s). Both missions harken back to original goals of SAS’ founders stated above; both still provide food for thought as we plan for SAS’ future and new goals and missions in 2018.

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## CONFERENCE NOTES













