



**SOUTHERN
ANTHROPOLOGICAL
SOCIETY**

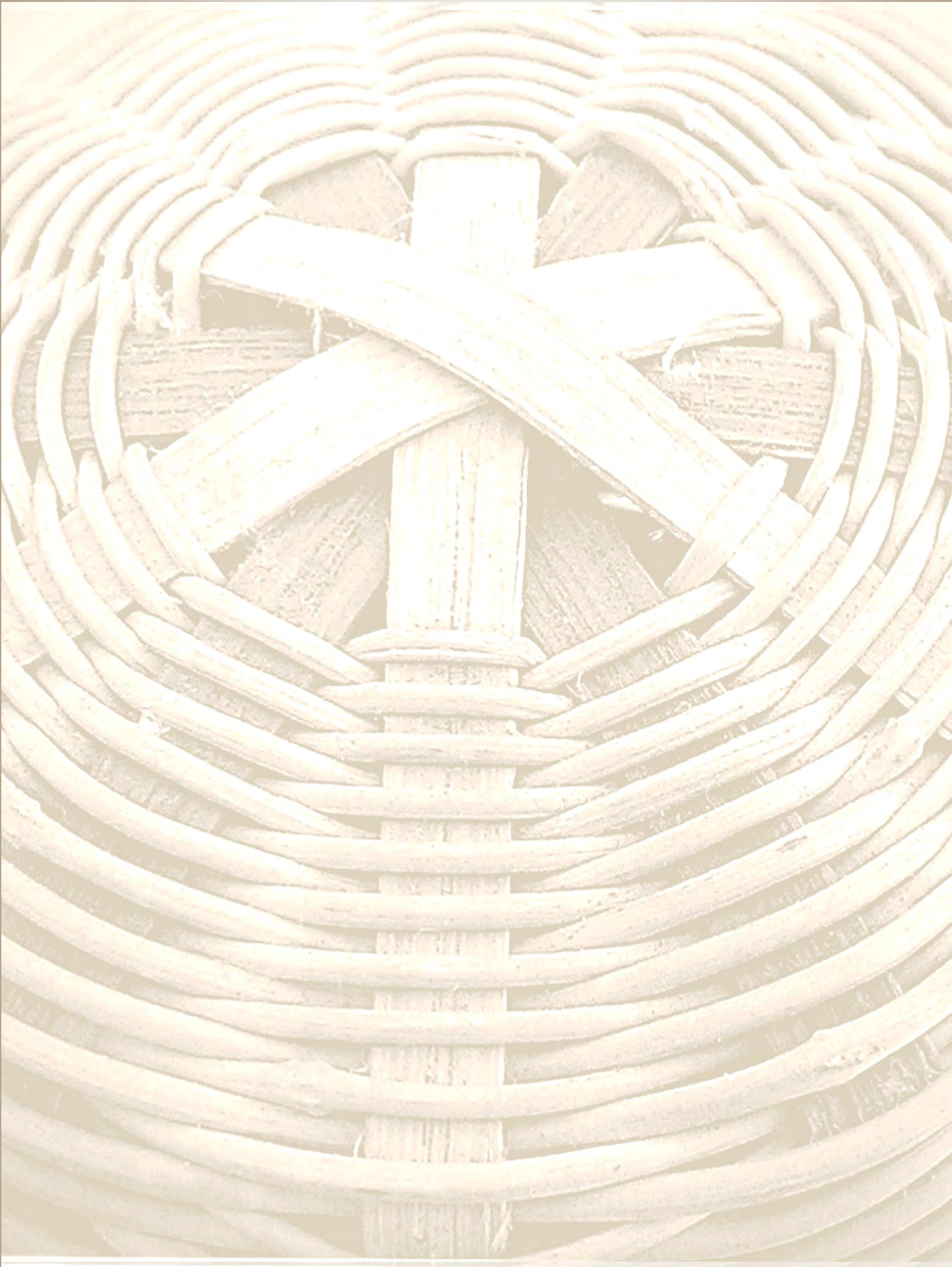
49TH ANNUAL MEETING

PROGRAM

Held at Harrah's Cherokee Casino Resort

Cherokee, NC

March 30 - April 1 2014



Welcome from the President



Dear SAS Members,

Welcome to beautiful Cherokee, North Carolina, the homeland of the Cherokee Indians. The forty-ninth annual meeting of the Southern Anthropological Society features an exciting program of panels and roundtables, many of them organized around this year's theme, "Four-Field Anthropology: Weaving Our Discipline with Community." We are especially honored to have as our keynote speaker noted Cherokee scholar Dr. Raymond D. Fogelson from the University of Chicago. I also want to extend a warm thank you to our hosts, the Eastern Band of Cherokee Indians, who has so graciously invited us to their homeland. I would also like to extend a hearty thank you to the organizer of this year's meeting, Lisa Lefler. We are fortunate indeed to have such generous and talented colleagues as Lisa who volunteer to put together our meetings—one of the most important events of the society. Best wishes for a fabulous meeting for everyone!

Robbie Ethridge

University of Mississippi

President of SAS

This Year's Conference Theme:

Four-Field Anthropology: Weaving Our Discipline with Community

This year's conference theme examines how anthropologists work with communities to preserve history and language, to seek solutions to community issues, and to engage in partnership and collaboration with families and agencies in addressing concerns and providing options. Four-field anthropology allows us to not only partner with communities but with our colleagues to contribute their sub-field expertise and contribute different perspectives on an issue. As we move into the 21st Century we can draw upon our holistic discipline to examine topics ranging from climate change to language death. The Cherokee basket watermarked in our 49th annual meeting program, is exemplary of how skilled hands can weave multiple types of materials and patterns to create a single outcome that successfully reflects heritage, meaning, and purpose. Coming back to a four-field discipline provides stronger resources to meet our purpose of understanding the human experience.

As the 2014 Program and Meeting Chair, I would like to take the opportunity to thank scholars for your contributions to our discipline and the mentoring that you do with our students. These annual meetings allow us to appreciate the work of applying anthropology's training, theory, and methods to real issues around the world. I feel strongly that maybe more-so than any other social science, we have had to learn from our mistakes historically and garner lessons from the accomplishments of our champions and mentors, to partner, collaborate, and be guided by our consultants, informants, friends, and colleagues to understand more about the human experience. We come together for this annual meeting to carry the torch of curiosity and humility to learn from others in trying to make this world a better place. We honor our friends and weave together our work with community and in doing so we strive to perpetuate a long tradition of Southern Anthropology. Enjoy the meeting and both, the rich culture of the Eastern Band of Cherokee Indians and the natural beauty of Southern Appalachia.

Best,

Lisa, J. Lefler (Western Carolina University)



Keynote Speaker: Dr Raymond D. Fogelson (Emeritus U. Chicago)

Tradition: Intermittent and Persistent

This presentation examines some ideas about the statics and dynamics of traditionalism. It will focus on the Cherokees and other relevant groups. The interpretation is informed by theoretical perspectives from anthropology, from native viewpoints, and from personal experience.

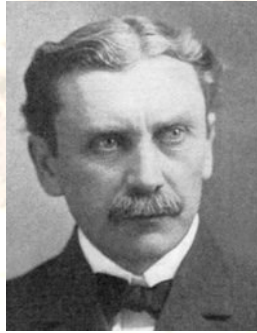
Bio

Dr. Fogelson was born and raised on the sandy outer fringes of the northern New Jersey Shore. He received his undergraduate degree from Wesleyan in 1955 and his PhD in 1962 from the University of Pennsylvania. He is known primarily for his research on Native American ethnography and ethnohistory in the Southeastern United States, especially the Cherokee, and he edited the Southeastern volume of the Smithsonian's Handbook of North American Indians. In addition, he has studied issues involving Native American identity, especially with regard to problems of tribal recognition, the repatriation/rematriation of physical remains and material culture, as well as questions of mixed Indian status.

Dr. Fogelson also maintains abiding interest in the comparative study of native systems of belief, ritual practices, and spirituality, in problems of psychological anthropology and comparative psychopathology, and in issues in ethnohistory and the history of anthropology. His research and teaching interests also extend to medical anthropology, ideas of primitivism, and human-animal relations and totemism.

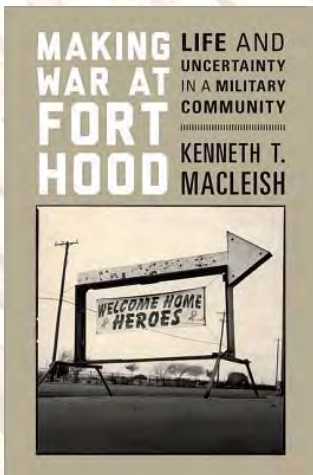
The conjunction of anthropology with the presentation and representation of Native peoples in popular culture, particularly as manifested in Worlds Fairs and resorts, constitute another focus of research that relates to Dr. Fogelson's critical interest in the anthropology of museums.

THE JAMES MOONEY AWARD



Eligibility Criteria

To be considered for the 2014 James Mooney Award (presented in 2015), a book must have been published in 2013 or 2014. 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

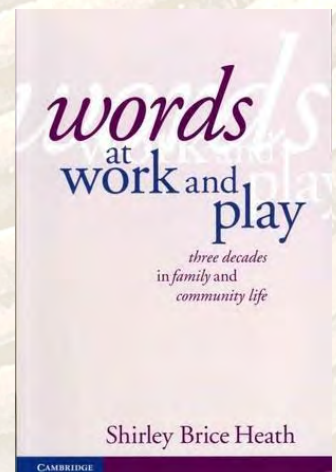


ANNOUNCING THE WINNER OF THE 2013 MOONEY AWARD

Kenneth T. MacLeish. 2013. Making War at Fort Hood: Life and Uncertainty in a Military Community. Princeton, NJ: Princeton University Press. MacLeish is assistant professor of medicine, health, and society at Vanderbilt University

Honorable Mention

Shirley Brice Heath. 2012. Words at Work and Play: Three Decades in Family and Community Life. Cambridge, UK: Cambridge University Press. Heath, who is a social historian and ethnographer, is Margery Bailey Professor of English and Dramatic Literature and Professor of Linguistics, Emerita, at Stanford University.



The Southern Anthropological Society

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Zora Neale Hurston Award	Lisa J. Lefler (Western Carolina U.)
Student Paper Competition	Vincent Melomo (Peace College) Matthew Richard (Valdosta State U.) Scott London (Randolph-Macon Col.)
SAS Website	Brandon Lundy (Kennesaw State U.)
2014 Program Chair	Lisa J. Lefler (Western Carolina U.)
2014 Program/Local Arrangements	Lisa J. Lefler & Roseanna Belt (EBCI) (Western Carolina U.)
2014 Book Exhibit Coordinator	Roseanna Belt (EBCI/West. Car. U.)
2014 Student Assistant Coordinator	Jane Eastman (Western Carolina U.)

2014 Meeting Sponsors

Appreciation for Funding Support to:

Western Carolina University

Cherokee Studies Program

The Late Robert J. Conley Sequoyah Distinguished Chair WCU
Cherokee Studies

College of Health & Humans Sciences

College of Arts & Sciences,

The Center for Native Health, Inc.

Acknowledgements

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banquet arrangements

EBCI/New Kituwah Language Immersion Academy for support

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assistance

Rosemary Peek for program design, and

Roseanna Belt (EBCI/WCU) and Jane Kneller (WCU) for logistical
assistance

Sessions at a Glance

Sunday, March 30, 2014

1:00	Registration	Soco Tower Lobby
3:00	Panel & Film on New Kituwah Language Academy	Oak
	Your Grandmother's Cherokee (Duncan, Carroll, Oswalt, Reimensnyder, Standingdeer)	Maple
	Ramp Harvesting and the Great Smoky Mountains National Park (Lewis, McClellen, Welch)	Ash
	Animality and Ethnography: Using Four Field Anthropology (Douglass, Engle, Prain, Prestifilippo, Tolley, Wigington)	Locust
5:00	BREAK	
6:00	SAS Reception Sponsored by WCU's Sequoyah Distinguished Professor of Cherokee Studies, Robert J. Conley – An Honoring Presentation will be given by one of his students, Venice Mason (WCU) Welcome and Introductions by the Eastern Band of Cherokee Indians (EBCI) Right Path Leadership Program Music by EBCI Member – Matthew Tooni	Oak

Monday, March 31, 2014

8:00	Registration & Continental Breakfast	Lobby
	Fieldwork and Community Knowledge (Hendry, Lundy, Parker, C. Johnston, Patel)	Locust
	Disasters, Displacements, and Human Rights (Reinke, Eldridge, Guyol-Meinrath, Howe)	Maple
	Cherokee History and Contemporary Culture: A 4-Field Perspective (Cozzo, Franklin, Neely, Rogers, Sauerbaugh)	Ash
	Gender as Reflected in Language, Literature, & Society (Jones, Cooter, D. White, Hendren)	Oak
9:00	Poster Session #1 (Haynes/Ong/Jones, Hendrix, S. West, Thorne)	Soco Tower Lobby
10:00	BREAK	

10:20	Doing Anthropology in the United States (Hoey, Conley, Harvey, Morris)	Locust
	Roundtable Discussion – Remembering Hudson, Paredes, Green, Holsinger: An SAS Memorial (Ethridge, Fogelson, Altman, Lerch, Lefler, Duggan, Hendry, Knight, Rogers)	Oak
	Ceramic and Soapstone Analyses of the Cherokee (Bolte, Cannon, Hopper, Pike, Shreve)	Maple
	Mayan Traditions on Birth, Language, and Gender (Davis/Coyle, Burnette/Powis, Burns/Heller)	Ash
12:00	Lunch (on your own-check local listings in your program) Executive Council Meeting/Working Lunch	Rm. 220
1:00	Poster Session #2 (Putnam, Gatlin, Evors, Coleman, A. Webb)	Soco Tower Lobby
	Anthropological Detectives: Researching the Past (Barry, Snipes/Jones/Whitfield)	Locust
	Empowering Native Women: The Alabama-Coushatta Tribal Princess (De Montigny, Alec, H. Battise, Je. Battise, Jo. Battise, Downing, Polite, D. Sylestine, R. Sylestine, G. Williams, J. Williams, Thompson)	Maple
	Health, Mental Health, & Health Institutions: Anthropological Perspectives (Yankovskyy, Kuglitsch, Richard, Webb)	Ash
	Beings Behind Bars: Restorative Justice for Humans & Animals (van Ness, van der Harst, L. Miles)	Oak
2:00	One Language, Three Registers: Learning About Cherokee Grammar From 19 th and 20 th Century Texts (Bender, Harney, Daunais)	Locust
3:00	BREAK	
3:20	Popular Culture in Student Learning Communities (Covino, Guo, L. Miles)	Oak

	Cherokee Language Preservation and Revitalization: Working with Community (Francis, Brake, Frey, Bender, Adcock)	Locust
	Anthropology in Appalachia (Bennett/King, Keaton/Rose, Marson/Cooter, Williamson, Greinke, Johnson)	Maple
	Applying Anthropology to Issues of Violence (Bell, Geyer, Kembel)	Ash
6:00	Banquet Words of Welcome and Introduction of Dr. Fogelson by Mr. Tom Belt (Cherokee) Keynote Address by Dr. Raymond D. Fogelson (Emeritus U. of Chicago) Presentation of Student Paper Awards after Keynote Address Mooney Awards	Oak
<u>Tuesday, April 1, 2014</u>		
7:30	Continental Breakfast	Soco Tower Lobby
8:00	Registration	Soco Tower Lobby
	Local Foods, Global Foods: Anthropology Weighs In (Cairns, Krause, Waltrous, Williford, Merrifield)	Locust
	Anthropology: Studying In and Learning About Community (C.White, Sweitzer, Pender, Hosley, Husley)	Oak
	Museum Curation and Working with Community (Eastman, Daily, Wightman)	Ash
9:20	The Significance and Power of Place (Rumschlag, Ramsey)	Ash
10:00	BREAK	
10:20	SAS Open Business Meeting	Oak
12:00	Lunch On Your Own	
1:00	Optional Fieldtrip to Kituwah – Mothertown of the EBCI Tribal Archaeologist Russ Townsend Will Be On Site to Talk About Sacred Site Tribal Preservation	

Official Program
Southern Anthropological Society
March 30 – April 1, 2014
Harrah's Cherokee Casino Resort
Cherokee, NC

Sunday, March 30, 2014 1:00 – 9:00

1:00 Conference Registration

Soco Tower Lobby

3:00 – 5:00

OAK

Panel & Film on New Kituwah Language Academy

Organizer: Hartwell Francis (WCU)

First Language: Documenting Language Revitalization Efforts of the Eastern Band of Cherokee Indians, Neal Hutcheson and Danica Cullinan (North Carolina State University)

Less than 300 native speakers of Cherokee among the Eastern Band of Cherokee exist, all beyond childbearing age. Facing the loss of the language integral to the tribe's sense of identity and heritage, unprecedented efforts are being made to revitalize the language. The forthcoming documentary *First Language* focuses on the experiences of the last generation to have been raised speaking Cherokee and their dedication to teaching the language to the next generation, all in the context of contemporary American life. Special attention is given to the Snowbird language camp in Robbinsville and the Atse Kituwah Immersion Academy in Cherokee. The presentation includes a screening of the fifty-seven minute film followed by a discussion with the filmmakers and members of the community. Panelists: Tom Belt (Cherokee), Hartwell Francis (WCU),

3:00 – 5:00

MAPLE

Your Grandmother's Cherokee: A New Way to Understand

and Learn Cherokee. Organizer and Chair: Barbara Duncan (Museum of the Cherokee Indian)

SESSION ABSTRACT: This panel presents information about a new method of understanding and learning Cherokee, discovered by John Standingdeer, an enrolled member of the Eastern Band of Cherokee Indians. This method provides a simple and easy way to understand, break down, and generate long Cherokee polysynthetic words (equal to a sentence in English). The ability to use these words is what gives a second-language learner the ability to express himself or herself beyond a beginning level. This method makes the Cherokee verbs so regular that they can be programmed on the computer, and this aspect of their project has resulted in a website, www.yourgrandmotherscherokee.com. On this website, a web-based form called "Make-A-Word" allows the user to construct polysynthetic Cherokee words, each equal to an English sentence. A dictionary holds more than 50,000 entries of completely conjugated words based on sixty common verb roots. An online course of eighteen weeks follows curriculum standards developed by the American Council on Teaching Foreign Languages.

- 3:00 John C. Standingdeer (EBCI), *Following the Tracks; Cherokee Language, Simple and Easy*
- 3:20 Barbara R. Duncan (MOCI), *Analyzing the Patterns of Cherokee Language in a Community Based Revitalization Project*
- 3:40 Shirley Jackson Oswald (EBCI) *Explaining the Patterns: Using Your Grandmother's Cherokee from the Perspective of a Fluent Speaker and Teacher*
- 4:00 Tonya Carroll (EBCI) *Your Grandmother's Cherokee from a Student's Perspective*
- 4:20 Susan Reimensnyder. *Programming Cherokee Language in a Community-Based Project*
- 4:40 Discussion

3:00 – 4:00

ASH

Ramp Harvesting and the Great Smoky Mountains National Park (GSMNP): The Eastern Band of Cherokee Indians (EBCI) Citizens Role in Promoting a Sustainable Future. Organizer and Chair: Courtney Lewis (U. of South Carolina)

Ramps, a species of wild onion, have been harvested in the wild for millennia by the indigenous peoples of the North America. Recently, two trends have placed ramps in the spotlight of popular food culture. The first is a resurgence in, and promotion of, the practice of foraging for wild foods (including mushrooms, fruits, and other plants). The second is the heavy use by restaurants of this newly re-discovered delicacy. The subsequent surge in the popularity of ramps has placed a premium on ramps assuring their place in roadside stands, farmers markets, and upscale restaurants. Consequently, there has been a dramatic increase in ramp harvesting for the past several years throughout the Appalachian Mountains in greater and greater quantities, including in the GSMNP and on the Qualla Boundary. So dramatic has been this recent encroachment that the EBCI itself passed a law forbidding the collection of ramps on tribal land by non-EBCI citizens. This panel will address the various initiatives taken by the EBCI government and its citizens to protect this species of wild onion. These progressive efforts include the creation of new laws, the promotion of Cherokee scientific knowledge on sustainable harvesting, and the cultivation of ramps through efforts such as the Backyard Ramp Patch Project.

- 3:00 Sarah McClellan-Welch (EBCI Cooperative Extension/NCSU) *Cherokee Backyard Ramp Patch Project*
- 3:20 Kevin Welch (EBCI) *Sustainable Resource Harvest – Ramps from the Cherokee Perspective*
- 3:40 Discussion

3:00 – 5:00

LOCUST

Animality and Ethnography: Using Four-Field Anthropology (SAS Volunteered Papers)

8:00 – 10:00

ASH

**Cherokee History and Contemporary Culture: A 4-Field Perspective
(SAS Volunteered Papers)**

8:00 Jay Franklin and Eileen Ernenwein (East Tennessee State U.) From This Rest the Nation Separated? Early Qualla Towns in Upper East Tennessee

8:20 David Cozzo (RTCAR/North Carolina State U.) Ten Years of the Revitalization of Traditional Cherokee Artisan Resources (2004-2014)

8:40 Anne Rogers (Western Carolina U.) Preserving Cherokee Culture Through Time

9:00 Sharlotte Neely (Northern Kentucky U.) Appeasement as an Adaptive Survival Strategy: A Comparison of Cherokees and Native Hawaiians

9:20 Jim Saurbaugh (Independent Scholar) Agihli, or George Lowrey (c. 1770-1852): Cherokee Statesman, Cultural Broker, and Conservator of the White Path of Peace

9:40 Discussion

9:00 – 10:00 **Poster Session #1**

Soco Tower LOBBY

Justin Hendrix and Amanda Reinke (University of Memphis) Using Collaboration to Assess Sexual – and Gender-Based Violence in Northern Uganda

After decades of intra-state conflict, sexual- and gender-based violence (SGBV) continues to pervade the ‘post-conflict’ period in northern Uganda. In 2013, the authors conducted qualitative fieldwork, using a participatory action research theoretical and methodological framework, on SGBV in the region. The researchers, a public health practitioner and cultural anthropologist, respectively, developed the project with the Centre for Reparations and Rehabilitation (CRR), a well-known Ugandan-based non-governmental organization, to identify root causes of SGBV and participant perspectives. Primary methods included focus groups and non-participant observation. This poster presents an overview of PAR and the research, including outcomes and recommendations for future interventions.

**Stephanie L. West (Department of Anthropology-University of West Georgia)
Regional Taphonomy In Cold, Wet Climates: Effects Of The Freeze/Thaw Cycle On
Taphonomic Condition Of Immersed Skeletal Remains**

Aquatic environments have a destructive effect on immersed bone tissue. This study tests the hypothesis H1: skeletal remains containing postmortem dismemberment marks submerged in lake water will lose their distinction of kerf wall and kerf floor impressions after the freeze/thaw cycle. Three types of kerf marks were created on two sets of fresh, macerated bone from domesticated pig, *Sus domesticus*. Both control and experimental specimens were submerged into lake water samples, one to stay at room temperature and the other to be frozen. After set time intervals the specimens were documented and measured to show the loss of their distinction.

Kacie Thorne (Georgia Southern U.) Composting: Sustainable Efforts on a University Scale

The present study addresses cultural standpoints on solid food waste management into composting in the hopes of establishing food composting units on a university campus. The study addresses the cultural standpoints through qualitative data in relation to cultural, economic, and political spheres. The hypothesis for the study is the data will reflect a positive outlook in assessing the cost and benefits of composting units. The implementation of a food waste composting programs presents various costs and benefits in regard to economic and social needs that can have an impact on human interaction with the use of natural resources.

10:00 BREAK

10:20 – 12:00

Doing Anthropology in the United States,

LOCUST

Brian A. Hoey (Marshall U.) Organizer and Chair

In an essay on what is sometimes taken as the “repatriation” of anthropologists to their own countries, the Swedish anthropologist Orvar Löfgren comments on the relatively marginal status of such research in his statement that “The study of one’s own culture and society [in the United States] is still often seen as second best: an alternative chosen because political, economic or ideological factors mean that fieldwork in more distant and exotic fields is no longer possible” (1989: 367). Of course, it has always been the case that anthropological fieldwork in the U.S. serves—at the very least—as a kind of “training ground” for students given both convenience and cost considerations. As conducted by professional anthropologists, however, this work has tended (perhaps until more recently) to relegate itself to the margins where an identifiable “other”—variously regarded as exotic—may be found. Fieldwork in the U.S. is both conceptually as well as methodologically no different in substance as that done elsewhere in the world where approaches ranging from participant observation and interviews to linguistic analysis and social surveys are mainstays. Distinct in this fieldwork is the fact that anthropologists “at home” must engage in their practice while in close proximity with scholars of other social science disciplines who are themselves engaged with similar problems and populations. This provides particular pressure for these anthropologists to make their findings both accessible and applicable to the concerns of everyday Americans. Without apology, this session celebrates the conduct of anthropological fieldwork at home in the United States.

10:20 Brian A. Hoey (Marshall U.) Entwining Narratives: At The Intersection Of Ethnographic Fieldwork And Biography

10:40 Robin Conley (Marshall U.) Experience As Field Site In An Ethnography “At Home”

11:00 Samantha M. Harvey (Marshall U.) “And If You Can’t Detect The Sarcasm, You’ve Misunderstood”: A Look At Subversion In Action

11:20 Kevin R. Morris (Marshall U.) Minimalist Running: Is Less More?

- 3:00 Carrie Douglass (U. Virginia) The Social Hierarchy And The Equine Hierarchy In 18th Century Virginia.
- 3:20 Ashlie Marie Prain (Valdosta State U.) Reconstructing Animality
- 3:40 Mary Prestifilippo, Averi Wigington (U. West Georgia) Radiotelemetry: Connecting the World
- 4:00 Averi Wigington (U. West Georgia) The Ethnographic Advantage: Using Cultural Ethnography to Survive and Study in a Peruvian Physical Anthropology Field School
- 4:20 April Tolley (Kennesaw State U.) Interpreting Evidence Of Carnivore Predation Upon Hominins
- 4:40 Jessica R. Engle (Georgia State U.) A Survey Of The Assemblage Of Primate Genomes Investigated And Recurrently Analyzed Genes In Primate Genomics
- 5:00 Break
- 6:00 SAS Reception OAK
 Sponsored by WCU's Sequoyah Distinguished Professor of Cherokee Studies, Robert J. Conley
 Paper Presentation in Honor of the late Robert J. Conley by one of his students, Venice Mason (WCU)
 The Thread of Cherokee Intellectual Sovereignty Within the Fabric of Cultural Sovereignty
 Welcome and Introductions by the Eastern Band of Cherokee Indians (EBCI) Right Path Leadership Program
 Music by EBCI Member – Matthew Tooni

Monday, March 31, 2014 7:30 – 9:00

- 7:30 Registration & Continental Breakfast Soco Tower Lobby
- 8:00 – 9:40
 Fieldwork and Community Knowledge LOCUST
 (SAS Volunteered Papers)
- 8:00 Zachary S. Parker (East Carolina U.) Reimaging “Community” Through the Lens of Historical Memory in Guilford County, North Carolina
- 8:20 Barbara Hendry (Georgia Southern U.) Preserving, Presenting And Contesting Community Narratives
- 8:40 Brandon D. Lundy (Kennesaw State U.) Negotiating Intersubjectivity as Methodology: Ethnographic Fieldwork and the Co-Production of Knowledge
- 9:00 Cheryl A. Johnston (Western Carolina U.) Western Carolina University's Human Decomposition Research Facility

9:20 Meera Patel (North Carolina State U.) Remittances, Migration, and Impacts

8:00 – 9:00

OAK

Gender as Reflected in Language, Literature, & Society (SAS Volunteered Papers)

8:00 Joey Cooter (East Tennessee State U.) Butch and Femme: What Owning These Identities Mean

8:20 Sarah E. Jones (U. West Georgia) Picking The Pronoun Back Up: The Translation Of Gender In Hiromu Arakawa's *Fullmetal Alchemist*

8:40 Daryl White (Spelman College) Global Consumer Culture in 1990's Beirut as Depicted in *Always Coca-Cola*, a Novel by Alexandra Chreiteh

9:00 Cate Hendren (Davidson) Christian Response to HIV/AIDS in the Southern Lation Religious Community

9:20 Discussion

8:00 – 9:40

MAPLE

Disasters, Displacements, and Human Rights: Interdisciplinarity as Anthropological Theory and Praxis, Organizer and Chair: Amanda J. Reinke (U. Tennessee-Knoxville)

By applying a four-field approach to anthropological engagement of issues related to disasters, displacement and human rights (DDHR), researchers and practitioners can use their work as a tool to improve the human condition, simultaneously pushing the discipline theoretically and methodologically. This panel explores how applying a holistic approach to DDHR research and praxis strengthens the discipline, partnerships with communities, and fosters interdisciplinary inquiry. Geographically, the panel covers research in Rwanda, Uganda, Appalachia and North Carolina. Topically, the panel explores displacement, anthropogenic and natural disasters, human rights concerns and how anthropologists apply their knowledge and skills to helping communities.

8:00 Eliza W. Guyol-Meinrath, (University of Tennessee) Contested Landscapes: Graffiti Art And Memory In Post-Conflict Guatemala

8:20 Tyler B. Howe (University of Tennessee/EBCI THPO) Cherokee Towns or Qualla Town: Community Identity Maintenance as a Form of Self-Determination

8:40 Erin R. Eldridge (University of Tennessee) The Continuum Of Coal Disasters And Post-Coal Possibilities In The Appalachian South

9:00 Discussion

11:40 Discussion

10:20 – 12:00

OAK

Roundtable Discussion:

Remembering Hudson, Paredes, Green, and Holsinger: An SAS Memorial Robbie Ethridge (U. Mississippi) Organizer and Chair

The community of scholars who study ethnohistory and anthropology of the Southeastern Indians come together to honor four of its greatest scholars: Charles Hudson, Mike Green, Charlie Holsinger, and Tony Paredes. This roundtable brings together former students and colleagues of these scholars for personal remembrances and an informal discussion of the contributions and influences that they had on the field. A brief biography of each is located in the rear of the program.

Panelists include:

Robbie Ethridge (U. Mississippi)

Barbara Hendry (Georgia So. U.)

Raymond D. Fogelson (U. Chicago)

Patricia Lerch (UNC-Wilmington)

Heidi Altman (Georgia Southern U.)

Lisa J. Lefler (Western Carolina U.)

Judith Knight (U. Press of Florida)

Betty Duggan (Indep. Scholar)

Anne Rogers (Western Carolina U.)

10:20 – 12:00

MAPLE

Ceramic and Soapstone Analyses of the Cherokee (SAS Volunteered Papers)

10:20 Christina Bolte (East Tennessee State U.) Analysis and Luminescence Dating of Qualla Ceramics from the Austin Springs and Ford Sites located in Washington County, Tennessee

10:40 Cayla M. Cannon (East Tennessee State U.) Ceramic Analysis Of Parker Creek Rock Shelter (3ltv732), A Multi-Occupational Site

11:00 Nathan Shreve (East Tennessee State U.) A Cherokee Vessel Guide to the Late Prehistoric of Upper East Tennessee

11:20 Lindsay E. Pike (Western Carolina U.) A Look Into Middle Woodland Pottery

11:40 Savannah L. Hopper (Western Carolina U.) Exploring Late Archaic Soapstone Manufacturing

10:20 – 11:20

ASH

Mayan Traditions on Birth, Language, and Gender (SAS Volunteered Papers)

10:20 Martha Davis and Philip Coyle (Western Carolina U.) Balancing Change While Maintaining Traditions: Maya Childbirth and the Importance of Midwives

10:40 Jessie Griggs Burnette (Georgia State U.) and Terry G. Powis (Kennesaw State U.) Maya Heritage and Language Preservation in San Antonio, Belize: A Bi-directional Knowledge Exchange

11:00 Philip A. Burns and Eric J. Heller (Georgia Southern U.) Spinning and Coloring the Fibers of Gender at la Milpa North

12:00 Lunch (on your own-check local listings in the back of your program)

12:00 – 2:00 Executive Council Meeting/Working Lunch Rm.220

1:00 – 5:00

1:00 – 2:00 Poster Session #2 Soco Tower Lobby

Emma-Leigh Evors (Lee U.) Eagle Rock Shelter Along the Gunnison River, Colorado

This poster presentation will give findings from the active research project at Eagle Rock Shelter since 2007. Situated along the Gunnison River, the site has produced material that dates from approximately 14,000 B.P. until the time of contact. Site 5DT813 is a shelter on the first bench above the river in Delta County, Colorado, on lands administered by the Montrose BLM office. Besides a variety of rock art, the excavation has recovered both organic material and inorganic material. Artifacts include sandals, baskets, beads, projectile points, and cordage. For two field seasons the presenter has worked with a team excavating the shelter.

Allie Webb (Lee U.) Petroglyphs in Paradox Valley, Colorado

This poster presentation will describe various types of rock art left behind by the Ancient Ones. They have been documented along the escarpment of Paradox Valley in southwestern Colorado by a team of archaeologists from 2009 – 2013. Exact dates of these petroglyphs are difficult to determine, but among the pre-historic Native American carvings documented, there are those in the style of Fremont, Anasazi and Ute. Existing on the rock faces are a variety anthropomorphic figures, totems, clan symbols, maps, and panels that relay the mythology of these people groups. The presenter has spent three field sessions in Paradox Valley excavating an Anasazi rock shelter and recording petroglyph sites.

Chancy J. Gatlin (Georgia State U.) From ŌJI to Brolita: Alternative Styles Within the Atlanta Lolita and Japanese Street Fashion Community

Lolita fashion is a synthesis of Japanese street fashion, Victorian era dress, and Rococo costume that gained popularity on the streets of Tokyo, Japan in the early 1990s. This is an ethnographic exploration of various alternative styles of Lolita fashion in Atlanta including Ōji, Kodona, and Brolita, and the gender identities and community discourses that are associated with them. I reference literature on subculture studies and ethnographic writings on cultures that challenge gender norms to help analyze my data.

Kathleen M. Coleman (Georgia State U.) Impact Of Abandoned Buildings On The Community.

Explores the impact that an abandoned building has on the view of the community from both within and outside of the community, as well as what happens to the surrounding area over a period of time.

Using case examples of Detroit, Atlanta, and the Pruitt-Igoe Public Housing Complex, issues of white flight, gentrification, and urban decay are discussed.

Michael Putnam (Georgia Southern U.) The Viking Language of the Highlands and Islands: Reconstructing the Norn Language from Old Norse

Norn is an extinct language that was spoken in the now-Scottish areas of Shetland, Orkney and Caithness from around the ninth century until the late eighteenth century. It evolved from the language known today as Old Norse or Old Icelandic which branched into several languages including Faroese, Icelandic, Norwegian (Nynorsk), Swedish, and Danish. The goal of this paper is not to simply create a list of ways in which Norn differs from Old Norse linguistically, but rather to functionally reconstruct the Norn language. This could possibly generate new interest in a variety of fields including: Norn study, Shetland/Orcadian culture and historical linguistics. My primary means of research is in the field of comparative reconstruction, meaning that I begin with Norn and compare it to the Old Norse. I perform analysis on the words for morphological changes and I will attempt to reconstruct the grammar of Norn based on the declensions and conjugations gleaned from this data.

1:00 – 3:00

MAPLE

Roundtable Discussion

Empowering Native Women: The Alabama-Coushatta Tribal Princess

Organizer and Roundtable Chair: Stephanie A.M. De Montigny (U. Wisconsin Oshkosh)

(Discussants include: Portia Alec, Heather Battise, Jenna Battise, Jonelle Battise, Cheryl Downing, Cheri Polite, Deborah Sylestine, Rochellda Sylestine, Glenda Williams, Judy Williams, and RubyThompson, all guests from the Alabama-Coushatta Tribe of Texas)

This roundtable discussion arises from a collaborative project to document the diverse stories of the Alabama-Coushatta women who have served as Tribal Princess. 2014 marks the 46th year since Alabama-Coushatta tribal members began yearly powwows and the annual process of selecting a teenage woman to represent them at intertribal powwows around the country. Since that time, tribal members have re-named the Powwow Princess to become the Tribal Princess, changed the selection contest to include dance, frybread, legend telling, and talent categories, and expanded the Princess' duties beyond powwows. Young women draw on family connections to learn the skills necessary to compete in the Princess contest and serve as Princess. In recent years, Princess "legacies" have arisen, in other words, mothers, daughters, nieces, and more passing on and sharing the role. To become and serve as Princess, participants learn about Alabama-Coushatta culture, acquire experiences that build self-esteem, and practice skills that will help them become successful later in life. The Princess provides one avenue towards empowering young women on their path to adulthood. She points to the important roles of women in the community, in representing the Tribe, and in the creation and reproduction of culture and tradition.

1:00-1:40

LOCUST

Anthropological Detectives: Researching the Past (SAS Volunteered Papers)

1:00 Jessica Barry (Sweet Briar College) Vox Populi: Latin Epigraphy from Ephesus

1:20 Sarah E. Jones, Marjorie M. Snipes, and Erin Whitfield (U. West Georgia) The Native American Moccasin Display: Using Four Fields to Imprint Meaning from the Ground Up

1:00 – 2:00

OAK

Beings Behind Bars: Restorative Justice for Humans & Animals, H. Lyn Miles (U. Tennessee-Chattanooga) Organizer and Chair.

This panel of three presentations examines efforts to increase a sense of community and justice, and reduce the loss of liberty and agency in two disparate but related groups: humans in the criminal justice system and animals ‘imprisoned’ behind bars in zoos. Canada and the U.S. are exploring ways to utilize First Nations/Native America Talking Circle conflict resolution as a restorative justice alternative to the crime/court/prison system. In the Talking Circle, community members come together with offender and victim to assess restitution, re-incorporate the offender, and restore harmony to the community—rather than punishment. Regarding animals, groups are calling for their legal personhood and are labeling zoos as ‘animal prisons’ in which animals are “deprived of all control over their lives far from their natural homes” (peta.org). Two student active learning experiences are presented that explore these themes of justice, social personhood and agency. In the first, students create a Talking Circle based on either contemporary student issues, e.g., class attendance or imagined reservation issues, e.g., stealing sheep. Students struggle with Native communication styles and avoiding a focus on punishment. In the second, students engage in living history demonstrations in a local zoo to draw attention to the intelligence, social behavior, and personhood of animals in an effort to change perceptions of animals as ‘exhibits’ to ‘agents.’ Both exercises seek to explore the social construction of personhood and agency within a “community of equals.”

1:00 Shela van Ness (U. Tennessee-Chattanooga) Déjà vu All Over Again: Can Restorative Justice Bring Down Prison Bars?

1:20 Ross van der Harst (U. Tennessee-Chattanooga) “Let’s Make An Album!”: Cross-Cultural Challenges of Talking Circle Demonstrations

1:40 H. Lyn Miles (U. Tennessee-Chattanooga) Living History at the Zoo: Restoring Animal Agency

1:00-2:40

ASH

Health, Mental Health, & Health Institutions: Anthropological Perspectives (SAS Volunteered Papers)

1:00 Linnea Kuglitsch (Mary Baldwin College) Confinement for Health: A Comparative Analysis of Historical Institutions as Medical Spaces

1:20 Shelly Yankovskyy (Valdosta State U.) What’s Ailing Ukraine? Diagnosing and Diagnoses

1:40 Christopher M. Webb (U. North Carolina – Asheville) The Camouflaged Minority: Culture, Trauma, and Repatriation of the Student Veteran Diaspora

2:00 Matthew Richard (Valdosta State U.) Cancer Sufferers: A Phenomenological View

2:20 Discussion

2:00 – 3:00

LOCUST

One Language, Three Registers: Learning About Cherokee Grammar

From 19th and 20th Century Texts. Margaret Bender (Wake Forest U.) Organizer and Chair

This panel brings together work conducted by Wake Forest University undergraduates comparing the linguistic forms found in three published sets of Cherokee texts. The first volume is *The Swimmer Manuscript*, a notebook of nineteenth-century medicinal texts from the Cherokee homeland in what is now North Carolina (Mooney and Olbrechts 1932). The second is a twentieth-century post-removal set of medicinal texts, held by a medicine man named Adelagh(a)dhi:ya who was also a Christian minister, published as *Notebook of a Cherokee Shaman* (Kilpatrick and Kilpatrick 1970). The third is *The Book of John from The Cherokee New Testament*. Across the three sets of texts, there are several contrasts in linguistic form. These include differences in voice, mode, pronominal usage, and terms of address. These differences raise questions about how linguistic register may have changed as a means of connection with the spiritual realm in a time of nearly comprehensive social upheaval. In this panel, two of the young scholars (Harney and Daunais) will present their work on spatial deixis (linguistic forms that orient the speaker, hearer, or subject in space) and the reportative-assertive modal distinction. Bender (the students' research supervisor) will present an overview of the project and summarize the work of other participating students.

2:00 Margaret Bender (Wake Forest University) What's In A Pronoun? Student Work On Pronominal Usage In 19th And 20th-Century Cherokee Texts

2:20 Victoria L. Harney (Wake Forest U.) Changing Patterns of Spatial Deixis in 19th and 20th Century Medicinal Texts

2:40 Jacob Daunais (Wake Forest U.) The Reportative and Assertive Modes in Cherokee

3:00 BREAK

3:20 – 4:20

OAK

Popular Culture in Student Learning Communities. Ralph Covino and H. Lyn White Miles (U. Tennessee-Chattanooga) Organizers and Co-Chairs

In creating effective learning experiences for students, local and popular culture forms and content can be used as a bridge from what is familiar and comfortable to the challenging and less familiar theories and concepts of the discipline being taught. This panel explores popular culture classroom strategies, how to integrate both perennial and contemporary material as 'native knowledge,' sources for popular culture material, and means to encourage critical thinking for students as well as recognition of legitimacy by colleagues. Several examples are presented including use of science fiction including 'Star Wars,' reference to local culture through redneck jokes, use of music videos, presentation of anthropology-themed feature films, and creation of stand-up comedy to illustrate cultural knowledge.

- 3:20 Ralph Covino (U. Tennessee-Chattanooga) Popular Culture in the Classroom: Best Practices
- 3:40 Zibin Guo (U. Tennessee-Chattanooga) Using Local Culture to Reach Student Communities
- 4:00 H. Lyn Miles (U. Tennessee-Chattanooga) Anthropological Lessons in Films, Music Videos, and Stand-up Comedy

3:20 – 5:20

LOCUST

Cherokee Language Revitalization: Weaving Academy and Community

Francis S. Hartwell (Western Carolina U.) Organizer and Chair

Adcock outlines efforts at UNCA to develop and support programs that authentically reflect American Indian culture. Brake outlines curriculum and materials development at the Atse Kituwah Academy Cherokee Immersion Program. Francis discusses the Cherokee Speakers Consortium, which brings Cherokee speakers from the Eastern Band of Cherokee Indians, the United Kituwah Band, and the Cherokee Nation of Oklahoma together to review and create materials for Cherokee language programs. We outline the challenges we face in the work that we do and we discuss the impact of our work in the community.

- 3:30 Francis S. Hartwell (Western Carolina U.) The Cherokee Speakers Consortium: Negotiating Language Continuity
- 3:40 Rainy Brake (New Kituwah Academy Cherokee Immersion Program) Atse Kituwah Academy Cherokee Immersion Program
- 4:00 Margaret Bender (Wake Forest U.) Texts and Resources in Cherokee
- 4:20 Benjamin E. Frey (U. of North Carolina-Chapel Hill) Revitalization and Emerging Domains
- 4:40 Trey Adcock (U. North Carolina-Asheville) Re-claiming the Narrative: Creating and Sustaining Culturally Appropriate Programs at UNC Asheville for American Indian Students
- 5:00 Discussion

3:20 – 5:20

MAPLE

Anthropology in Appalachia (SAS Volunteered Papers)

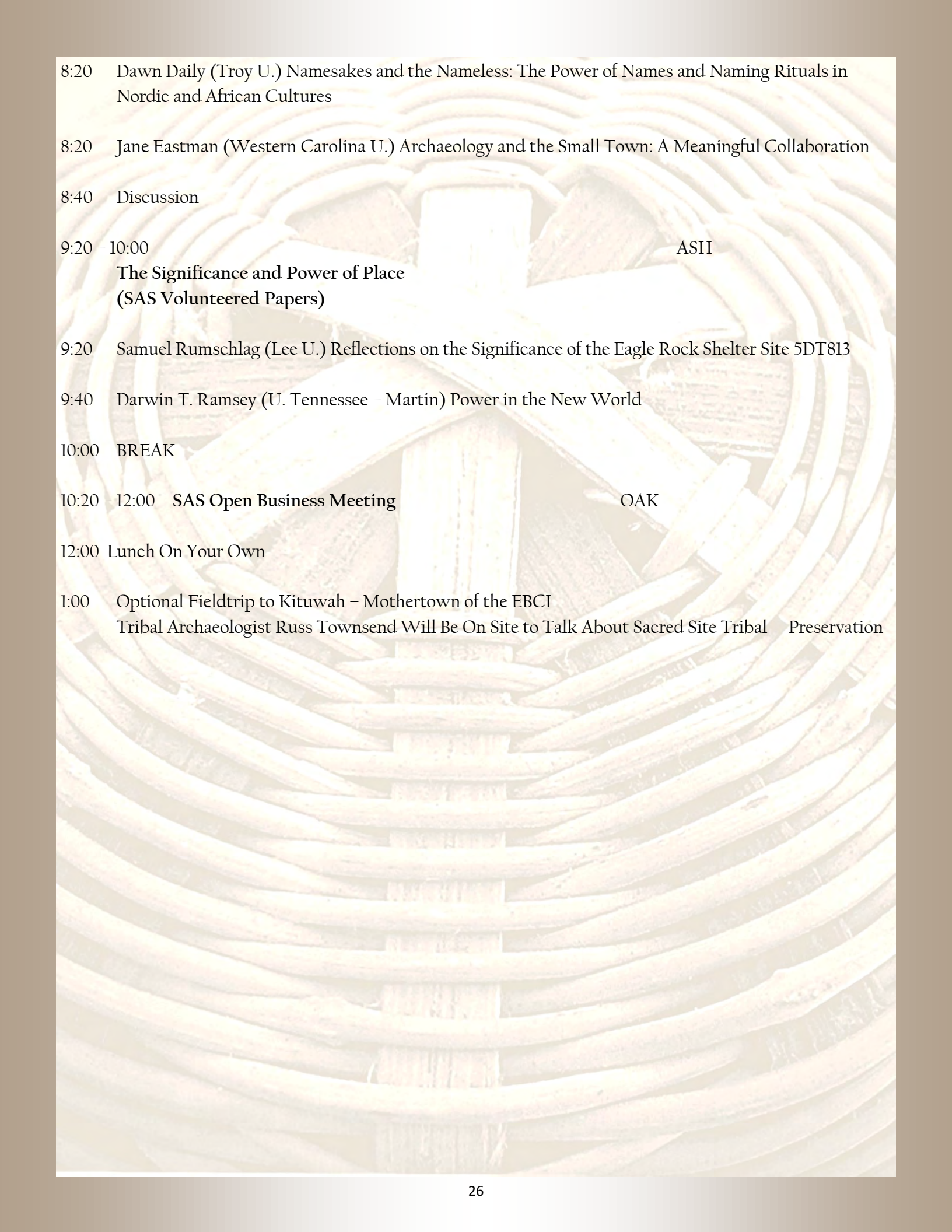
- 3:20 Jami L. Bennett and C. Lindsey King (East Tennessee State U.) Earth Energies: The Evolution of Dowsing in Southern Appalachia
- 3:40 Mary Caitlin Keaton and Jeff Rose (Davidson College) Using Sustainable Critical Development to Explore Personal Perceived Effects of Coal Extraction on the Lived Experiences in the Kanawha-New River Basin

- 4:00 Angela Marson and Joey Cooter (East Tennessee State U.) The Fish Springs/Little Milligan Water Project
- 4:20 Erin Williamson (College of London) Becoming Famous in Appalachia: What to do When Your Informants Get Noticed
- 4:40 Jasmine Greinke (Mary Baldwin College) Globalized Bodies: Symbolic Meaning Change in Tribal Tattoo
- 5:00 Patrick L. Johnson (College of William and Mary) Ritual Speech and Tattooed Action: An Unknown Eighteenth Century “King of the Indians”
- 3:20 – 4:40 ASH
Applying Anthropology to Issues of Violence (SAS Volunteered Papers)
- 3:20 Kenton Bell (U. North Carolina – Asheville) House on the Heal: Helpmate, Intentionality, and Liminal Spaces
- 3:40 Elisabeth Geyer (U. North Carolina – Asheville) Joking About Rape: Exploring the Contexts of Dark Humor and Sexual Violence in American Pop Culture
- 4:00 Adrienne Kembel (U. Tennessee – Knoxville) Benefitting from Bio-Cultural Cross Training: An Example of How Researchers Can Better Understand the Needs of Communities Effected by Mass Graves in Northern Uganda
- 4:20 Discussion
- 6:00 SAS Banquet & Keynote Address OAK
Words of Welcome and Introduction of Keynote Speaker Dr. Fogelson by Mr. Tom Belt (Cherokee)
Keynote Address by Dr. Raymond D. Fogelson (Emeritus U. of Chicago)
Presentation of Student Paper Awards after Keynote Address
Mooney Award

Tuesday, April 1, 2014

- 7:30 Continental Breakfast Soco Tower LOBBY
- 8:00 Registration Soco Tower LOBBY
- 8:00 – 10:00 LOCUST
Local Foods, Global Foods: Anthropology Weighs In
(SAS Volunteered Papers)

- 8:00 Renae Cairns and Julia Singley (Davidson College) Sowing Food Justice: A Guide for Growers, Eaters, and Builders
- 8:20 Elisa Krause (Kennesaw State U.) U.S. Food Aid: Genetically Modified Foods and the International Community
- 8:40 Miranda Watrous (Eckerd College) Adaptations in Cultivation: Family Farming Strategies Used on Cat Island, the Bahamas
- 9:00 Natalie Williford (Davidson College) Indigenous Identity Politics in Guna Yala, Panama: The Role of Education and Agriculture Revitalizing Place-Based Identity
- 9:20 Rebecca Merrifield (Davidson College) An Urban Political Ecology of Food Insecurity in Washington, D.C. and Beyond
- 9:40 Discussion
- 8:00 – 10:00 OAK
**Anthropology: Studying In and Learning About Community
(SAS Volunteered Papers)**
- 8:00 Elizabeth Sweitzer (U. North Carolina – Asheville) The Side Effects Of Equality: An Analysis of Structures Within an Intentional Community
- 8:20 Lyndsey Pender (Western Kentucky U.) The African American Cultural Heritage in Southwest Memphis Project
- 8:40 Addison J. Hosley (Kennesaw State U.) A Community of Candles Burns Brighter: Developing Individual and Communal Identity with the Burning Man Community
- 9:00 Logan Hulsey (Valdosta State U.) Church of Nothing and Everything
- 9:20 Cassandra White (Georgia State U.) Four-Field Learning and Beyond: Talking About Anthropology and Careers in a Senior Seminar Course
- 9:40 Discussion
- 8:00 – 9:20 ASH
**Museum Curation and Working with Community
(SAS Volunteered Papers)**
- 8:00 Abigail Wightman (Mary Baldwin College) Enduring Images: The Plains Apache and the Photographs of J. Gilbert McAllister

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- 8:20 Dawn Daily (Troy U.) Namesakes and the Nameless: The Power of Names and Naming Rituals in Nordic and African Cultures
- 8:20 Jane Eastman (Western Carolina U.) Archaeology and the Small Town: A Meaningful Collaboration
- 8:40 Discussion
- 9:20 – 10:00 ASH
**The Significance and Power of Place
(SAS Volunteered Papers)**
- 9:20 Samuel Rumschlag (Lee U.) Reflections on the Significance of the Eagle Rock Shelter Site 5DT813
- 9:40 Darwin T. Ramsey (U. Tennessee – Martin) Power in the New World
- 10:00 BREAK
- 10:20 – 12:00 **SAS Open Business Meeting** OAK
- 12:00 Lunch On Your Own
- 1:00 Optional Fieldtrip to Kituwah – Mothertown of the EBCI
Tribal Archaeologist Russ Townsend Will Be On Site to Talk About Sacred Site Tribal Preservation

Program and Session Abstracts
Southern Anthropological Society
March 30 – April 1, 2014
Harrah's Cherokee Casino Resort
Cherokee, NC

Trey Adcock (Director of American Indian Outreach, University of North Carolina — Asheville) Reclaiming the Narrative: Creating and Sustaining Culturally Appropriate Programs at UNC Asheville for American Indian Students

Trey will outline various efforts being made at the University of North Carolina Asheville to more responsibly develop and support programs that authentically reflect American Indian culture. In the past two years the university has initiated a Native American speaker series, reopened the Native American student group, hosted Cherokee artists, conducted several service learning projects in conjunction with the Cherokee Youth Garden, and received funding for a Native American film series to begin this spring. Most recently, plans have begun for a Native studies minor including a Cherokee language program. Trey will discuss the progress that has been made while outlining several of the challenges that remain.

Jessica Barry (Sweet Briar College) Vox Populi: Latin Epigraphy from Ephesus

I present a discussion and analysis of Latin epigraphy found at the site of Ephesus, Turkey. My presentation describes the proper methods of documenting the epigraphs without compromising their integrity, as well as their significance in the Classical period Ephesus. My presentation contains photographs of the epigraphy along with their respective transcriptions and translations. The inscriptions contain information about Roman citizens living in Ephesus and what was occurring in their lives. The epigraphs provide valuable information about the lifestyles and daily happenings of the average Roman citizen.

Kenton Bell (U. North Carolina – Asheville) House on the Heal: Helpmate, Intentionality, and Liminal Spaces

Helpmate, a domestic violence shelter, is a home and fortress, created by professional and volunteer advocates to assist women and children in regaining their agency through intentionality by moving past the role of victim into the role of survivor. This ethnography depicts the vibrant and mundane details of a liminal space that is equal parts counseling center, office building, children's playground, and family room—concealed behind barricades and security cameras. By giving voice to the women and children affected by violence and the advocates that serve them, light can penetrate shadows to reveal a narrative of healing, community, and intentionality.

Margaret Bender (Wake Forest U.) One Language, Three Registers: Learning About Cherokee Grammar From 19th and 20th Century Texts. Organizer and Chair

This panel brings together work conducted by Wake Forest University undergraduates comparing the linguistic forms found in three published sets of Cherokee texts. The first volume is *The Swimmer Manuscript*, a notebook of nineteenth-century medicinal texts from the Cherokee homeland in what is now North Carolina (Mooney and Olbrechts 1932). The second is a twentieth-century post-removal set of medicinal texts, held by a medicine man named Adelagh(a)dhi:ya who was also a Christian minister, published as *Notebook of a Cherokee Shaman* (Kilatruck and Kilpatrick 1970). The third is *The Book of John* from *The Cherokee New Testament*. Across the three sets of texts, there are several contrasts in linguistic

form. These include differences in voice, mode, pronominal usage, and terms of address. These differences raise questions about how linguistic register may have changed as a means of connection with the spiritual realm in a time of nearly comprehensive social upheaval. In this panel, two of the young scholars (Harney and Daunais) will present their work on spatial deixis (linguistic forms that orient the speaker, hearer, or subject in space) and the reportative-assertive modal distinction. Bender (the students' research supervisor) will present an overview of the project and summarize the work of other participating students.

Margaret Bender (Wake Forest University) What's In A Pronoun? Student Work On Pronominal Usage In 19th And 20th-Century Cherokee Texts

This presentation will give an overview of ongoing work on grammatical differences among three published volumes of Cherokee texts, focusing in particular on two student projects related to variable pronoun usage in Cherokee medicinal texts.

Margaret Bender (Wake Forest U.) Texts and Resources in Cherokee

This paper will describe and illustrate two Cherokee language projects, one clearly related to language revitalization and the second less-obviously so. The first is a project being undertaken in collaboration with Atse Kituwah Immersion Academy to develop Cherokee language-driven reading materials for use by young readers of Cherokee. The second project compares grammatical and lexical forms in 19th and early 20th century Cherokee texts. The hope is that the collection of data on these linguistic forms will provide a useful resource on linguistic options for those who read older works in Cherokee and for those creating new, emergent forms of Cherokee writing.

Jami L. Bennett and C. Lindsey King (East Tennessee State U.) Earth Energies: The Evolution of Dowsing in Southern Appalachia

Dowsing is the ancient practice of receiving psychical information through the use of mechanical devices or the recognition of physiological sensations and mental cues. While much of the published literature on dowsing has focused on its origins and accuracy, there remains a dearth of contemporary information on this divination art. With the knowledge that culture is not static and is constantly exposed to many external influences, the objective of this research is investigate the current status of the dowsing tradition in Southern Appalachia, a region that is reputed to retain many of its early traditions.

Rainy Brake (New Kituwah Academy Cherokee Immersion Program) Atse Kituwah Academy Cherokee Immersion Program

Rainy Brake, Immersion Teacher, Atse Kituwah Academy Cherokee Immersion Program presents her work with the immersion academy. Atse Kituwah serves over sixty children from the Qualla Boundary. The purpose of the immersion academy is to fully immerse children not only in Cherokee language, but also in Cherokee culture and traditions. Brake presents examples of the curriculum she utilizes at Atse Kituwah, and discusses some of the challenges and benefits of an immersion environment from a teacher's perspective. To understand the importance of language revitalization, it is vital to understand the impact of these efforts on the future speakers.

Christina Bolte (East Tennessee State U.) Analysis and Luminescence Dating of Qualla Ceramics from the Austin Springs and Ford Sites located in Washington County, Tennessee

The Ford and Austin Springs Sites are located on adjacent bends of the Watauga River in Washington County, Tennessee. Both sites appear to have a significant protohistoric component and luminescence dates indicate contemporaneity of Qualla, Pisgah, Dallas and Burke ceramics in the region during the late 15th and early 16th centuries. These findings also appear to correspond with historical Cherokee accounts of their presence in the region during this time. This paper discusses the seriation of the ceramic assemblages and the luminescence dates returned in an effort to better understand the timing of Qualla ceramics in the region

Jessie Griggs Burnette (Georgia State U.) and Terry G. Powis (Kennesaw State U.) Maya Heritage and Language Preservation in San Antonio, Belize: A Bi-directional Knowledge Exchange

San Antonio, Belize is home to a majority population of Maya people. The community is rich in archaeology, heritage, and tradition. However, the latter two are quickly becoming difficult to identify. Loss of the Yucatec language is occurring at an alarming rate, while tradition is being stifled by outside social pressure and racism. In a community enveloped by rich archaeological heritage, the local Maya, Pachitun Regional Archaeology Project, and In-herit, are collaborating to reintroduce the Yucatec language to Maya children, and celebrate the rich history and culture of the community.

Philip A. Burns and Eric J. Heller (Georgia Southern U.) Spinning and Coloring the Fibers of Gender at la Milpa North

Recent research at La Milpa North, an ancient Maya site located in northwestern Belize approximately 3.5 kilometers north of La Milpa's central precinct, has led investigators to suggest that productive activities, such as fiber processing, fiber coloring, and textile production, may have transpired either in or around a low-lying mound known as Structure 6. In this paper, we argue that women of high-status, possibly members of a socio-political or artisanal faction, performed the aforementioned tasks in this locality with the intent to meet ceremonial demands, domestic responsibilities, and/or as a way of fortifying social bonds between other members of the community.

Rena Cairns and Julia Singley (Davidson College) Sowing Food Justice: A Guide for Growers, Eaters, and Builders

In Mecklenburg County alone nearly 73,000 people are living in food deserts—lower income census block groups that do not contain full-service food stores. Under such conditions of food insecurity, which are disproportionately experienced by people of color, health concerns like hypertension and diabetes occur with greater prevalence. These realities helped form the inspiration for the founding of Sow Much Good, a Charlotte area non-profit working for greater food justice through direct access, education, and advocacy. This case study approach is based on six months of participant observation as well as reviews of organizational documents and news reports. This research resulted in a guide that attempts to equip Sow Much Good and others working for food justice with the history, research, and language to articulate their opposition to food insecurity as well as the colorblind discourse embedded in much of our current food system and predominating alternatives. By highlighting the work of Sow Much Good while weaving in a critical discussion of the complexities of our current food and agricultural systems, this guide leads to a deeper understanding of the multiplicity of obstacles and injustices people face in the pursuit of a healthy and sustainable food system.

Cayla M. Cannon (East Tennessee State University) Ceramic Analysis Of Parker Creek Rock Shelter (31tv732), A Multi-Occupational Site

In partnership with Pisgah National Forest, excavations were conducted at Parker Creek Rock Shelter (31TV732) in the summers of 2006 and 2013. Based on a preliminary examination of the ceramics collected, the site contains wares that range from the Woodland period through protohistoric Cherokee; these include Connestee, Pisgah, and Qualla. It is also pertinent to mention that a well-traversed historic trail lies only 20 meters away from this multi-occupational site. This presentation will discuss the seriation of the ceramic assemblage recovered from Parker Creek Rock Shelter.

Tonya Carroll (Eastern Band of Cherokee Indians) Your Grandmother's Cherokee from a Student's Perspective

I am a member of the Eastern Band of Cherokee Indians, and I have been studying Cherokee using the Your Grandmother's Cherokee method for more than two years now and I would like to talk about my perspective on this method as a student. I'm not a fluent Cherokee language speaker and I did not grow up speaking the language, but I did grow up in Cherokee culture. Speaking the Cherokee language is very important to our identity. It is our own unique way of viewing the world. After I realized that, I became serious about learning Cherokee as a second-language learner. Since studying with this method, I have become more confident in my understanding of the language and my ability to express myself in complete thoughts and sentences.

Kathleen M. Coleman (Georgia State University) Impact Of Abandoned Buildings On The Community (Poster Presentation)

Explores the impact that an abandoned building has on the view of the community from both within and outside of the community, as well as what happens to the surrounding area over a period of time. Using case examples of Detroit, Atlanta, and the Pruitt-Igoe Public Housing Complex, issues of white flight, gentrification, and urban decay are discussed.

Robin Conley (Marshall U.) Experience As Field Site In An Ethnography "At Home"

What does it mean to do fieldwork in the United States in a discipline whose methodology was forged in the space between a distinct self-here and other-there? The site of my fieldwork is non-traditional in two ways: it is located "at home" and it is not bounded within one clearly identifiable location. As I constructed, conducted, and now analyze my fieldwork, I conceptualize my site as focusing around an experience: a Texas juror sentencing someone to death. While a death penalty trial surely takes place in a specific locale at a specific time, I did not want to begin with the assumption that these people were acting as Texans because they were in Texas. Rather, this paper explores how these jurors "localized" (Gupta & Ferguson 1997) their experience in the midst of diverse discourses, such as criminal justice in Texas and the United States and religious ideologies about judgment and punishment. I use language to track these discourses and the shape they take in the architecture of jurors' experiences. One juror told me that all capital jurors should get matching tattoos, symbolizing that her experience was uniquely bonding, something that only those who have gone through it could understand. Shared experience, just as shared geography or shared blood, can join people in culturally meaningful ways. It can therefore serve as a suitable "site" for anthropological inquiry. This framework also allows me to localize myself within in the field, as I shared, to some degree, this experience with the jurors.

Joey Cooter (East Tennessee State University) Butch and Femme: What Owning These Identities Means

Butch and femme are often viewed as lesbian stereotypes, not gender identities. This study explores the identity formation of self-identified butch and femme lesbian women. Interviews were conducted with 20 lesbians of whom identified as butch, femme, or neither. While the experience of identifying as butch or femme was unique to the individual, there were constant similarities. Emergent themes include: Conflict between identity and structural dichotomy, replication of heterosexual dichotomy, and stigma. The results indicate that butch and femme identities are an attempt to defy the societal norms of what gender identity and relationship behavior should look like.

Ralph Covino and H. Lyn White Miles (U. Tennessee-Chattanooga) Popular Culture in Student Learning Communities. Session Organizers and Co-Chairs

In creating effective learning experiences for students, local and popular culture forms and content can be used as a bridge from what is familiar and comfortable to the challenging and less familiar theories and concepts of the discipline being taught. This panel explores popular culture classroom strategies, how to integrate both perennial and contemporary material as 'native knowledge,' sources for popular culture material, and means to encourage critical thinking for students as well as recognition of legitimacy by colleagues. Several examples are presented including use of science fiction including 'Star Wars,' reference to local culture through redneck jokes, use of music videos, presentation of anthropology-themed feature films, and creation of stand-up comedy to illustrate cultural knowledge.

Ralph Covino (U. Tennessee-Chattanooga) Popular Culture in the Classroom: Best Practices

David Cozzo (RTCAR/North Carolina State U.) Ten Years Of The Revitalization Of Traditional Cherokee Artisan Resources (2004-2014)

The Revitalization of Traditional Cherokee Artisan Resources (RTCAR) was established to address the shortages in natural resources due to successful cultural preservation efforts. Now based at the Cooperative Extension Center in Cherokee (a function of North Carolina State University), RTCAR continues to focus on a two-fold strategy of ensuring that ample resources are available for Cherokee artisans and that traditional cultural knowledge is preserved and used. This talk will examine the challenges and successes of the RTCAR initiative.

Martha C. Davis and Philip Coyle (Western Carolina University) Balancing Change While Maintaining Traditions: Maya Childbirth And The Importance Of Midwives

Childbirth is often viewed as a sacred event that is unique to the culture in which it occurs. The Maya of Northern Central America have a traditional method of childbirth that is highly important to the mothers and the midwives who play a significant role in this process. This paper aims to discuss previous and current research regarding Maya childbirth, from the work of Lois and Benjamin Paul to Barbara Rogoff. This work has led to the implementation of new social policies and a better overall understanding of the Maya culture and why these individuals utilize traditional medical practices.

Stephanie A.M. De Montigny (U. Wisconsin Oshkosh)

Empowering Native Women: The Alabama-Coushatta Tribal Princess

Organizer and Roundtable Chair, (Discussants include: Portia Alec, Heather Battise, Jenna Battise, Jonelle Battise, Cheryl Downing, Cheri Polite, Deborah Sylestine, Rochellda Sylestine, Glenda Williams, Judy Williams, and RubyThompson, all guests from the Alabama-Coushatta Tribe of Texas)

This roundtable discussion arises from a collaborative project to document the diverse stories of the Alabama-Coushatta women who have served as Tribal Princess. 2014 marks the 46th year since Alabama-Coushatta tribal members began yearly powwows and the annual process of selecting a teenage woman to represent them at intertribal powwows around the country. Since that time, tribal members have re-named the Powwow Princess to become the Tribal Princess, changed the selection contest to include dance, frybread, legend telling, and talent categories, and expanded the Princess' duties beyond powwows. Young women draw on family connections to learn the skills necessary to compete in the Princess contest and serve as Princess. In recent years, Princess "legacies" have arisen, in other words, mothers, daughters, nieces, and more passing on and sharing the role. To become and serve as Princess, participants learn about Alabama-Coushatta culture, acquire experiences that build self-esteem, and practice skills that will help them become successful later in life. The Princess provides one avenue towards empowering young women on their path to adulthood. She points to the important roles of women in the community, in representing the Tribe, and in the creation and reproduction of culture and tradition.

Dawn Daily (Troy U.) Namesakes and the Nameless: The Power of Names and Naming Rituals in Nordic and African Cultures

This paper discusses the role of personal names in two separate regional cultures in a cross-comparative study of Finland, Iceland, Kenya, and Ghana. The naming rituals reflect the shared pre-Christian pagan shamanism and ancestral veneration that perseveres in modernity. The act of naming reflects the family and community worldviews on life, and acceptance of this changing and emergent individual.

Jacob Daunais (Wake Forest U.) The Reportative and Assertive Modes in Cherokee

This paper draws on work conducted on the Cherokee language in collaboration with Dr. Margaret Bender, specifically looking at the occurrence of the reportative and the assertive modal suffixes. In the paper, I compare the roles of these suffixes in two published sets of medicinal texts and the Book of John. I pay particular attention to how these suffixes come into play in sections of the Book of John that narrate actions of God and Jesus vs. other actors.

Carrie Douglass (U. Virginia) The Social Hierarchy And The Equine Hierarchy In 18th Century Virginia.

This paper continues research on Thomas Jefferson and equine culture in 18th century Virginia. I trace the parallelisms between the hierarchical social worlds (gentry/commoners/slaves; men/women) and the equine hierarchy of various categories of horses (imported "blood" horses/ Hobbies and Galways/ Chickasaws/ mules; stallions/mares). Levi Strauss's dictum that "animals are good to think with" refers to the ways in which animals provide humans with an important conceptual resource: "The animal world is thus thought of in terms of the social world." This paper is also in conversation with Borneman's important article about 19th century America, "Race, Ethnicity, Species, Breed."

Barbara R. Duncan (MOCI) Your Grandmother's Cherokee: A New Way to Understand and Learn Cherokee. Session Organizer and Chair

This panel presents information about a new method of understanding and learning Cherokee, discovered by John Standingdeer, an enrolled member of the Eastern Band of Cherokee Indians. This method provides a simple and easy way to understand, break down, and generate long Cherokee polysynthetic words (equal to a sentence in English). The ability to use these words is what gives a second-language learner the ability to express himself or herself beyond a beginning level. This method makes the Cherokee verbs so regular that they can be programmed on the computer, and this aspect of their project has resulted in a website, www.yourgrandmotherscherokee.com. On this website, a web-based form called "Make-A-Word" allows the user to construct polysynthetic Cherokee words, each equal to an English sentence. A dictionary holds more than 50,000 entries of completely conjugated words based on sixty common verb roots. An online course of eighteen weeks follows curriculum standards developed by the American Council on Teaching Foreign Languages.

Barbara, R. Duncan (MOCI) Analyzing the Patterns of Cherokee Language in a Community Based Revitalization Project

Working with a member of the Eastern Band of Cherokee Indians, John Standingdeer, I analyzed patterns of Cherokee language using ethnolinguistic categories to create a new way to understand the language that is simple and easy. This analysis led to an understanding of the pattern that is like a mathematical equation that underlies each Cherokee polysynthetic word, i.e. the words that are equal to a complete sentence in English. Based on this discovery, we created educational materials using this new method, to aid in Cherokee language revitalization.

Jane Eastman (Western Carolina U.) Archaeology and the Small Town: A Meaningful Collaboration

This paper will describe a successful, multi-year program of excavation, education, and public outreach between the town of Hayesville, NC and Western Carolina University's Archaeology program. The project began as a salvage excavation prior to development and has resulted in area excavations of an Early Qualla phase settlement, outdoor interpretive exhibits on Cherokee culture, educational programming for all ages of students and the public, and mentoring for other communities what would like to develop similar exhibits and programs.

Erin R. Eldridge (University of Tennessee) The Continuum Of Coal Disasters And Post-Coal Possibilities In The Appalachian South

Coal has long been central to economic development efforts in Appalachian South. It is a resource that links the history of industrialization in the mountains to projects of modernity in the broader Tennessee Valley; yet, the production and use of coal have shaped human relationships with the environment in ways that continue to produce hazards and vulnerability. Drawing on research from the 2008 coal ash disaster and the history of coal disasters in the region, this paper will explore the intersections of development and disaster and the need for collaborative and imaginative approaches for exploring and envisioning economic alternatives.

Jessica R. Engle (Georgia State U.) A Survey Of The Assemblage Of Primate Genomes Investigated And Recurrently Analyzed Genes In Primate Genomics

The basis of this study is to investigate which extant and fossil primate genomes have been sequenced and which aspects of their genomes have received the most attention. Genomic research has vast potential for enhancing the construction of phylogenies and for understanding processes that were recently subjected to evolutionary forces. Extensive genomic research has been conducted with anthropoids, with an emphasis in the chimpanzee genome, as a comparison to modern humans. Additionally, the recent draft of the Neandertal genome allows for comparative studies with closer evolutionary relatives. This study summarizes the current genomes of primate that have been explored and particular genome or gene comparisons drawing significant research attention in biological anthropology. The genomics and identifies specific species comparisons and genetics features that need further investigation.

Robbie Ethridge (U. Mississippi) Roundtable — Remembering Charlie, Tony, Mikel, and Charlie: A SAS Memorial. Organizer and Chair

The community of scholars who study ethnohistory and anthropology of the Southeastern Indians come together to honor four of its greatest scholars: Charles Hudson, Mike Green, Charlie Holsinger, and Tony Paredes. This roundtable brings together former students and colleagues of these scholars for personal remembrances and an informal discussion of the contributions and influences that they had on the field. A brief biography of each is located in the rear of the program.

Emma-Leigh Evors (Lee University) Eagle Rock Shelter Along the Gunnison River, Colorado (Poster Presentation)

This poster presentation will give findings from the active research project at Eagle Rock Shelter since 2007. Situated along the Gunnison River, the site has produced material that dates from approximately 14,000 B.P. until the time of contact. Site 5DT813 is a shelter on the first bench above the river in Delta County, Colorado, on lands administered by the Montrose BLM office. Besides a variety of rock art, the excavation has recovered both organic material and inorganic material. Artifacts include sandals, baskets, beads, projectile points, and cordage. For two field seasons the presenter has worked with a team excavating the shelter.

Hartwell S. Francis (Western Carolina University) Cherokee Language Revitalization: Weaving Academy and Community. Organizer and Chair

Adcock outlines efforts at UNCA to develop and support programs that authentically reflect American Indian culture. Brake outlines curriculum and materials development at the Atse Kituwah Academy Cherokee Immersion Program. Francis discusses the Cherokee Speakers Consortium, which brings Cherokee speakers from the Eastern Band of Cherokee Indians, the United Kituwah Band, and the Cherokee Nation of Oklahoma together to review and create materials for Cherokee language programs. We outline the challenges we face in the work that we do and we discuss the impact of our work in the community.

Hartwell S. Francis (Western Carolina University) The Cherokee Speakers Consortium: Negotiating Language Continuity

I present my work with the Cherokee Speakers Consortium. The Cherokee Speakers Consortium brings Cherokee speakers from the Eastern Band of Cherokee Indians, the United Kituwah Band, and the Cherokee

Nation of Oklahoma together to review and create materials for Cherokee language programs. Based on my work with the Cherokee Speakers Consortium, I discuss conceptions of language and instruction, processes of consensus building, and cultural continuity. I critique the conception of language instruction as a word-level endeavor and outline the difficulties of going beyond the word-level. I summarize some of the negotiations that lead to Consortium consensus and I argue that they are culturally based. I describe the work of the Consortium as an institution that perpetuates and re-creates culture. I conclude that academics must find ways to work within meaningful language use contexts.

Jay Franklin and Eileen Ernenwein, (East Tennessee State University)

From this Rest the Nation Separated? Early Qualla Towns in Upper East Tennessee

There is an assumption that Cherokees lived in upper East Tennessee. This is based on historical accounts and surface finds of artifacts. References posit mostly small hunting camps. We have well-dated Qualla pottery and large sites that span 300 years. We discuss luminescence dating, geophysical survey, and comparisons to Qualla in western North Carolina and highlight they are endangered by illegal and ill-advised digging. We have opportunity to explore these sites, but archaeologists, Cherokee Indians, and the public at large must work together. If they are not investigated in a thoughtful and systematic manner, we may never know their stories.

Benjamin E. Frey (U. of North Carolina-Chapel Hill) Revitalization and Emerging Domains

This paper investigates the widening of efforts at language revitalization beyond the classroom and into the wider community. An earlier study of the process of language shift from Cherokee to English (Frey 2013) suggests that the key to language shift is in the changing of social network structures and the altering of the domains in which specific languages are used. The hope is to reverse the process of shift for purposes of revitalization by tightening social networks and increasing Cherokee use in public domains.

Chancy J. Gatlin (Georgia State U.) From ŌJI to Brolita: Alternative Styles Within the Atlanta Lolita and Japanese Street Fashion Community

Lolita fashion is a synthesis of Japanese street fashion, Victorian era dress, and Rococo costume that gained popularity on the streets of Tokyo, Japan in the early 1990s. This is an ethnographic exploration of various alternative styles of Lolita fashion in Atlanta including Ōji, Kodona, and Brolita, and the gender identities and community discourses that are associated with them. I reference literature on subculture studies and ethnographic writings on cultures that challenge gender norms to help analyze my data.

Elisabeth Geyer (U. North Carolina – Asheville) Joking About Rape: Exploring the Contexts of Dark Humor and Sexual Violence in American Pop Culture

Considerable controversy exists about when, if ever, it is acceptable to apply any kind of humor to something as serious as sexual violence. This study is an analysis of dialog on “rape humor” and looks at the context and content of the jokes. While some people believe such humor is never acceptable, many others argue that there are contexts in which the humor can be beneficial and even healing. Through public individual narratives and notable incidents in American pop culture, I examine what some of those contexts might be and why they matter.

Jasmine Greinke (Mary Baldwin College) Globalized Bodies: Symbolic Meaning Change in Tribal Tattoo

In the 1830s, Tribal tattooing was defined as an immoral practice by missionaries, but many years later is reemerging as a practice shared amongst Tahitians today. Through contact with tourists and others, like anthropologist Makiko Kuwahara, these designs have found a new place to reside: Staunton, VA. These once seemingly lost symbols are creating an impact within the globalized tattoo industry and, as a result, their meanings have changed for both tattooed and tattoo artist. Using original research, this paper will look at how tribal tattoos are understood within our current society in comparison to previous symbolic meanings and purposes.

Zibin Guo (U. Tennessee-Chattanooga) Using Local Culture to Reach Student Communities

Eliza W. Guyol-Meinrath, (University of Tennessee) Contested Landscapes: Graffiti Art And Memory In Post-Conflict Guatemala

Since the formal end of La Violencia in 1996, the Guatemalan State has maintained an official historical narrative that promotes its impunity for crimes against humanity committed during the conflict. This paper will examine how graffiti art in Guatemala City is being used as a tool for public memory work that promotes a critical counternarrative of La Violencia and critique of current State sponsored violence. I maintain that such exercises in collective memory authorship are vital not only to the individual healing process for survivors of La Violencia, but ultimately to the rebuilding of social capital in fractured Guatemalan communities.

Victoria L. Harney (Wake Forest U.) Changing Patterns of Spatial Deixis in 29th and 20th Century Medicinal Texts

The Cherokee language is rich with positional and directional morphemes, indexing a horizontal mapping system with relationship to speaker, hearer and subject. Two volumes of sacred medicinal texts, one pre-removal and one post-removal, were examined to see how patterns of spatial deixis varied. The earlier texts had over four times the proportion of directional morphemes as did the later texts, raising questions about the relationship between linguistic form and the changing spirituality and cosmology of Cherokee culture.

Samantha M. Harvey (Marshall University) “And If You Can’t Detect The Sarcasm, You’ve Misunderstood”: A Look At Subversion In Action

This paper analyzes the use of subversion in Lilly Allen’s music video “Hard Out Here” in order to illustrate how gendered, hegemonic forms of control propagated by the entertainment industry support the medicalization, denigration, and objectification of women in American popular culture. By analyzing body language in combination with dialog and lyrics in the video, this paper reveals how the artist subverts these hegemonic forms as well as the female, music video archetype that they perpetuate. Specifically, I argue that the artist’s embrace of the slang term “Bitch” can be interpreted as a potential means of creating a new self and group identities formerly unavailable to women. The paper additionally reviews comments left by users on the YouTube posting of Allen’s video to explore the real-world effectiveness of subversion as a challenge to hegemonic means of identify formation. I conclude that while the video is effective in combating gendered music video archetypes and in making available a new identity, many still view the video as sexist and racist.

This may indicate that subversion is limited in its capacity for change. This paper aims to shed light on the empowering, yet limited, use of subversion in popular culture.

Jessica L. Haynes, Corinne Ong, and Eric Jones (UNCG) Patterns of Political Economy in Cultures Post-disaster (Poster Presentation)

Some anthropologists and sociologists have proposed that disasters, because they alter the world as we know it, may provide the impetus for sociocultural change. To explore this idea, our working hypothesis is that cultures tend to encounter a transition/shift in their political economy subsequent to a disaster. Using Ember, Ember and Russett's list of cultures already coded for occurrence of food/crop-destroying disasters, we then coded each culture according to three categories encompassing the organization of the political economy. We found that externally focused societies might be more common in disaster settings than are internally focused societies, but that there are interesting exceptions, such as when internally focused societies find workarounds or when islands not affected by disasters do not become internally focused system because of the need to maintain external relationships.

Cate M. Hendren (Davidson College) Christian Response to HIV/AIDS in the Southern Latino Religious Community

The relationship between HIV and the church within the Latino community is complex: AIDS can be at once seen as a consequence of an immoral life, an opportunity for faithful service, and as a real issue which church members confront. This paper address the complex relationship between Latino faith communities and HIV in an effort to understand how religious communities can respond to the growing rates of HIV among Latinos in the southeastern United States. This examination is based primarily on interviews with leaders of non-profit organizations working with HIV and with leaders of Latino Catholic, Evangelical, and Pentecostal congregations. This work contributes to a growing body of scholarship on religious communities' impact on the health of Latino populations.

Justin Hendrix and Amanda Reinke (University of Memphis) Using Collaboration to Assess Sexual – and Gender-Based Violence in Northern Uganda

After decades of intra-state conflict, sexual- and gender-based violence (SGBV) continues to pervade the 'post-conflict' period in northern Uganda. In 2013, the authors conducted qualitative fieldwork, using a participatory action research theoretical and methodological framework, on SGBV in the region. The researchers, a public health practitioner and cultural anthropologist, respectively, developed the project with the Centre for Reparations and Rehabilitation (CRR), a well-known Ugandan-based non-governmental organization, to identify root causes of SGBV and participant perspectives. Primary methods included focus groups and non-participant observation. This poster presents an overview of PAR and the research, including outcomes and recommendations for future interventions.

Barbara Hendry, (Georgia Southern University) Preserving, Presenting And Contesting Community Narratives.

While the digitization of interviews recorded on analog tapes can contribute to the preservation and accessibility of valuable cultural and historical information, the process may also raise questions about informed consent, privacy, and other ethical issues. These topics are considered in relation to three community research projects conducted in southeast Georgia. Also, divisions and conflicts within two of the

study communities are discussed as they potentially pose challenges for the development of web-based resources with and for the communities and beyond.

Brian A. Hoey (Marshall U.) Doing Anthropology in the United States, Session Organizer and Chair

In an essay on what is sometimes taken as the “repatriation” of anthropologists to their own countries, the Swedish anthropologist Orvar Löfgren comments on the relatively marginal status of such research in his statement that “The study of one’s own culture and society [in the United States] is still often seen as second best: an alternative chosen because political, economic or ideological factors mean that fieldwork in more distant and exotic fields is no longer possible” (1989: 367). Of course, it has always been the case that anthropological fieldwork in the U.S. serves—at the very least—as a kind of “training ground” for students given both convenience and cost considerations. As conducted by professional anthropologists, however, this work has tended (perhaps until more recently) to relegate itself to the margins where an identifiable “other”—variously regarded as exotic—may be found. Fieldwork in the U.S. is both conceptually as well as methodologically no different in substance as that done elsewhere in the world where approaches ranging from participant observation and interviews to linguistic analysis and social surveys are mainstays. Distinct in this fieldwork is the fact that anthropologists “at home” must engage in their practice while in close proximity with scholars of other social science disciplines who are themselves engaged with similar problems and populations. This provides particular pressure for these anthropologists to make their findings both accessible and applicable to the concerns of everyday Americans. Without apology, this session celebrates the conduct of anthropological fieldwork at home in the United States.

Brian A. Hoey (Marshall U.) Entwining Narratives: At The Intersection Of Ethnographic Fieldwork And Biography

Over the past twenty years, interest has grown within anthropology for considering the close relationship between personal history, motivation, and the particulars of ethnographic fieldwork as well for determining how these factors have bearing on the construction of theory and conduct of a scholarly life. Although many now recognize that this research is shaped by personal and professional identity just as these identities are inevitably shaped by individual experiences while in the field, the biographical dimension of research has been downplayed historically and—in some fields—discounted altogether. This paper explores an intersection between the lives of those engaged with the production of knowledge in and through ethnographic fieldwork—the ethnographer and those with whom he or she collaborates as voluntary participants in that work. Rather than exploring the autoethnographic, I will examine how contributions to the production of ethnographic knowledge by participants in this work may shape identity defining elements of their personal narratives. Cultural anthropologists have long sought to have impact in the lives of others—through varying degrees of collaboration in the conduct of fieldwork—with the intent, for example, of affecting public policy and community development. In this paper, I explore the unintended impact of our encounters on the life stories of those with whom ethnographers work. These affects are typically unacknowledged given, perhaps, how they lie outside explicit agendas for our research.

Addison J. Hosley (Kennesaw State U.) A Community of Candles Burns Brighter: Developing Individual and Communal Identity with the Burning Man Community

The Burning Man community represents a new form of intentional community that encourages individual expression and growth as well as communal responsibility and engagement through the use of the Ten Principles of Burning Man and ritualistic elements, which translates into different behaviors and motivations

in people's everyday lives. A synthesis of current theories and concepts from the fields of religious and countercultural studies, along with in depth ethnographic research, must be applied in order to truly understand how a real sense of communal affiliation and personal identity is created and reaffirmed through participation in these events.

Savannah L. Hopper (Western Carolina U.) Exploring Late Archaic Soapstone Manufacturing

This paper will present the results of an experimental archaeology project to explore some soapstone artifacts recovered from the Cullowhee Mound site (31JK2) in Cullowhee, NC. The Late Archaic period Savannah River Phase component included fragments of soapstone vessels, atlatl weights, soapstone pipes, and other unfinished objects, as well as some manufacturing debris. Soapstone was considered a limited resource during this time period therefore determining what type of soapstone objects were being manufactured at the Cullowhee Mound site is important. By exploring soapstone manufacturing at the Cullowhee Mound site, we may be able to better understand soapstone trade in the region.

Tyler B. Howe (University of Tennessee/EBCI THPO) Cherokee Towns or Qualla Town: Community Identity Maintenance as a Form of Self-Determination

Physical removal is not the only form of community displacement. Early 19th-century western North Carolina Cherokees experienced a form of identity displacement as increasing numbers of local, state, and federal parties utilized various non-Tribal, non-*in situ*, designations of Tribal community identity. Cherokees of Wolf Town, Paint Town, Bird Town, Deer Town, and Pretty Woman Town became simply Qualla Town. Unfortunately, since the earliest days of the Bureau of American Ethnology, scholars continue to utilize these non-Tribal community identifiers, further alienating Tribal identity and agency. This paper will highlight the importance of community identity as a form of cultural-maintenance and self-determination.

Logan Hulsey (Valdosta State U.) Church of Nothing and Everything

This paper takes a cognitive/psychological look at the Unitarian Universalist Church of Valdosta, GA, whose membership regards itself as a church of "free thinkers." As a southerner myself, such a notion is particularly interesting, and I set out to discover how this group creates meaning and unity by way of language, practice, and especially, its collective understanding of selfhood. All of this data is inferred from meaningful negotiations of members' talk as gleaned from the service and interviews I conducted.

Patrick L. Johnson (College of William and Mary) Ritual Speech and Tattooed Action: An Unknown Eighteenth Century "King of the Indians"

This paper analyzes threats, connected explicitly to an accompanying tattoo, made against Spanish Florida in 1740 by an individual titled Cesar Augustus, Yamasee-Cherokee, King of the Indians. Based on references in the letter to the design, the tattoo served as an index of power, a personal embodiment of regional signs. I interpret the document as ritual speech, a call to ancestral authority within broader eighteenth-century politics and symbolism. In addition to the eighteenth-century politics and symbolism of select Native American communities in the Southeast, I also reflect on potentially similar uses of signs from prehistory through the nineteenth century.

Cheryl A. Johnston, Ph.D., D-ABFA, FAAFS (Western Carolina U.) Western Carolina University's Human Decomposition Research Facility

An outdoor decomposition laboratory has been established in the mountains of Western North Carolina and has been dubbed the “FOREST” (Forensic Osteology Research Station). The FOREST is located in a rural area adjacent to Western Carolina University in Cullowhee, North Carolina which is in the Blue Ridge physiographic province. The surrounding terrain is mountainous and the facility is surrounded by and encloses moderately dense second growth forest vegetation. The goal of this presentation is to discuss the logistics of developing and maintaining a human decomposition facility, community ramifications, facilitation of engaged learning, and research

Sarah E. Jones (University of West Georgia) Picking The Pronoun Back Up: The Translation Of Gender In Hiromu Arakawa’s *Fullmetal Alchemist*

With the advent of the internet, the parameters of anthropological research have expanded, and one new area of research is the public discussion forum. In my ongoing research, I am looking at the English-speaking consumers of the Japanese comic, *Fullmetal Alchemist* by Hiromu Arakawa, and their reaction to a character whose gender is undefined in the text. Drawing on the Sapir-Whorf Hypothesis, I use conversation analysis to code the language used by English-speaking consumers to categorize and describe this character in order to study the relationship between language, thought, and culture, and how grammatical differences may influence perceptions of gender.

Sarah E. Jones, Marjorie M. Snipes, and Erin Whitfield (U. West Georgia) The Native American Moccasin Display: Using Four-Fields to Imprint Meaning from the Ground Up

During Spring 2013, we acquired a collection of moccasins from a trading post on the Flathead Reservation. Some shoes had burn marks, some were orphaned, and others had bullet holes. That Fall, working together as professor and student, we did as much research as possible in order to define each shoe. Using Tim Ingold’s approach on footprints and weather (2010), we explored the interface between personhood, footwear, and movement through space. Although neither of us before had worked on a museum display, by using all four subfields we were able to reveal some of the hidden identity within these moccasins. For all 4 fields, there is great value in the exhibition of material culture.

Mary Caitlin Keaton and Jeff Rose (Davidson College) Using Sustainable Critical Development to Explore Personal Perceived Effects of Coal Extraction on the Lived Experiences in the Kanawha-New River Basin

There is a dearth in understanding of the attitudes held by community residents regarding sustainable development, individual identity as it relates to coal use, and future environment concerns. Through analyzing common themes identified from the open-ended interview questions with relevant stakeholders, I identify the self-admitted degree of environmental awareness of community members residing in the North Carolina counties of Ashe, Allegheny, and Watauga. The Kanawha-New River holds varying degrees of importance for community members. Residents often disassociate from coal identities, theoretically understand pollution’s detriments, and perceive a need for children to be educated in sustainability.

Adrienne Kembel (U. Tennessee – Knoxville) Benefitting from Bio-Cultural Cross Training: An Example of How Researchers Can Better Understand the Needs of Communities Effected by Mass Graves in Northern Uganda

The most recent and protracted conflict in Uganda since independence in 1962 occurred in the north between the Lord's Resistance Army and the Uganda government (1986-2006). During this conflict, which disproportionately affected the Acholi ethnic group, it is estimated that tens of thousands were killed and afforded culturally inappropriate burials in either individual or mass graves (JRP 2007, 2009, 2010; OHCHR 2007). Currently transitional justice (TJ) is the dominating post-conflict framework being implemented to promote development, and to address human rights abuses. However, the improperly buried dead are a persistent obstacle within this post-war recovery effort, as these burials violate beliefs within the Acholi religious systems as to how the dead should be treated. As every conflict has unique contexts and circumstances, effective TJ measures need to be firmly grounded in the lived realities of survivors and account for their perceptions and needs. Grounded on this belief, this paper is based on research undertaken in 2012, which sought to explore community opinions on how the improperly buried dead should be treated and how social issues arising from this mistreatment should be addressed. Specifically I use examples that emerged during the research to illustrate how an individual with a background in both biological and cultural anthropology may be better suited to collect data on the subject of mass graves in northern Uganda than an individual with training in only one sub-discipline. Subsequently I argue for increased inter-subfield training in order to produce more sustainable and applicable solutions for communities affected by similar issues.

Elisa Krause (Kennesaw State U.) U.S. Food Aid: Genetically Modified Foods and the International Community

The U.S. has long pushed its business interests in other countries, adopting the desires of corporations as a foreign policy that strongly affects international relations. I will examine the policies of the American government with respect to genetically modified (GM) crops as corporate partners push for GM foods in foreign markets. Following a brief definition and short history of GM crops, I will examine the international community's discussion surrounding GM production, and its subsequent restrictions. Finally, a discussion of the work that America and its corporate partners' attempts to force GM food aid into marginalized countries and their subsequent responses

Linnea Kuglitsch (Mary Baldwin College) Confinement for Health: A Comparative Analysis of Historical Institutions as Medical Spaces

The Blue Ridge mountain range has historically served as backdrop to many institutions dedicated to the care of those considered ill, physically or otherwise. Their purpose-built built environments encapsulate the practices and beliefs embraced by the communities they served, as evidenced by the archivally-derived floor plans of two such institutions—Western State Asylum and Mecklenburg County Sanatorium—founded one hundred years apart and dedicated to the treatment of two illnesses, madness and tuberculosis. This paper conducts a comparative analysis of the built environment of these institutions, identifying the spatial and architectural elements of healing and control in the context of medical hegemony.

Courtney Lewis (U. South Carolina) Ramp Harvesting and the Great Smoky Mountains National Park (GSMNP): The Eastern Band of Cherokee Indians (EBCI) Citizens Role in Promoting a Sustainable Future. Session Organizer and Chair.

Ramps, a species of wild onion, have been harvested in the wild for millennia by the indigenous peoples of the North America. Recently, two trends have placed ramps in the spotlight of popular food culture. The

first is a resurgence in, and promotion of, the practice of foraging for wild foods (including mushrooms, fruits, and other plants). The second is the heavy use by restaurants of this newly re-discovered delicacy. The subsequent surge in the popularity of ramps has placed a premium on ramps assuring their place in roadside stands, farmers markets, and upscale restaurants. Consequently, there has been a dramatic increase in ramp harvesting for the past several years throughout the Appalachian Mountains in greater and greater quantities, including in the GSMNP and on the Qualla Boundary. So dramatic has been this recent encroachment that the EBCI itself passed a law forbidding the collection of ramps on tribal land by non-EBCI citizens. This panel will address the various initiatives taken by the EBCI government and its citizens to protect this species of wild onion. These progressive efforts include the creation of new laws, the promotion of Cherokee scientific knowledge on sustainable harvesting, and the cultivation of ramps through efforts such as the Backyard Ramp Patch Project.

Brandon D. Lundy (Kennesaw State U.) Negotiating Intersubjectivity as Methodology: Ethnographic Fieldwork and the Co-Production of Knowledge

How is ethnographic knowledge fashioned as a power-laden act, temporally and politically, contextually and unevenly? This paper examines ethnographic encounters with foreign investors, development workers, and government officials in Guinea-Bissau as a way to expose intersubjectivity as a methodology. These encounters take place in a negotiated space in which the power dynamics at work are neither pre-determined nor entirely understood. It is through the analysis of such “awkward” events that the co-production of knowledge can be better understood. Negotiated intersubjectivity as a methodology can reveal how knowledge is both a shared resource and a potential liability for ethnographic stakeholders.

Sarah E. McClellan-Welch (EBCI Cooperative Extension/NCSU) Cherokee Backyard Ramp Patch Project

EBCI Cooperative Extension initiated the Cherokee Backyard Ramp Patch Project in 2003 to improve access to ramps, a traditional Cherokee wild food. This project stemmed from the Tribe’s efforts to address gathering restrictions imposed by the Great Smoky Mountains National Park. The effort is based in Cherokee practice of transplanting ramps to home patches and traditional, sustainable harvesting methods. Over the past eleven years, ramp bulbs have been purchased from a grower in West Virginia and distributed to Cherokee families for planting at home. Growers report a very high transplant success rate and interest in the project increases annually.

Angela Marson and Joey Cooter (East Tennessee State U.) The Fish Springs/Little Milligan Water Project

This paper documents two small communities in rural Appalachia that existed without a sustainable safe reliable water system. In 2004, the communities obtained a grant that would provide a means to obtain the infrastructure needed to connect to a water system. However, it was not until 2013 the project reached completion. This paper addresses life without indoor plumbing and how the community is affected, how individuals obtained water, and perceptions of the water project in the communities, including the changes, problems, or needs individuals in the community anticipated as the result of the project.

Venice A. Mason (Western Carolina U.) The Thread Of Cherokee Intellectual Sovereignty Within The Fabric Of Cultural Sovereignty

This paper examines a selection of historical and contemporary Cherokee literature as acts of intellectual sovereignty. The profound influence of intellectual sovereignty expressed through Cherokee literature upon cultural sovereignty and Cherokee identity are explored through analysis of works by prominent Cherokee authors in the context of a Cherokee Literature class taught by Western Carolina University's Sequoyah Distinguished Professor of Cherokee Studies, Robert Conley. The Cherokee literature thoughtfully discussed in this classroom context draws on a rich oral tradition to include the readers in learning, empowering them to become living parts of the stories being told.

Rebecca Merrifield (Davidson College) An Urban Political Ecology of Food Insecurity in Washington, D.C. and Beyond

Washington D.C. stands out as the capital of one of the most powerful countries in the world—a national and international center whose hegemonic influence stretches across the globe—and yet many of its own citizens lack access to healthy and affordable food. Twelve percent of households in the city district experienced food insecurity between 2010-2012, while entire neighborhoods are considered food deserts. Using the lens of political ecology, this paper assesses how organizations and agencies approach food security through discourse, advocacy, and programs that actively increase food access to communities in the District. This research employs a case-based approach, drawing from interviews with nonprofit organizations, government agencies, and city residents about how food insecurity is experienced and how it is addressed in diverse ways. Furthermore, this paper explores how a city cannot only improve food security, but also encourage the production and consumption of healthy, sustainably grown food, often through urban agricultural practices. As local government, grassroots organizers, and city residents engage with one another to address the complex challenges to food access, urban communities such as those in D.C. can achieve greater social and environmental justice within the local and global food system.

H. Lyn Miles (U. Tennessee-Chattanooga) Beings Behind Bars: Restorative Justice for Humans & Animals. Session Organizer and Chair

This panel of three presentations examines efforts to increase a sense of community and justice, and reduce the loss of liberty and agency in two disparate but related groups: humans in the criminal justice system and animals 'imprisoned' behind bars in zoos. Canada and the U.S. are exploring ways to utilize First Nations/ Native America Talking Circle conflict resolution as a restorative justice alternative to the crime/court/prison system. In the Talking Circle, community members come together with offender and victim to assess restitution, re-incorporate the offender, and restore harmony to the community—rather than punishment. Regarding animals, groups are calling for their legal personhood and are labeling zoos as 'animal prisons' in which animals are "deprived of all control over their lives far from their natural homes" (peta.org). Two student active learning experiences are presented that explore these themes of justice, social personhood and agency. In the first, students create a Talking Circle based on either contemporary student issues, e.g., class attendance or imagined reservation issues, e.g., stealing sheep. Students struggle with Native communication styles and avoiding a focus on punishment. In the second, students engage in living history demonstrations in a local zoo to draw attention to the intelligence, social behavior, and personhood of animals in an effort to change perceptions of animals as 'exhibits' to 'agents.' Both exercises seek to explore the social construction of personhood and agency within a "community of equals."

H. Lyn Miles (U. Tennessee-Chattanooga) Living History at the Zoo: Restoring Animal Agency

H. Lyn Miles (U. Tennessee-Chattanooga) Anthropological Lessons in Films, Music Videos, and Stand-up Comedy

Kevin R Morris, (Marshall University) Minimalist Running: Is Less More?

Barefooted and minimalist runners make up a subculture within running. This subculture was formed as a reaction against the status quo of traditional running shoes which had been marketed and sold as a mechanism to prevent and reduce injuries. However, a significant amount of literature was published suggesting that a root cause of the numerous injuries runners received was due to the traditional running shoe. Some of the literature suggested that if people ran barefooted/ minimalist they would receive fewer injuries. To see if barefooted/minimalist runners have sustained fewer injuries than traditionalist runners, this study surveyed local runners of both running groups and analyzed the results. Next this study looked at the barefooted/ minimalist subculture and analyzed what other practices, besides the shoes, are done to reduce injuries. Surveys, interviews, and participant observation were utilized to collect data. This study focused predominately on runners from Huntington, WV and Charleston, WV. The study hopes to contribute to the data on running injuries, specifically injuries of barefooted/ minimalist runners, and what is done by the barefooted/ minimalist subculture to prevent injuries in an overall attempt to help all runners reduce their number of injuries.

Sharlotte Neely (Northern Kentucky University) Appeasement As An Adaptive Survival Strategy: A Comparison Of Cherokees And Native Hawaiians

By the early 19th century, both Cherokee and Native Hawaiian societies had made the transition from chiefdoms into states. Of primary concern to both societies was maintaining their political sovereignty as independent nations. Instead, within decades both Cherokees and Native Hawaiians were absorbed as ethnic minorities into the United States. For each group the principal adaptive strategy for maintaining sovereignty was a policy of accommodation, or appeasement. While the policy failed to maintain sovereignty, it did result in accomplishments like a written version of both languages that was used to preserve descriptions of pre-Christian beliefs and ceremonies.

Shirley Jackson Oswalt (Eastern Band of Cherokee Indians) Explaining the Patterns: Using Your Grandmother's Cherokee from the Perspective of a Fluent Speaker and Teacher.

I became interested in this method for teaching more than five years ago when Barbara Duncan presented this to one of my classes. I grew up speaking Cherokee language in the Snowbird Community and am a fluent speaker. I began teaching the language in 2003, and I have learned a lot in the process of teaching. One of the things I learned is that I need a way to explain the language to my students. This method provides that, and I would like to describe why that is important.

Zachary S. Parker (East Carolina U.) Reimagining "Community" Through the Lens of Historical Memory in Guilford County, North Carolina

This research, conducted through interviews, scholarly observations, and a cultural consensus survey, examines how a dialectical historical narrative, taking an "us vs. them" approach, has formed over time in Guilford County, North Carolina. This type of narrative relies upon placing different parties at odds with

one another at different times, thus dividing the past in ways that inaccurately portrays previous events. In Guilford County, the focus of historical memory could shift towards the theme of a “Fight for Freedom” that is common to all groups in the area’s history, effectively encompassing all groups who played a role in its history.

Lyndsey Pender (Western Kentucky U.) The African American Cultural Heritage in Southwest Memphis Project

Over the summer, I was given the opportunity to take part in the African American Cultural Heritage in Southwest Memphis Project. I took the information displayed at the C.H. Nash Museum and created a website. Meetings with community members were held to decide on the information to be hosted on the website, as well as to solicit videos, pictures, and area history. Community members recommended people to interview, and further information to collect, as the project grows. The project will continue during the summer of 2014 by collecting information on historic Southwest Memphis places, and by collecting additional oral histories

Lindsay E. Pike (Western Carolina U.) A Look Into Middle Woodland Pottery

This report presents the results of experiments focusing on pottery believed to have been made in the southern Appalachian Summit and taken as part of mortuary rituals to Hopewellian sites in Ohio River Valley. Clay from Cullowhee Creek was collected, processed and made into test pots and tiles meant to replicate the Middle Woodland Pigeon (300 B.C. –200 A.D.) and Connestee series (200 – 800 A.D.). The proposed ritual pots had tetrapodal supports and both series were known for that feature. In the experiment, pots/tiles were tested for durability and heat transfer to see if use in cooking could be excluded.

Ashlie Marie Prain (Valdosta State U.) Reconstructing Animality

This paper examines cultural constructions of animality and the ways they differ from each other and change over time in a few selected societies. Animals are always and everywhere important symbols whose assigned meanings figure into many important domains in the human world, such as the economy, religion, and social relations. The societies examined in this paper have treated animals in vastly different ways according to their traditions. But of course traditions can and do change. It is my hope that the issues raised in this paper will inspire critical reexamination of animality, both in my own society and elsewhere, and advance the cause of ending the needless oppression of animals.

Mary Prestifilippo, Averi Wigington (U. West Georgia) Radiotelemetry: Connecting the World

While studying in Peru, Averi and I were able to use hands-on experiences with radio telemetry. Telemetry is using radio frequencies to locate but not interact with the animals that are being studied. While in Peru we tracked primates through the rainforest using radio collars that emitted a frequency for the antennae to connect to. Through Primates Peru, we were able to get the best experience with telemetry offered in the United States. Averi and I were able to track Tamarins throughout the Amazon Rainforest. Through the telemetry we were able to study the primates completely in the wild.

Michael Putnam (Georgia Southern U.) The Viking Language of the Highlands and Islands: Reconstructing the Norn Language from Old Norse

Norn is an extinct language that was spoken in the now-Scottish areas of Shetland, Orkney and Caithness from around the ninth century until the late eighteenth century. It evolved from the language known today as Old Norse or Old Icelandic which branched into several languages including Faroese, Icelandic, Norwegian

(Nynorsk), Swedish, and Danish. The goal of this paper is not to simply create a list of ways in which Norn differs from Old Norse linguistically, but rather to functionally reconstruct the Norn language. This could possibly generate new interest in a variety of fields including: Norn study, Shetland/Orcadian culture and historical linguistics. My primary means of research is in the field of comparative reconstruction, meaning that I begin with Norn and compare it to the Old Norse. I perform analysis on the words for morphological changes and I will attempt to reconstruct the grammar of Norn based on the declensions and conjugations gleaned from this data.

Darwin T. Ramsey (U. Tennessee – Martin) Power in the New World

Utilizing theory developed while studying present day interactions is what allows archaeologists to reconstruct human action utilizing material remains and to understand extinct social systems. Theories of human action take archaeology out of the natural history museum, and the study of behavior that is reminiscent of biology, and establishes it as an evolving study of conscious human action.

The focus of this paper is the identification of power and social control through the analysis of several archaeological sites in North and Central America. Specifically, the sites chosen, Cahokia, Casa Grande in Mexico, and several Mayan ballcourt sites, represent similar cultural patterns. All are complex chiefdoms that border on being primitive states. They are status-based societies in which the status differentiations are controlled or influenced by manipulation of ritual, ceremonial and exotic objects, as well as architecture. It is assumed that these apparent status differences reflect differences produced by the living cultures rather than simply being constructs of the archaeologists.

Michel Foucault's work deals with the intersection of architecture, space, power, and control. These ideas will be applied to the reinterpretation of the information presented about the identified sites. It is suggested that the architecture and present ritual remains are representative of a larger cultural phenomenon that becomes apparent when Foucault's concepts are applied to these studies.

Susan Reimensnyder. Programming Cherokee Language in a Community-Based Project.

The process of working with a Cherokee language revitalization project was a very different process than most computer programming projects, because this project was more iterative or responsive than most programming projects. Digital information management was part of my work as a librarian, but this project took some unexpected turns in order to program Cherokee language, and to develop several different user interfaces that could help with language learning, taking into account the structure of this language and the needs of the community.

Amanda J. Reinke (U. Tennessee-Knoxville) Disasters, Displacements, and Human Rights: Interdisciplinarity as Anthropological Theory and Praxis, Session Organizer and Chair.

By applying a four-field approach to anthropological engagement of issues related to disasters, displacement and human rights (DDHR), researchers and practitioners can use their work as a tool to improve the human condition, simultaneously pushing the discipline theoretically and methodologically. This panel explores how applying a holistic approach to DDHR research and praxis strengthens the discipline, partnerships with communities, and fosters interdisciplinary inquiry. Geographically, the panel covers research in Rwanda, Uganda, Appalachia and North Carolina. Topically, the panel explores displacement, anthropogenic and natural disasters, human rights concerns and how anthropologists apply their knowledge and skills to helping communities.

Matthew Richard (Valdosta State U.) Cancer Sufferers: A Phenomenological View

This paper draws upon data obtained from cancer sufferers and those who care for them in order to reconsider the debate over the utility of the culture concept. Many scholars—many anthropologists among them—believe the concept is passé. This was very hard for me to understand—until cancer struck my family. Thereafter, culture receded more and more from consciousness, displaced by fear and pain and general disorientation. This paper reprises the arguments for and against culture and explores via data elicited from cancer patients and their caretakers how a phenomenological perspective moves the anthropological scholar beyond the notion of culture.

Anne F. Rogers (Western Carolina U.) Preserving Cherokee Culture Through Time

Although Cherokee culture has been impacted by European-based cultures for almost five hundred years, many aspects of that original culture have been preserved and are still present. The Cherokees who remained in the southern Appalachian area after the Removal of most of their people in 1838 have shown remarkable determination to preserve many elements of their culture. These include their language, traditional crafts, use of native plants, preserving traditional sites, telling traditional stories, and celebrating a Fall Fair each year. They have also developed the Museum of the Cherokee Indian and the Sequoyah Birthplace Museum to preserve information about their culture. In some instances, anthropological research has been utilized to assist in preservation, especially in recent years. Overall, these efforts have intensified over time and continue to be effective in the preservation of traditional Cherokee culture.

Samuel Rumschlag (Lee U.) Reflections on the Significance of the Eagle Rock Shelter Site 5DT813

This presentation details the significance of the multidisciplinary research project which is ongoing at the Eagle Rock Shelter site. The Eagle Rock Shelter site, overlooking the Gunnison River in Delta County, Colorado, was continuously occupied from 14,000 BP until the time of European contact. Many discoveries have demonstrated this site to be unique, including the discovery of the earliest known evidence of corn domestication in the Americas. Through a detailed discussion of this site's groundbreaking discoveries, this research highlights just how important the Eagle Rock Shelter site has been in revolutionizing our understanding of the Native Americans who occupied it.

Jim Saurbaugh (Independent Scholar) Agihli, Or George Lowrey (C. 1770-1852): Cherokee Statesman, Cultural Broker, And Conservator Of The White Path Of Peace.

Agihli, better known in historical accounts by his English name, George Lowrey, was a prominent Cherokee statesman for more than forty years. Most often portrayed as the able subordinate of Principal Chief John Ross, Aghli was, for most of the 1830s, acting Principal Chief while John Ross was away in Washington City representing the Cherokee cause contesting Jacksonian policies of removal of all eastern American Indians to lands west of the Mississippi River. During these years, perhaps more than any other figure, Agihli was responsible for leading Cherokees in disciplined, nonviolent resistance to brutal oppression by Euro-Americans. This peaceful, but forceful, action was rooted in ancient Cherokee tradition; and as Agihli well knew, also had links to core values of a wider community of Native peoples. Agihli was the keeper and interpreter of wampum belts given to the Cherokees by Seneca emissaries in 1768 that proclaim a path between nations be “swept clean and white, so that the rising generation may travel in peace”. Throughout his life, Agihli was the conservator and interpreter of values that originated in the mythic past, were reaffirmed in modern political alliances, and that he hoped would forever guide all American peoples.

Nathan Shreve (East Tennessee State U.) A Cherokee Vessel Guide to the Late Prehistoric of Upper East Tennessee

Site 40Wgl43, the Cane Notch Site, is a large protohistoric Cherokee town on the Nolichucky River that has the potential to greatly illuminate our understanding of Cherokee history in upper East Tennessee. Found eroding from the river bank was a large array of 25 partial vessels spanning all known vessel forms and possibly introducing a transitional vessel form not well documented. The nature of the pottery assemblage gives us a rare opportunity to study form and function of many different types of vessels from the Middle Qualla phase

Standingdeer, John C., (Eastern Band of Cherokee Indians). Following the Tracks; Cherokee Language, Simple and Easy

My presentation will describe the process I went through to find the patterns of the Cherokee language, and the process of working with a scholar to create a new method for understanding and learning the language. I believed that Cherokee language had to be simple and easy and logical, if people spoke it as an oral language for thousands of years. They had to have an agreement about the meanings of the words and the parts of words. Like the water running downhill, the language had to find the best way. We followed the tracks. We followed the patterns in the language itself. Comparing Cherokee to English was not useful. Comparing Cherokee to the categories of linguists was not useful. We looked at the patterns in the language, the Cherokee patterns, the inherent indigenous logic, and it became simple and easy. We talked to fluent speakers, but they could not explain how the language worked. This method is not for them, because they can already speak. They can speak to each other, they can remember words their parents used, they can pronounce words with the beautiful music—the traditional sounds—of the Cherokee language. This new way is for the people who want a way to learn Cherokee language—to speak with comprehension and listen with understanding.

Elizabeth Sweitzer (U. North Carolina – Asheville) The Side Effects Of Equality: An Analysis of Structures Within an Intentional Community

Intentional communities that function on alternative lifestyles have been mystified and simultaneously stigmatized in popular culture and literature for centuries. Over the course of two years, I lived at and conducted research at a local commune. My research focused on the structures and methods that the particular community implemented to regulate and govern itself including the idea of “membership,” what that meant in their terms, as well as an analysis on the decision making processes of a community that supports the idea of equality and the possible side effects of these methods.

Kacie Thorne (Georgia Southern U.) Composting: Sustainable Efforts on a University Scale

The present study addresses cultural standpoints on solid food waste management into composting in the hopes of establishing food composting units on a university campus. The study addresses the cultural standpoints through qualitative data in relation to cultural, economic, and political spheres. The hypothesis for the study is the data will reflect a positive outlook in assessing the cost and benefits of composting units. The implementation of a food waste composting programs presents various costs and benefits in regard to economic and social needs that can have an impact on human interaction with the use of natural resources.

April Tolley (Kennesaw State U.) Interpreting Evidence Of Carnivore Predation Upon Hominins

There is a fair amount of evidence in the fossil record and contemporary research that primates, including humans, are a source of prey for large carnivores. Because predation upon primates has historically been a controversial topic in paleoanthropology, I review existing paleoanthropological and animal behavioral literature in order to illustrate that understanding the behaviors of nonhuman primates as well as the carnivores that prey upon them is largely beneficial in interpreting the behaviors of early human ancestors. I include my interpretations of this data and insights from a perspective that incorporates more animal behavior research into the field of paleoanthropology.

Shela van Ness (U. Tennessee-Chattanooga) *Déjà vu All Over Again: Can Restorative Justice Bring Down Prison Bars?*

Ross van der Harst (U. Tennessee-Chattanooga) *“Let’s Make an Album!”: Cross-Cultural Challenges of Talking Circle Demonstrations*

Miranda Watrous (Eckerd College) Adaptations in Cultivation: Family Farming Strategies Used on Cat Island, the Bahamas

Increasing foreign imports of foodstuffs have dramatically impacted family farming practices in The Bahamas. The purpose of this study is to examine the current use of modern and historical cultivation strategies in the Port Howe community of Cat Island, The Bahamas. This study was conducted through interviews, participation in the community, and the recording of oral histories from local farm owners, students, and business owners. The project was guided by the question: What combinations of historical subsistence strategies and modern techniques are needed in order to adapt to the changing environment and economic pressures in a tourism-based economy?

Allie Webb (Lee U.) Petroglyphs in Paradox Valley, Colorado (Poster Presentation)

This poster presentation will describe various types of rock art left behind by the Ancient Ones. They have been documented along the escarpment of Paradox Valley in southwestern Colorado by a team of archaeologists from 2009 – 2013. Exact dates of these petroglyphs are difficult to determine, but among the pre-historic Native American carvings documented, there are those in the style of Fremont, Anasazi and Ute. Existing on the rock faces are a variety anthropomorphic figures, totems, clan symbols, maps, and panels that relay the mythology of these people groups. The presenter has spent three field sessions in Paradox Valley excavating an Anasazi rock shelter and recording petroglyph sites.

Christopher M. Webb (U. North Carolina – Asheville) The Camouflaged Minority: Culture, Trauma, and Repatriation of the Student Veteran Diaspora

Decreasing American involvement in the wars in Iraq and Afghanistan is resulting in a constantly growing number of veterans attending college. The “War on Terror” created incentives including generous education benefits that attracted thousands of Americans to the military in exchange for a college education. Numerous veterans are attempting to leave behind their military persona and re-integrate into civilian society, all while bearing the scars of traumatic experiences and suffering from PTSD. An ethnographic study at UNC Asheville, Western Michigan University, and the University of Tennessee Knoxville examines the narrative of veterans struggling to achieve the education they were promised.

Kevin Welch (EBCI) Sustainable Resource Harvest – Ramps from the Cherokee Perspective

The impacts of ramp harvesting for Cherokee gatherers when faced with competition from folk festivals and other events where large quantities of ramps have been gathered by non-sustainable methods.

Stephanie L. West (Department of Anthropology-University of West Georgia)

Regional Taphonomy In Cold, Wet Climates: Effects Of The Freeze/Thaw Cycle On Taphonomic Condition Of Immersed Skeletal Remains

Aquatic environments have a destructive effect on immersed bone tissue. This study tests the hypothesis H₁: skeletal remains containing postmortem dismemberment marks submerged in lake water will lose their distinction of kerf wall and kerf floor impressions after the freeze/thaw cycle. Three types of kerf marks were created on two sets of fresh, macerated bone from domesticated pig, *Sus domesticus*. Both control and experimental specimens were submerged into lake water samples, one to stay at room temperature and the other to be frozen. After set time intervals the specimens were documented and measured to show the loss of their distinction.

Cassandra White (Georgia State U.) Four-Field Learning and Beyond: Talking About Anthropology and Careers in a Senior Seminar Course

This paper is based on seven years of teaching Georgia State University's capstone course for anthropology majors, our "Senior Seminar in Anthropology." I will discuss teaching strategies for facilitating student discussion about four-field anthropology and subfield integration and collaboration. I will also discuss the importance of preparing students to consider additional academic certificates and graduate training, beyond the four fields; I argue that study and training that complements their anthropology degree can make it more likely for them to be able to draw on their anthropological background in their future career or academic endeavors.

Daryl White (Spelman College) Global Consumer Culture in 1990's Beirut as Depicted in *Always Coca-Cola*, a Novel by Alexandra Chreiteh

Published in Arabic in 2009 and in English translation in 2012, *Always Coca-Cola* presents a first person narrative in which Aber Ward, a young student at Beirut's American University, and her friend Yasmine do their best to safely steer their European friend, Yana, through a romantic relationship with a Lebanese man (who not incidentally is also manager of the Beirut Coca-Cola plant). Oblivious romanticism propels Yana's responses to her just discovered pregnancy—events around which this narrative is spun. But Yana's blinders extend beyond interpersonal relationships: having come to Beirut for both love and escape, she lives in an exotic Beirut of her Romanian imagination. Yasmine, on the other hand, is doggedly practical, refuses traditional women's roles eschewing everything feminine. In stark contrast to both, Aber, narrating from within her traditional world view, strains for freedoms her friends represent. Global capitalism, personified by Coca-Cola—with a cameo appearance by Starbucks—permeates these women's lives in ways comedic and tragic. By situating Chreiteh's novel in social, cultural and historical contexts I examine ways the globalization of industrial food—in this case, Coca-Cola—fosters a consumer global culture and simultaneously transforms local norms, mores and individual lives. Characters in *Always Coca-Cola* operate in a tangled nexus of polarities: continuity and change, tradition and modernization, small business and international corporation, women in private and public social spaces, patriarchal authority and women's agency, orientalism and cultural nationalism.

Abigail Wightman (Mary Baldwin College) Enduring Images: The Plains Apache and the Photographs of J. Gilbert McAllister

In 1933, anthropologist J. Gilbert McAllister spent one year doing fieldwork with the Plains Apache community of Oklahoma, and his data included a collection of photographs of Apache people. Today, Apache people do not have access to the photographs and thus have little knowledge of them. This paper reports on a collaborative project I began in 2013 to provide the Apache community access to the photographs. Using initial project data, I will discuss the enduring importance of McAllister's photographs as vehicles of heritage and memory, as well as the challenges of doing collaborative ethnography with a photographic collection.

Averi L. Wigington (U. West Georgia) The Ethnographic Advantage: Using Cultural Ethnography to Survive and Study in a Peruvian Physical Anthropology Field School

As a senior undergraduate, I know the four sub-fields. I had always seen them as separate but equal perspectives, but once I entered the Peruvian Amazon in a Physical Anthropology field school, I realized their profound connections. By using both ethnographic and physical field techniques and information together, I better understood the non-human primates I was observing. Blending participant observation and Malinowski's personal take on field notes helped me recognize culture shock symptoms, understand aspects of the human and non-human environments and observe primate behavior with a unique *cultural* perspective. In unison, the sub-fields accomplish much more than ever alone.

Erin Williamson (College of London) Becoming Famous in Appalachia: What to do When Your Informants Get Noticed

This paper hopes to examine through narrative the roles which anthropologists must navigate while conducting ethnography of traditional practices in modern societies. The narrative stems from the author's personal experience conducting ethnographic research in Appalachia among a small group of Pentecostal Christians who continue to practice the century-old tradition of handling venomous snakes in the context of worship. Historically, this practice, commonly known as serpent-handling, has been portrayed as bizarre and sensational and little has been written free of social implications and biases, even within academia. Through the course of the author's research, a death within the serpent-handling community captured public interest, leading to the community's engagement with photographers, journalists, a reality television series, and a grand jury of the state of Tennessee. Amid the presence of media and law, the author reflects on the distinctions of an anthropological approach to engaging informants and the value [or lack of] found in ethnography, raising questions of if and how to employ social research in dynamic communities.

Natalie Williford (Davidson College) Indigenous Identity Politics in Guna Yala, Panama: The Role of Education and Agriculture Revitalizing Place-Based Identity

This paper examines an identity politics movement in the indigenous community of Isla Tigre in Guna Yala, Panama. The movement is a response to changes in traditional Guna subsistence strategies based on agriculture and fishing that the community attributes to globalization. My research examines the way in which the community of Isla Tigre currently operates within the broader identity politics movement through both informal and formal educational strategies to target a revitalization of Guna identity and lifeways. Formal education as an identity politics strategy is implemented in Isla Tigre through a nationally recognized curriculum project called Bilingual, Intercultural Education (EBI), founded with the goal of revitalizing Guna identity through reaffirming value of the Guna language and cultural knowledge. Informal



education is implemented through the community agricultural cooperative Baduwala, founded with the goal of reestablishing value of knowledge and participation in subsistence-based, cooperative agriculture. An examination of formal and informal education strategies in Guna Yala reveals the complexities of globalization in the indigenous context and questions the way in which the global community hierarchically places value on various ways of knowing. The goal of this work is to investigate how the community of Isla Tigre combats the threat globalization poses to distinct ways of knowing as they relate to traditional cosmology and subsistence.

Shelly Yankovskyy (Valdosta State U.) What's Ailing Ukraine? Diagnosing and Diagnoses

In this paper I focus on cultural and ideological issues associated with reforms of the mental health system in Ukraine, especially the adoption of the ICD-10 with its heavy focus on biomedical definitions of health and illness and the applicability of applying this model cross-culturally. I follow with a discussion of social problems more generally in Ukraine, where issues such as gender relations, alcoholism, poverty and environmental disasters are being redefined as medical in nature. This redefinition places the responsibility for larger societal issues on the individual and ignores social and environmental underpinnings of suffering.

Dr. Charles M. Hudson, Jr.

Charles M. Hudson, Jr., University of Georgia's Franklin Professor of Anthropology and History Emeritus, died on June 8, 2013. Hudson was the foremost authority on the history and culture of the Native American people in the Southeast, and a prolific author whose work produced profound revelations. These discoveries were grounded in painstakingly researched archaeological and historical records and supported by contemporary geography. The best known of these is his tracing, with Marvin T. Smith and Chester DePratter, the route of Hernando de Soto's sixteenth century expedition across Georgia. Hudson's account of this ragged trek in his definitive work, *Knights of Spain, Warriors of the Sun: Hernando de Soto and the South's Ancient Chiefdoms*, illuminates the lasting influence of colonial Spain upon the region's societies. Other titles shaping the study and understanding of the early peoples of the South include *The Forgotten Centuries: Indians and Europeans in the American South, 1521-1704*; *The Catawba Nation*; *Four Centuries of Southern Indians* and *Black Drink: A Native American Tea*. Hudson published sixteen books throughout his life.

Upon receiving his Ph.D. from the University of North Carolina in 1964 Hudson came to UGA, where he spent his entire academic career until retiring in 2000 and returning to his hometown of Frankfort, Kentucky. In



1994, Hudson was made a Josiah Meigs Distinguished Teaching Professor; the award is the university's highest recognition of a faculty member's commitment to the learning experience. So that the legacy of his scholarship should not overshadow his respect for the vital role of instruction, the UGA Department of Anthropology created the Charles Hudson Teaching Award. This yearly award commends excellence in teaching by a graduate student serving as a teaching assistant.

Professor Hudson is survived by Joyce, his wife of 45 years, his daughter and son, and many grandchildren and great-grandchildren.

(from http://anthropology.uga.edu/news_events/newsmakers/faculty_staff/)

Dr. Anthony Paredes

Dr. Paredes passed away in Atlanta, GA on Saturday, August 24, 2013. He was born in New York City on September 29, 1939. When he was six weeks old, he moved to Orlando, FL and lived there until he graduated from high school.

He graduated from Oglethorpe University in Atlanta and earned his Master's and Ph.D in anthropology from the University of New Mexico. He was an anthropology professor at Florida State University for 30 years. Tony played an integral part in the documentation for the Poarch Band of Creek Indians to be recognized as a tribe by the federal government.

Upon his retirement at Florida State, he moved to Atlanta where he worked for the National Park Service for eight years. At the time of his death he was a professor emeritus at Florida State and an adjunct professor at Emory University.

Tony was predeceased by his parents, Antonio and Mildred Paredes and his daughter, Anna Teresa "Risa" Lesinski.

He is survived by his beloved and devoted wife, Alleen Deutsch; children Anthony Paredes, Jr. and Sara (Chris) Campbell; two grandchildren, Matthew Paredes and Johnna Dominguez, great granddaughter, Iris Paredes; son-in-law, Mike Lesinski; siblings Teresa (Ruben) Sanchez, Keith (Liz) Paredes, and Lynn Paredes-Manfredi; sister-in-law and brother-in-law, Andra and Art Gumbus, and eight nieces and nephews.



(from: <http://www.legacy.com/obituaries/tallahassee/obituary.aspx?pid=166840990>)

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Dr. Michael Green

Michael David Green, Professor Emeritus of American Studies and History at the University of North Carolina, died at Duke University Hospital on August 23, 2013, at the age of 72. He suffered from idiopathic pulmonary fibrosis and underwent a lung transplant on November 18, 2012. His impending death from complications did not diminish his gratitude to the lung donor's family and to the Duke staff who gave him nine months of life that he did not expect to have.

Green was born in Cedar Rapids, Iowa, to Myrtle (Brownie) and Merton Green and grew up in Grundy Center, Mount Vernon, and Oelwein. He graduated from Cornell College in 1963, and earned his Ph. D. in history at the University of Iowa in 1973. He taught at West Texas State University, Monmouth College, the University of Iowa, Dartmouth College, the University of Oklahoma, the University of Kentucky, and the University of North Carolina. He was a superb lecturer and a devoted mentor. He retired from UNC in 2009. Green was a distinguished scholar of American Indians. At Dartmouth College, he chaired Native American Studies for eight years, and at UNC he founded the American Indian Studies Program. He was author of seven books, including *The Politics of Indian Removal* (1982) and *North American Indians* (2010). He held fellowships from the Rockefeller Foundation's Bellagio Center, the American Council of Learned Societies, and the Newberry Library's D'Arcy McNickle Center for the History of the American Indian, among others.

His friends and family will remember him for his powerful intellect, his eclectic interests, the twinkle in his eye, and his appreciation of a good joke and a smooth whiskey.



Green is survived by his wife Theda Perdue and Welsh terrier Calamity Jane of Chapel Hill; first wife Andrea Ohl of Terlingua, Texas; daughter Julia Green of Alpine, Texas; son Daniel Green and his wife Neda Shashani-Green of Newark, Delaware; son Thomas Green and his wife Victoria Mountain of Boston; granddaughters Samin Green of Hampshire, Tennessee, Asudeh Green of New York City, and Penelope and Sofie Green of Boston; sister Diana Rasmussen and her husband Paul of Des Moines, Iowa; brother David Green and his wife Caron of Lanai City, Hawaii; a niece and four nephews; two great nieces and two great nephews.

(from: <https://amerstud.unc.edu/2013/08/26/obituary-for-professor-emeritus-mike-green/>)

Dr. Charlie Holsinger

Charles H. Holzinger, retired professor of anthropology at Franklin & Marshall College, died peacefully on January 6 at the age of 91. Born in Lancaster in April 1921, he graduated from McCaskey High School and attended Franklin & Marshall College until he enlisted in the U.S. Army after Pearl Harbor. In the Army, he served as a Captain in the 37th Infantry Division in the Northern Solomon Islands and Luzon-Philippine campaigns and was awarded the Bronze Star with Oak Leaf Cluster for meritorious service. After the war, he did graduate study in sociology and anthropology at the University of Chicago and Harvard University. He received a Master's degree in anthropology from the University of Chicago in 1949 and was then hired as an instructor in Franklin & Marshall's Department of Sociology and Anthropology. He taught at F&M for 37 years; during that time founded and chaired the anthropology department. He also served as curator of American Indian archeology on the staff of the North Museum and conducted excavations of Native American Indian village sites in the Lower Susquehanna Valley.

In 1946 he married Millicent Brott, and they raised five children together. In addition to teaching, he was a founding member of the Northeastern Anthropological Association and served as president of the



Pennsylvania Sociology Society. He served on the board of directors of the Lancaster Guidance Clinic, Lancaster Mediation Center, Lancaster County Council of Churches, and Lancaster chapter of the American Civil Liberties Union. He was also an active member of several organizations devoted to issues of social justice and improved race relations. As a result of his war experience, he became a peace activist and was an active member of the Lancaster Meeting of the Religious Society of Friends (Quakers) for over 50 years. He was committed to liberal causes all of his adult life.

http://lancasteronline.com/obituaries/charles-h-holzinger/article_41a0f2fe-7892-5503-8732-c21f9c372558.html

Robert Conley

Noted Native American scholar and author Robert J. Conley, the Sequoyah Distinguished Professor of Cherokee Studies at Western Carolina University, died Sunday, Feb. 16, 2014. Conley, 73. A registered tribal member of the Cherokee Nation, Conley was appointed to the WCU professorship in July 2008.

Born in Cushing, Okla., on Dec. 29, 1940, Conley finished high school in Wichita Falls, Texas, in 1958. He attended college at Midwestern University, where he earned his bachelor's degree in drama in 1966 and his master's degree in English in 1968. Although born in Oklahoma, Conley said that accepting the position at WCU and moving to Western North Carolina was like coming home "...because North Carolina is home to all Cherokees." Prior to joining the faculty at WCU, he was assistant programs manager for the Cherokee Nation of Oklahoma, director of Indian studies at Bacone College and Morningside College, coordinator of Indian culture at Eastern Montana College, and instructor of English at Southwest Missouri State University and Northern Illinois University. He also held teaching and administrative appointments at the University of New Mexico and Lenoir-Rhyne College, and served as elder-in-residence at the University of North Carolina at Chapel Hill.

A prolific author with more than 80 books to his credit during his career, Conley recently was named the 2014 recipient of the Western Writers of America's Owen Wister Award for Lifetime Contributions to Western Literature. The award, the nonprofit organization's highest honor, is scheduled to be presented

posthumously during the organization's annual convention in June in Sacramento, Calif.

His "The Cherokee Nation: A History" was selected by the American Library Association as an "outstanding academic title" for 2005, and his "Cherokee Medicine Man" was a 2007 nominee for the Oklahoma Reads Oklahoma competition. He was inducted into the Oklahoma Professional Writers Hall of Fame in 1996, and he was recipient of a lifetime achievement award in 2009 from the Oklahoma Center for the Book.

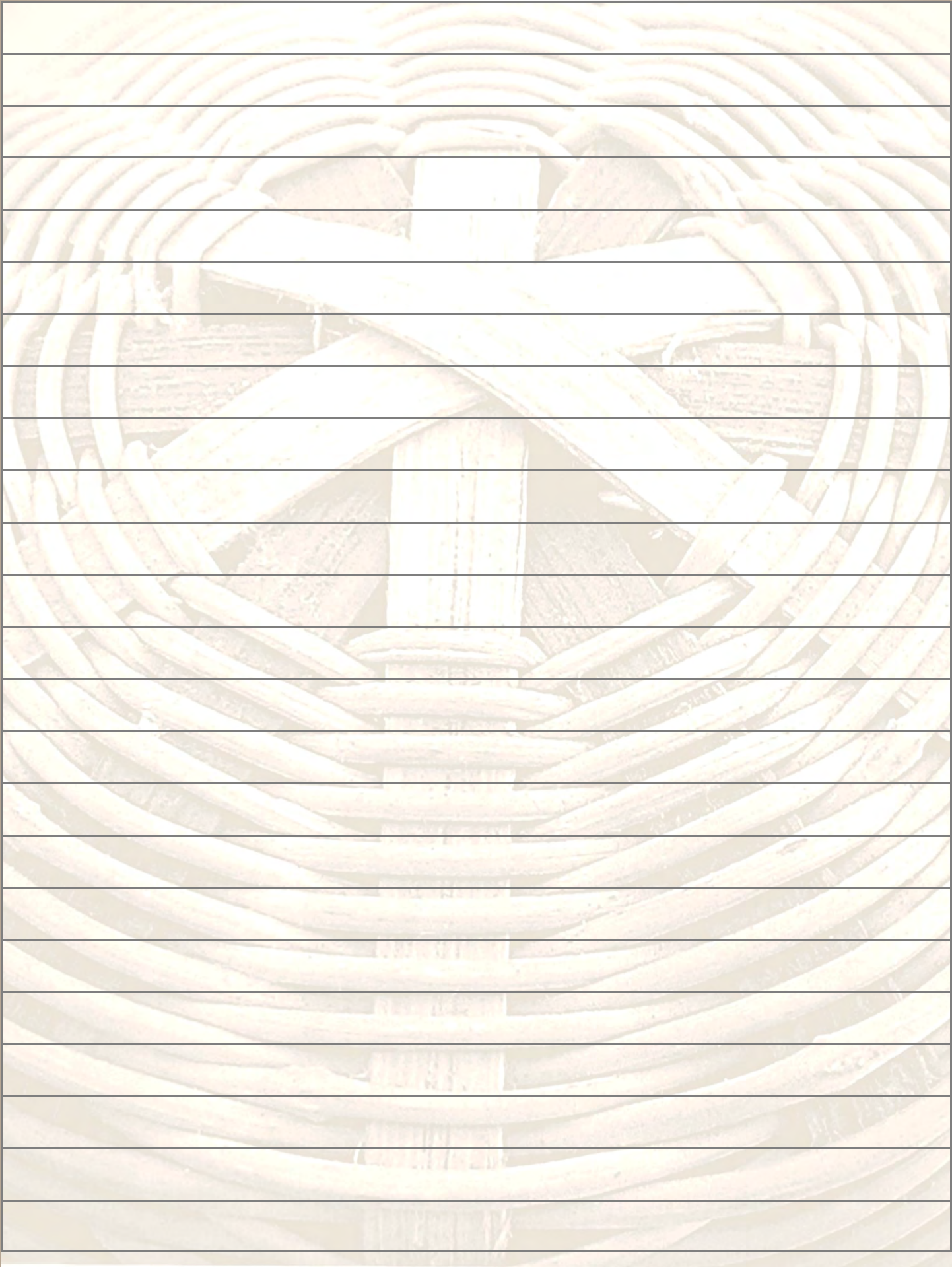
Shortly after his appointment to WCU's Sequoyah Professorship, he was selected to receive the 2009 American Indian Festival of Words Author Award, presented to outstanding American Indian writers who have made significant contributions to American literature. It is the only existing award given by a public library to honor an American Indian author.

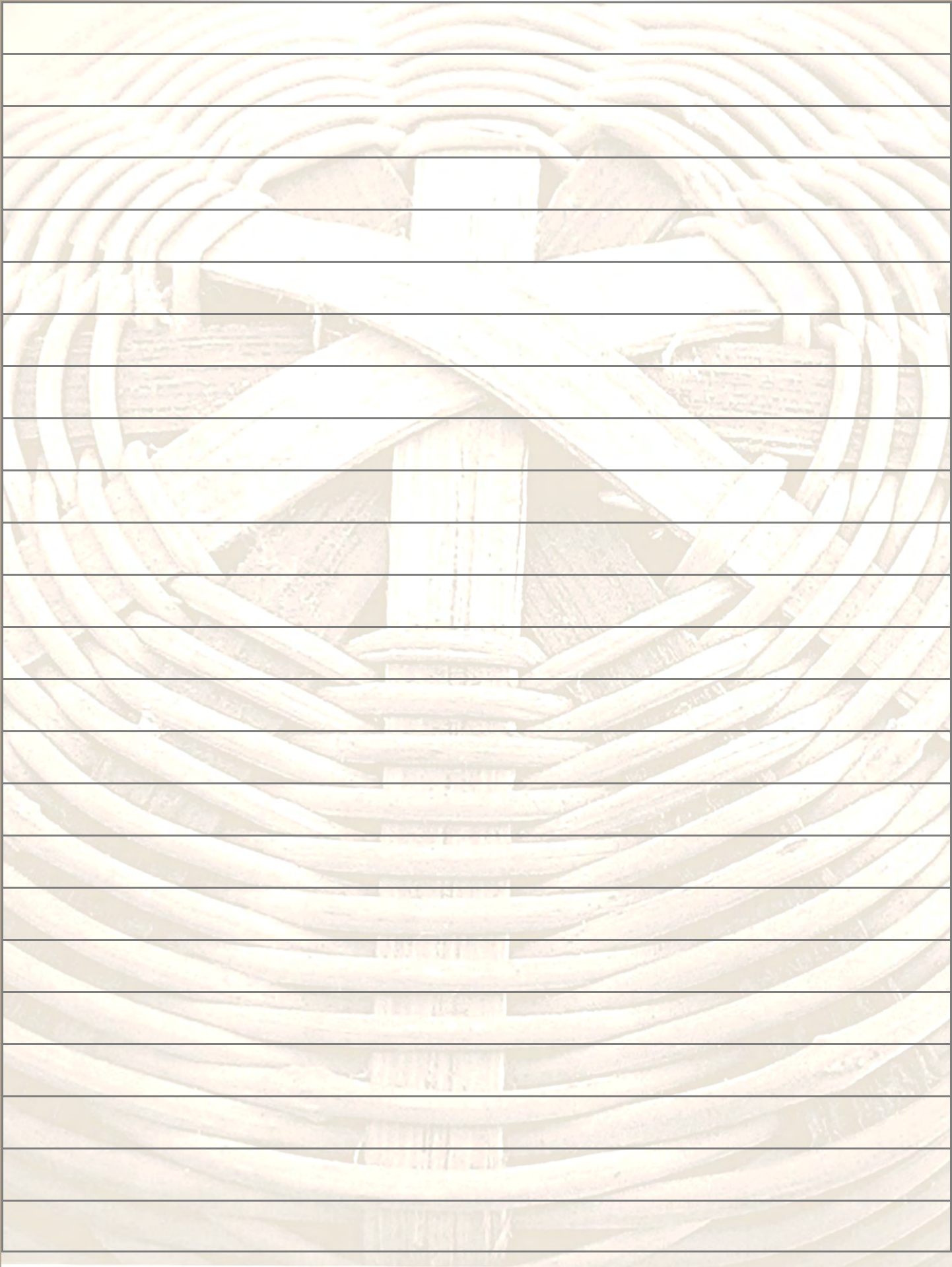
He is survived by his wife of 38 years, Evelyn Snell Conley; a son, Eddie of Tahlequah, Okla.; a daughter, Cheryl of Tahlequah.; four grandchildren and five great-grandchildren; and two sisters, Peggy Cline of Jacksboro, Texas, and Donna Hammond of Roseburg, Ore.

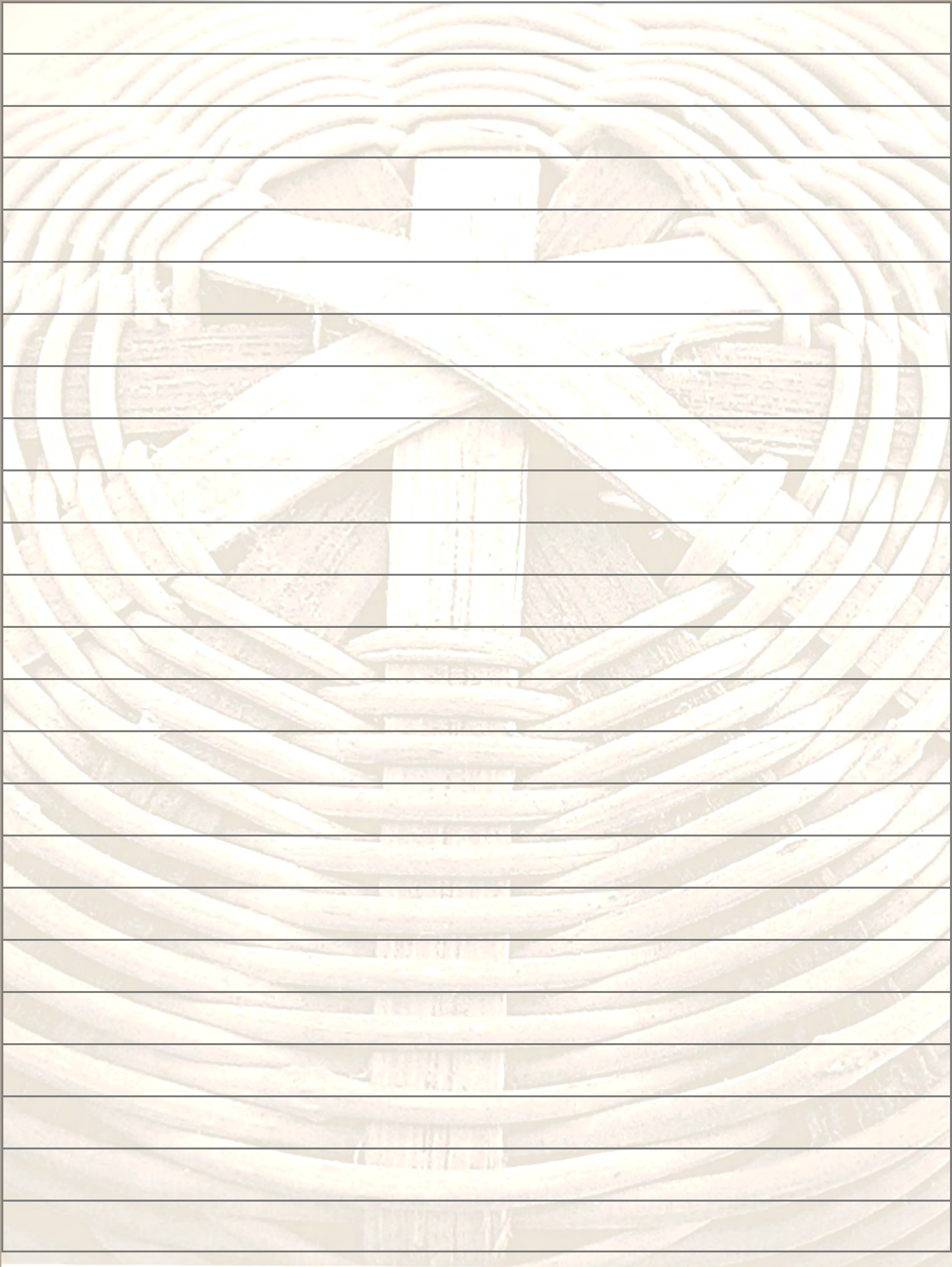


Photo: <http://appalachianfuneralservices.com/online-obituary/2014-02-robert-jackson-conley/10079056>

Content: <http://news-prod.wcu.edu/2014/02/university-mourns-death-of-conley/>











Climb to New Heights

Tucked away among the world's most ancient mountains, with lush forests and tumbling whitewater all around, Western is at the heart of the spiritual and cultural homeland of the Eastern Band of Cherokee Indians. Here, amidst rich cultural and academic resources, we've built an innovative Cherokee Studies program, home to some of the foremost Native American research in the United States. Partnerships and collaborations within the vibrant Cherokee community help create a wide range of academic and support services for students, scholars and the Cherokee people.

Western
Carolina
UNIVERSITY

PROGRAMS IN Cherokee Studies





PROGRAMS IN Cherokee Studies

Western Carolina University's Cherokee program is led by a diverse team – faculty, educators and administrators from a variety of disciplines and backgrounds who operate from Western Carolina's campus and from the University's Cherokee Center, on the Qualla Boundary.

Our students are diverse – Native American, traditional and non traditional – and they come to the Cherokee Studies program for a variety of reasons. Whether you're thinking of joining our program to pursue a career in history or public policy, or for academic or personal advancement, be assured that the experience of cross cultural interdisciplinary education at Western Carolina University will meet those needs in extraordinary ways

The Cherokee Center The "front porch" of Western's Cherokee Studies program was established in 1975 on the Qualla Boundary near Western's campus. The Center's staff provides academic advice, career guidance, and instruction. The Center also works closely with Di Ga Li I, the Native American Student Association at Western.

Cherokee Studies Western's interdisciplinary Cherokee Studies Program offers undergraduate and graduate degrees through many departments. Programs are closely integrated with the Eastern Band of the Cherokee Indians' Kituwah Preservation and Education Program, Tribal Historic Preservation Office, and with the Museum of the Cherokee Indian. In Hunter Library, faculty, students and researchers

also gain easy access to the largest collection of maps, documents and literature about and by the Cherokee. Included is a complete archive of the Cherokee Phoenix, a newspaper published by the Cherokee between 1828 and 1834 in both their native language and in English.

Language Western is the only university in the eastern United States to offer Cherokee language classes taught by native speakers. These classes include Cherokee Language and Culture, which introduces concepts of Cherokee grammar and culture and provides a basis for understanding, speaking, reading and writing Cherokee. This class is followed by two elementary Cherokee courses and two intermediate courses, which in turn lead to courses in linguistics (studying the sound system, grammatical categories, morphology and syntax) and a Master-Apprentice course where language learners are paired up with fluent speakers

Culturally Based Native Health Certificate Program

This interdisciplinary, on-line program requires twelve hours of courses and is intended to reach a population of students considered under-represented and underserved. A certificate in Culturally Based Native Health will enable students to utilize their training in a health-related discipline and apply it to Southeastern Indian cultures. This culturally-oriented certificate option will enable professionals in the region, who are Cherokee or serve a Native American population, to acquire the cultural knowledge and methodological understanding to serve more effectively in their professions.

FOR MORE INFORMATION
cherokeestudies.wcu.edu | 828.227.3841

DIRECTORY

DINING

CASINO FLOOR DINING (21 and older only)

Food Court – Located on the 1st floor of the casino in the Earth Water Zone. Pizzeria UNO Express, Dunkin' Donuts Express, Winning Steaks Deli and Johnny Rockets.

Noodle Bar – Located on the first floor of the casino in the River Valley Zone. Authentic Asian noodles and appetizers (night-time hours only).

ALL-AGES DINING

Ruth's Chris Steak House – Located on the 1st floor of the casino, in the River Valley Zone. Serving only the finest USDA Prime steaks, broiled at 1800 degrees & served sizzling on a 500 degree plate so every bite stays hot & delicious. Families with minors can access Ruth's Chris via the River Shops elevator.

Brio Tuscan Grille – Located on the 2nd floor of the casino overlooking the rotunda. Savor the flavors of Tuscany with our premium quality steaks, chops, seafood and pasta specialties. Bon Appetito!

Chefs Stage Buffet – Located on the 2nd floor of the casino overlooking the Earth Water Zone. The 600-seat Chefs Stage buffet offers Asian, Italian & Mexican cuisine and so much more!

Selu Garden Café – A casual dining restaurant – seats 440, located on the 1st floor of the hotel in the Creek Tower. Enjoy breakfast, lunch & homestyle dinners.

Lobby Café – Proudly serving Starbucks® coffees, located on the 1st floor of the Creek Tower. Also serving sandwiches, gelato, desserts and more.

SHOPPING

THE RIVER SHOPS – Located on the Second Floor of the Casino (Open to All Ages)

Studio – Better ladies apparel, shoes & accessories, featuring Karen Kane, Nic + Zoe, Tribal Sportswear & much more!

Sweet Stop – Featuring homemade fudge, truffles, chocolates & drinks. Proudly Serving Starbucks® coffee.

Kanetti's – Jewelry, handbags, shoes, watches and fragrances. Featuring Brighton and Fossil.

Gifts Aplenty – Home décor, gifts, official World Series of Poker apparel as well as merchandise for building your own gift basket for any special occasion.

Top Drawer for Men – Better men's clothing and accessories, featuring Tommy Bahama, Southern Tide, Robert Graham & Fossil. Located between Brio and Sweet Stop.

HOTEL SHOPPING (Open to All Ages)

Tower Shop – Located in the Creek Tower of the hotel, this shop features sundries, snacks, drinks, licensed clothing, tobacco, books, magazines, cards and Cherokee crafts.

Callaway Golf Shop – Operated by Sequoyah National Golf Club and conveniently located in the hotel Creek Tower. This exclusive golf shop carries the latest in Callaway golf clubs, clothing, outerwear, shoes, accessories, travel gear and much more.

CASINO SHOPPING (21 and older only)

Gilded Basket – The Gilded Basket is located in the River Valley Zone of the casino floor and offers a variety of Harrah's logo apparel, snacks, sundries, tobacco, bottled drinks & gifts. The shop also showcases a beautiful selection of locally made Cherokee crafts.

MANDARA SPA

Located on the second floor of the Hotel Transcend. Transform. Trust the Moment. Full-service spa and salon treatments.



Must be 21 or older to enter casino and to gamble, and must present a valid state or federal photo ID upon request. Know When To Stop Before You Start! Gambling Problem? Call 1-800-522-4700. An Enterprise of the Eastern Band of the Cherokee Nation. ©2013, Casino License Company, LLC.



Southern Anthropological Society

For More Information about SAS Check our Website at:
Southernanthro.org

Upcoming Annual SAS Meetings

Spring 2015: Athens, Georgia

Host: University of Georgia

Contact: Colleen O'Brien Cherry, cobrien@uga.edu

Spring 2016: Huntington, West Virginia

Host: Marshall University

Contact: Brian A. Hoey, hoey@marshall.edu

Spring 2017: Jackson, Mississippi

Host: Millsaps College

Contact: Julian Murchison, murchjm@millsaps.edu

