

# **SOUTHERN ANTHROPOLOGICAL SOCIETY**

**52<sup>nd</sup> Annual Meeting**



## **ETHNOCENTRISM IN ITS MANY GUISES**

**Courtyard Marriott  
Carrollton, Georgia**

**Thursday, March 23 – Saturday, March 25, 2017**

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**2017 52<sup>ND</sup> ANNUAL MEETING IN CARROLLTON, GEORGIA**

Conference Chair and Proceeding Editor: Marjorie M. Snipes, University of West Georgia

Co-Chairs: Betty J. Duggan (President) and Brandon D. Lundy (Secretary-Treasurer)

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## WELCOME TO ALL!

On behalf of the officers and committees of the Southern Anthropological Society, let me welcome you to the 52<sup>nd</sup> annual meeting of SAS, hosted this year, 2017, by the University of West Georgia in Carrollton, Georgia. After an unexpected change in meeting plans mid-year, Dr. Marjorie Snipes of UWG courageously took over organizing this year's annual meeting and local arrangements, assisted by Dr. Brandon Lundy and me, as co-chairs. The Keynote theme Marjorie chose, *Ethnocentrism in Its Many Guises*, is an especially salient one for this particular time in the United States and the world, and, thus, for our discipline and practitioners anew.

We thank Marjorie wholeheartedly for her steadfast and creative work under a very shortened deadline, and the excellent program and events that have evolved from her labors. We are exceedingly pleased that Dr. Christine Kovic (University of Houston-Clear Lake) and Eunice Cho, JD (Southern Poverty Law Center, Atlanta), this year's Keynote presenters, are sharing their work and expertise about migrants and immigrant issues and rights.

Please take advantage of the sessions and group-wide activities highlighted in this program, and enjoy visiting with old friends and making new ones during this year's meeting. I especially look forward to seeing you and hearing your ideas for SAS' future at our General Business on Friday.

Betty J. Duggan, PhD

SAS President (2016-2018)  
University of Tennessee at Chattanooga  
Museum of International Folk Art (Santa Fe)  
[bdugganj@hotmail.com](mailto:bdugganj@hotmail.com)

23 March 2017  
Carrollton, GA

Welcome to the 52<sup>nd</sup> annual meetings of the Southern Anthropological Society in Carrollton, Georgia! We're glad you made plans to join us this year and we hope this will be an intellectually-rewarding and enjoyable experience. We hope you will be able to:

- attend most of the sessions and special events
- learn about new approaches and topics in anthropology and related disciplines
- find out more about how much anthropology matters in our world today
- get involved with SAS through the Business Meeting and talking to officers
- meet interesting scholars, peers, new and old friends
- enjoy visiting Carrollton and have an opportunity to see more of our town

Our 2017 Conference Theme, *Ethnocentrism and Its Many Guises*, emerged from the social and political instability we have faced in the last several months in our country. When the SAS invited me in late November 2016 to consider sponsoring the Meetings, I quickly stepped up to the task because I am convinced that as anthropologists and students of anthropology we have an ethical responsibility to *stand up* for the natural state of diversity that defines our world (nature, by its inherent definition, is diverse), we must *stand against* discrimination and social targeting, *stand with* those in our communities who are at risk and threatened during these unstable times, and we must, as scientists, *stand out* in support of responsible and ethical science.

I want to highlight a few events and sessions during our Conference, although everything is focused in some way on our very broad and relevant Theme:

- *Keynote Address* “Borders and Bridges: Anthropology, Migration, and Human Rights” with Dr. Christine Kovic (UHCL) – **Friday, 5:00 pm**
- *Special Presentation* “Immigration and Civil Rights under the Trump Administration” with Ms. Eunice Cho of the Southern Poverty Law Center, one of the most important bastions of civil rights protection right now in our country – **Saturday, 1:00 pm**
- *Special Panels*: although the SAS has traditionally attracted cultural anthropologists, I want to draw your attention to two panels that primarily involve non-anthropologists and other subfields:
  - **Panel: “Hope and Hopelessness: Refugee-Migrant Experiences”** which involves papers from a range of international students from Kennesaw State University focused on the challenges surrounding lived experiences of refugees and migrants; chaired by Dr. Brandon Lundy – **Friday, 10:00 am**
  - **Panel: “What Is a Person?”** which crosses the fields of biological anthropology and cultural anthropology; chaired by primatologist Dr. H. Lyn Miles – **Saturday, 10:00 am**
- *Poster Displays*: make sure that you take the opportunity to visit the Poster Display in the foyer as you pick up snacks and reconnect socially!

I also want to thank the Department of Anthropology at the University of West Georgia and especially the Antonio J. Waring, Jr. Endowment for helping defray some of the costs associated with this event. Dr. Waring's original donor intent was to use funds to highlight the importance of Anthropology in our world today. This conference exemplifies the best of that mission, I believe. I also thank Ms. Tamekia Davis at the Courtyard Marriott for her detailed work on our behalf to make this a wonderful conference.

Thank you for joining us in Carrollton. On behalf of my co-sponsors, Dr. Betty Duggan and Dr. Brandon Lundy, we wish you an engaging and invigorating scholarly exchange! *Because you are here*, we are looking forward to a great conference together and celebration of the 52<sup>nd</sup> Annual Meeting of the SAS!

Marjorie M. Snipes, Ph.D.  
Professor of Anthropology

# SOUTHERN ANTHROPOLOGICAL SOCIETY



CALL FOR SESSIONS &  
INDIVIDUAL ABSTRACTS

## ETHNOCENTRISM IN ITS MANY GUISES

Courtyard Marriott Carrollton  
180 Barnes Avenue  
Carrollton, GA 30117

Thursday, March 23 – Saturday, March 25, 2017  
Abstracts due February 1 (First Call), 2017

Ethnocentrism at its most extreme is the belief that one's own beliefs and practices are superior to another's, that another group is inferior or substandard to one's own. The **2017 SAS Annual Meeting Keynote Theme** encourages us to consider the challenges of ethnocentrism *in all its many Hydra-headed guises* as it intersects with racism, sexism, xenophobia, religion, politics, education, and more.

Over the last several months we have experienced major social and political shifts in our own country, mostly associated with identity politics, societal stressors, and a longing for an idealized past. For many Americans these changes have been unexpected and unpredictable. Yet anthropologists have long studied change in other societies. In order to explore and connect the research we do all over the globe with the experiences in our own country, this year's **Keynote Theme** encourages us to reflect on the role and impact of ethnocentrism on all cultures, societies, and personhoods.

We encourage submissions from **diverse individuals** (faculty, students, independent scholars, and the interested public) and **from all the anthropological subfields** (social, cultural, and applied anthropologists, archaeologists, biological and physical anthropologists, linguists) and others across the humanities and social sciences.

**Organized Sessions** – Organizers are responsible for submitting the session title and abstract (of no more than 250 words), keywords, length of session, session member names and roles. Presenters are responsible for submitting their own individual abstracts (up to 150 words), paper title, and keywords.

**Individual Paper or Poster** – Paper and Poster submissions should begin with paper or poster title, author’s name (listed last name first in capital letters, then first name) followed by affiliation. The abstract should consist of no more than 150 words.

Information regarding registration and proposal submission is available at [www.southernanthro.org/annual-meeting/](http://www.southernanthro.org/annual-meeting/).

**Program Co-Chairs:** Dr. Marjorie Snipes (UWG), Dr. Betty Duggan (UTC, USF), and Dr. Brandon Lundy (KSU).

For further information contact Dr. Marjorie Snipes at [msnipes@westga.edu](mailto:msnipes@westga.edu).

The following questions highlight possible approaches to the Conference Theme. **The SAS Proceedings volume will be derived from outstanding papers that creatively/effectively address this year’s theme.**

### **In Our Discipline**

- What is the role of anthropology and anthropologists in taking a stand against ethnocentrism in our (global) world (yesterday and) today?
- How do anthropologists promote social justice today? What are possible “good practices” of social justice and social change?
- What are our ethical obligations to “practice anthropology” in our everyday, non-professional lives?
- How can we use advocacy as part of our anthropological approach?
- How can we best use public anthropology as a forum to educate our own communities? In what roles might anthropologists best help address community-level concerns?
- How have anthropologists historically handled social justice in their own communities and worldwide?

### **In Our Fields**

- How do each of the anthropological subfields approach and recognize issues of prejudice, discrimination, and structural violence?
- How do other societies/cultures experience *internal* and *external* ethnocentrism?
- How is ethnocentrism perceived and perpetuated cross culturally?
- What are the roles of “hate” and/or “love” as part of the *affective culture* of other societies/cultures?
- Is there commoditization of ethnocentrism? What is (at) the intersection of social/economic politics?
- What are the symbols of ethnocentrism (racism, sexism, xenophobia, etc.)? How are they formed and how do they function to communicate difference?
- How do we experience conflict? When these experiences are shaped by instances of structural violence and unmet human needs, how do we respond?

### **In Our Communities**

- How do flashes of crisis illuminate structural inequalities in society? How does engagement with intersectionalities expose divisions, interests, and hegemonic practices?
- How and why have long-simmering issues of ethnocentrism (racism, sexism, xenophobia, etc.) now broken out into acts of social and physical violence?
- What do acts of social and physical violence reveal about American culture yesterday and today?
- How do members of a group use their own social structures to undermine certain ethnic/racial/socio-economic groups in our society/culture(s)?
- How do social media propagate “negative identities” or ethnocentric policies and ideas?
- How is misinformation used to solidify ethnocentrism?
- How can our various positionalities be called upon to promote dialogues that bridge difference and promote empathy?



- “Surging Illiberalism: How Do International Students Assess the Challenges of Populism?” **Ziaul Haque** (Kennesaw State University)
- “The Implications of Having a Welcoming Culture and Being Receptive towards Foreign Guests in West Africa.” **Kezia Lartey** (Kennesaw State University)

**11:10-12:00**

- “Becoming Manjaco: Immigration and Identity in Cabo Verde, West Africa.” **Brandon D. Lundy** (Kennesaw State University)
- “Supporting Successful Integration through Parental Psychoeducation.” **Banti C.V. Zehyoue** (Kennesaw State University)
- Panel Discussion

**2B: COMMUNITY ENGAGEMENTS IN HEALTH AND THE BUILT ENVIRONMENT THROUGH AN INTERSECTIONAL LENS (Salon B)**

Organizer and Chair: **Lisa L. Gezon** (University of West Georgia) Discussants: **Laura Richards** and Martyna Griffin (Friends of Carrollton Greenbelt, LLC), and **Erica Studdard** (City of Carrollton, GA)

**10:00-11:00**

- “Feeding Variety: Challenging the Standard American Diet through Children’s Programs.” **Ayla Samli** (University of North Carolina-Greensboro)
- “Intersectionality and Perceptions of Health: Diverse Voices from the South.” **Jeannette Diaz** (University of West Georgia)
- “Childhood Obesity Is More than Obesity: A Study of Health Disparities and Inequalities in Community-Based Health Programs.” **Symantha N. Dawson** (University of West Georgia)

**11:10-12:00**

- “Public Anthropology: Discovering the Impacts of a Bicycle Trail in Carrollton, Georgia.” **Lisa L. Gezon** (University of West Georgia)
- Panel Discussion (ALL)

**12:00-1:00 Lunch**

**12:00-1:00 SAS EXECUTIVE COMMITTEE LUNCHEON (private) (Room 423)**

**1:00-3:00 Active Paper Sessions** (see individual sessions)

**3A: LAND, ENVIRONMENT, ECOTOURISM AND ETHNOCENTRISM (Salon A)**

Chair: **Vincent Melomo** (William Peace University)

**1:00-2:00**

- “Post-Liberal Labor in Patagonia: Informality and Citizenship in the Green Economy.” **Marcos A. Mendoza** (University of Mississippi)
- “Two Rivers of Misery” The Flint River and the Ohio River. **Daniel W. Ingersoll** (St Mary’s College of Maryland, emeritus) and **Kathleen B. Ingersoll** (Maka Ki Te Rangi Rapa Nui Foundation)

- “Land Development, Human-Nature Relationships, and Stream Morphology in the North Carolina Piedmont.” **Caitlin Reilly** (Davidson College)

**2:10-3:00**

- “The Locals and Us: Community, Class, and Identity in a Small Western North Carolina Town.” **Jenna E. Andrews-Swann** (Georgia Gwinnett College)
- “Ethnocentrism, Community, and Raleigh’s Oberlin Village and Cemetery.” **Vincent H. Melomo** (William Peace University)
- Panel Discussion

**3B: ACROSS CULTURE AND TIME: MIGRATION AND THE ENCOUNTER WITH DIFFERENCE** (Salon B)

Chair: **Matthew J. Richard** (Valdosta State University)

**1:00-2:00**

- “Manners, Emotions, and Distinction across Culture.” **Matthew J. Richard** (Valdosta State University)
- “Museums, Other-ing, and Representation of the “Ethnic” in Present-Day Ghana and the U.S. South.” **Marlene Arellano** (Davidson College)
- “Thematic Apperception Test (TAT) across Cultures.” **Jacob D. Powell** (Valdosta State University)

**2:10-2:40**

- “Where East Meets West: A Clash of Culture between Old Rivals.” **Thibault Deneve** (Valdosta State University)
- Panel Discussion

**2:00-3:30**

**Snacks and Coffee**

**Foyer**

**2:30-4:30**

**Active Paper Sessions**

(see individual sessions)

**4A: GENDER OUT LOUD: USING AESTHETICS AND SYMBOLS AS MARKERS OF IDENTITY** (Room 423)

Chair: **Daryl White** (Spelman College)

**2:30-3:30**

- “Brothers among Tragedy: Ethnographic Study of Male Firefighters in Raleigh.” **Michael J. Chapman** (North Carolina State University)
- “Spanish-English Language Ideologies among Millennial Women.” **Krystallyn R. Keith** (University of West Georgia)
- “The Naked Truth: Exotic Dancer’s Struggle for Self-Respect.” **Katlyn L. Anderson** (Valdosta State University)

**3:40-4:30**

- “Existing as African American and Gay: My Interview with Joseph.” **Travis J. Edwards** (Valdosta State University)
- “Out and Proud in the Deep South.” **Kit Carpenter** (Valdosta State University)
- Panel Discussion

4:30-5:00

Open to All!

General Business Meeting

***Southern Anthropological Society***

**General Business Meeting**

All are welcome and encouraged to attend –

Friday Afternoon, March 24, 2017

Salon A-B

4:30-5:00 pm

5:00-6:00

All Conference Attendees Please Plan to Attend!

**KEYNOTE EVENT (Included in Registration)**

**KEYNOTE ADDRESS**

**Borders and Bridges: Anthropology, Migration and Human Rights**

**DR. CHRISTINE KOVIC**

Associate Professor of Anthropology

University of Houston-Clear Lake

Dr. Kovic has conducted research in the areas of human rights for the past twenty years. She is author of *Mayan Voices for Human Rights: Displaced Catholics in Highland Chiapas* (Univ of Texas), *Women of Chiapas: Making History in Times of Struggle and Hope* (co-editor with Christine Eber, Routledge), and a series of articles and book chapters. Her current research addresses the intersection of human rights and immigration, with emphasis on Central American migrants crossing Mexico, migrant deaths at the U.S.-Mexico border, missing and unidentified migrants in South Texas, and on the organizing efforts of Latina/os in the United States. Kovic is the recent recipient of the University of Houston President's Research Fellowship Award for her academic scholarship, a Houston Peace and Justice Center award for work to document migrant deaths in South Texas, and an earlier Rockefeller Residential Fellowship from the University of Florida for the program "Religion in the Americas."

**MARCH 24, 2017 – 5:00 P.M.**

**SALON A-B - COURTYARD MARRIOTT**

7:00

All Conference Attendees Please Plan to Attend!

**SAS BANQUET AND AWARDS CEREMONY**

Friday Evening, March 24, 2017 - 7:00 PM

(Advance Purchase Ticket Only)

Salon A-B

*Cash Bar Available*

## SATURDAY, MARCH 25

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<b>8:00-9:00</b>	<b>Registration</b>	<b>Lobby</b>
<b>8:00 – 10:00</b>	<b>Active Paper Sessions</b>	(see individual sessions)
<b>1A:</b>	<b>MUSIC AS PROTEST AND DISSENT</b> (Salon A) Organizer and Chair: <b>Marjorie M. Snipes</b> (University of West Georgia)	
	<b>8:00-9:00</b>	
	<ul style="list-style-type: none"><li>• “Reading between the Lines: Musical Confinement of World War II.” <b>Destiny Segars</b> (University of West Georgia)</li><li>• “‘Ojalá’: Lyrical Protest and Melodic Acts of Solidarity.” <b>Marjorie M. Snipes</b> (University of West Georgia)</li><li>• “Chimurenga: Education, Revolution, and Resistance in the Music of Thomas Mapfumo and Oliver Mtukudzi (Zimbabwe 1970-1990).” <b>Mark Malisa</b> (University of West Florida)</li></ul>	
	<b>9:10-10:10</b>	
	<ul style="list-style-type: none"><li>• “The Place of South African Music as a Weapon against Apartheid.” <b>Atase J. Adjarho</b> (University of Alberta-Edmonton)</li><li>• “The Wu Tang Clan and Cultural Resistance.” <b>Michael A. Blum</b> (University of South Carolina-Upstate)</li><li>• “Music and Politics: Dialectics of Gender Construction in the 2016 Post-American Presidential Election.” <b>Gabriel Ojakovo</b> (University of Alberta-Edmonton)</li></ul>	
<b>1B:</b>	<b>IN AND OUT OF THE CLASSROOM: ENGAGING STUDENT LEARNERS WITH ISSUES OF ETHNOCENTRISM</b> (Salon B) Co-Organizers and Co-Chairs: <b>Beth Lovern</b> (Piedmont College) and <b>Colleen O’Brien Cherry</b> (Euro FH-University of Applied Sciences)	
	<b>8:00-9:00</b>	
	<ul style="list-style-type: none"><li>• “Tackling Ethnocentrism in the Gen Ed Curriculum: The Problem of Direct Assessment.” <b>Beth Lovern</b> (Piedmont College)</li><li>• “Teaching Ethnocentrism from a Distance: ‘Strategies to Promote Engaged Learning in an Online Intercultural Studies Course.’” <b>Colleen O’Brien Cherry</b> (Euro FH-University of Applied Sciences)</li><li>• “Through a Glass Darkly.” <b>Daniel W. Ingersoll</b> (St Mary’s College of Maryland, emeritus) and <b>Kathleen B. Ingersoll</b> (Maka Ki Te Rangi Rapa Nui Foundation)</li></ul>	
	<b>9:10-10:00</b>	
	<ul style="list-style-type: none"><li>• “Is Research Relevant? Uniting Library Research and Illness Narratives against Ethnocentrism.” <b>Shelly A. Yankovskyy</b> (Valdosta State University) and <b>Catherine S. Bowers</b> (Valdosta State University)</li><li>• “Simulating Diplomacy: Learning Aid or Business as Usual?” <b>Edwin N. Njonguo</b> (Kennesaw State University)</li><li>• Panel Discussion</li></ul>	
<b>9:00-10:30</b>	<b>Snacks and Coffee</b>	<b>Foyer</b>

**10:00 – 12:00 Active Paper Sessions**

(see individual sessions)

**2A: INDIGENOUS ISSUES AND VOICES (Salon A)**

Chair: **Betty J. Duggan** (University of Tennessee-Chattanooga, Museum of International Folk Art)

**10:00-11:00**

- “Craft Production and Exchange in the Pre-Hispanic Andes: La-ICP-MS and pXRF Analyses of Tiwanaku Ceramics.” **Colette Vale Gabler** (Georgia State University)
- “Symbolic Defeat: The Lakota Sioux and the Declining Power of Cultural Symbolism for American Indians.” **Jonathan Taylor Downs** (Kennesaw State University)
- “Shifting Representations of the Kalinago of Dominica.” **Kathryn A. Hudepohl** (Western Kentucky University)

**11:10-12:00**

- “Attitudes amongst Mayan Women towards Higher Education: A Case Study of Female Agency in Rural Belize.” **Abigail C. Shepard** (Valdosta State University)
- “The Examination of the Reconciliation Movement in the Canadian Cultural Genocide.” **Yeju Choi** (Kennesaw State University)
- Panel Discussion

**2B: WHAT IS A PERSON? (Salon B)**

Organizer and Chair: **H. Lyn Miles** (University of Tennessee-Chattanooga), Discussant: **S. Jill Hindman** (University of Tennessee-Chattanooga)

- “Race, Gender, Disability and Personhood.” **Alyssa DeWaele** (University of Tennessee-Chattanooga) and **H. Lyn Miles** (University of Tennessee-Chattanooga)
- “Nonhuman Persons.” **H. Lyn Miles** (University of Tennessee-Chattanooga) and **Alyssa DeWaele** (University of Tennessee-Chattanooga)
- “Between the Binary: An Analysis of Individuals with Polycystic Ovary Syndrome and Altering Gender Identity.” **Brittany L. Roark** (Valdosta State University)
- Panel Discussion

**2C: RELIGION AND MYTH AS RESISTANT FORMS OF IDENTITY (Room 423)**

Chair: **C. Mathews (Matt) Samson** (Davidson College)

**10:00-11:00**

- “Permanent Changes in Identity: Rites of Passage and the Function of Tattoos in Modern Society.” **Crystal R. Miller** (Valdosta State University)
- “Religious Responses to Rights Agendas and Environmental Injustice(s) in Latin America.” **C. Mathews Samson** (Davidson College)
- “God’s Country”: Fundamental Religious Identity and Politics in the Southeastern United States.” **Christopher J. Cali** (University of West Georgia)

**11:10-12:00**

- “Navigating Tourism through Myth in Quechua Communities of Southern Perú.” **Benjamin H. Bridges** (Elon University)
- “Adolf Hitler and Malcolm X: Using Weber’s Charisma to Understand Life History and Positionality.” **Nicholas G. Flight** (University of West Georgia)

12:00-1:00 Lunch Hour

1:00-2:00 All Conference Attendees Please Plan to Attend! - (Included in Registration)

## **SPECIAL PRESENTATION**

### **Immigration and Civil Rights under the Trump Administration**

**MS. EUNICE CHO**

Attorney – Atlanta Division  
Southern Poverty Law Center

Ms. Cho will address and lead a question-and-answer session on immigration and the questions of civil rights under the newly-elected U.S. President Trump. At the Southern Poverty Law Center, Ms. Cho litigates and advocates on behalf of immigrant detainees and low-wage immigrant workers. She co-organized and participated in the US migrant rights delegation to the 2001 UN World Conference against Racism in South Africa, is Education Director of the National Network for Immigrant and Refugee Rights, and co-authored a curriculum for immigrant community groups in the US which received the 2004 Gustavus Myers Outstanding Book Award.

**Saturday, March 25, 2017**

**1:00-2:00 pm**

**Salon A-B**

2:00 – 4:10 **Active Paper Sessions** (see individuals sessions)

**3A: TRAUMAS OF THE STATE AND THE REPRESENTATION OF POWER** (Salon A)  
Chair: **Julian M. Murchison** (Eastern Michigan University)

**2:00-3:00**

- “Anthropology of Media Ethnography: Audience Perception of Broadcast Television News.” **Kelsey L. Daenen** (Georgia State University)
- “Policing the Public in the Latest Wave of “Populist” Politics: The Role of Ethnocentrism and the Prospects of Violence.” **Julian M. Murchison** (Eastern Michigan University)
- “Ethnocentrism of the State, Youth Sexuality, and HIV Prevention.” **Stacie L. Hatfield** (University of Kentucky)

**3:10-4:10**

- “Kurdish Women Fighters: Religion, Culture, Symbolism and Survival in the Fight against the Islamic State.” **Joseph E. Osborne** (Kennesaw State University)
- “Of Silver, Of Scars: The Silence of Historical Trauma among the Antankarana of Northern Madagascar.” **Caroline H. New** (Davidson College)
- “Whither Are We Drifting: Migration of African Intellectuals in the Age of Globalization.” **Francis E. Godwyll** (University of West Florida) and **Wisdom Y. Mensah** (University of West Florida)

**3B: EMERGENT RESEARCH IN GEORGIA: A PANEL FROM GEORGIA SOUTHERN UNIVERSITY (Salon B)**

Organizer and Chair: **Jennifer S. Tookes** (Georgia Southern University)

**2:00-3:00**

- “Examining Female College Students’ Views on Contraceptive Practices.” **Kathryn R. Keith** (Georgia Southern University)”
- “Abortion Experiences in South Georgia.” **Kendra J. Cooper** (Georgia Southern University)
- “Religious Stigma and Discrimination in Georgia in the Early 21<sup>st</sup> Century.” **Katy Ingalls** (Georgia Southern University)

**3:10-4:10**

- “Herbs and the Hippocratic Oath.” **Christopher A. Addison** (Georgia Southern University)
- “Novicehood: Exploring Skill Level and How It Relates to Mass Analysis.” **Justin V. Morales** (Georgia Southern University)
- “Developing Research on a Non-Mound Mississippian Site in the Georgia Coastal Plain.” **Lindsey R. Hinson** (Georgia Southern University)
- “Emergent Issues for Commercial Fishermen in Georgia.” **Jennifer S. Tookes** (Georgia Southern University)

**4:10 p.m.**

**SAS MEETING ADJOURNS! SEE YOU NEXT YEAR**

## **ORGANIZED SESSIONS**

### **Community Engagements in Health and the Built Environment through an Intersectional Lens (2B, Friday)**

**Gezon, Lisa L.** (University of West Georgia)  
**Organizer and Chair**

Public health and built-environment planning have recently embraced the importance of addressing issues of intersectionality when designing interventions. Understanding how race, ethnicity, class, gender, and other socioeconomic characteristics intersect is at the heart of research on social determinants of health and well-being and is critical to effective design. An intersectional approach to health and environment considers how various groups within communities interact with what they perceive as opportunities and barriers and requires practitioners to tailor messages and interventions to make them culturally valid. This session will consider how our roles as researchers and community members can position us not only to uncover social differences but also to address needs through partnerships with each other.

### **Emergent Research in Georgia: A Panel from Georgia Southern University (3B, Saturday)**

**Tookes, Jennifer S.** (Georgia Southern University)  
**Organizer and Chair**

The state of Georgia provides rich culture and history with which student researchers can hone their anthropological skills. Graduate and undergraduate students at Georgia Southern University concentrate a variety of research projects on the people and artifacts that can be found in the state. This panel highlights new, emerging research in both cultural anthropology and archaeology being conducted in South Georgia. The research in cultural anthropology focuses ethnographic inquiry into attitudes and experiences around both birth control and abortion among young women. Other students are contrasting ethnomedicine with newer “complementary and alternative medicine,” as well as probing discrimination faced by Pagans in Georgia. These students are conducting methodologically rich combinations of participant observation, qualitative interviews, and online surveys. Archaeology students are examining lithic analysis and the importance of the creator’s skill, as well as exploring artifacts and features of a non-mound site near the Savannah River. The students are at various stages in the research and analysis process, so will briefly explore their individual foundations in the existing literature, then discuss the methodologies intended or in process, and preliminary findings. Also included in the panel is a short research piece by the faculty organizer on her own emergent research among Georgia’s commercial fishermen.

### **Hope and Hopelessness: Refugee-Migrant Experiences (2A, Friday)**

**Brandon D. Lundy** (Kennesaw State University)  
**Organizer and Chair**

Refugees and migrants often pin their hopes, livelihoods, and even their lives on the ability to safely traverse borders and successfully integrate into host countries and communities. They do not, however, always encounter a welcoming culture, instead being subject to conflict and confrontation in the forms of intolerance, discrimination, and even outright violence. The papers in this panel engage with refugee-migrant experiences from multiple perspectives that often either embolden hope or incite hopelessness. In the face of the 2016 European migrant crisis, stricter border controls, the 2017 U.S. Executive Order on immigration, and the recent uptick in the United States on deportations of undocumented migrants, these papers highlight the need for compassion, empathy, and hope on the part of foreign guests, community hosts, and institutional liaisons. Through empirical and experiential accounts of refugee-migrant experiences, this panel opens a dialogue around critical issues of mobility, politics of identity, integration, and acculturation.

## **In and Out of the Classroom: Engaging Student Learners with Issues of Ethnocentrism (1B, Saturday)**

**Lovern, Beth** (Piedmont College) & **Colleen O'Brien Cherry** (Euro FH-University of Applied Sciences)  
**Co-Organizers and Co-Chairs**

On college campuses, anthropology faculty is charged with the duty and opportunity to engage with students on issues of ethnocentrism, intercultural competence, and cultural relativism. For this proposed session, we invite those with an interest in developing learner-centered approaches in teaching anthropology to present, attend, and discuss ideas with us. Drawing from the scholarship of teaching and learning (SoTL) and from experience in teaching and assessment, we consider the ways in which different approaches and methods promote student learning about cultural awareness and ethnocentrism.

## **Music as Protest and Dissent (1A, Saturday)**

**Snipes, Marjorie M.** (University of West Georgia)  
**Organizer and Chair**

When Salvador Allende took the stage shortly after his inauguration in Chile in 1970, there was a banner above his head that read, “*No hay revolución sin canciones*” (there is no revolution without songs). Music gets people thinking. Music and musical performance are often harnessed as forms of social and cultural identity involving protest, advocacy, and testimonial. During historical moments of transition/crisis and across contemporary global population movements and migrations, music serves as a form of resistance and dissent against status quo and a way for communities, some in diaspora, to maintain identity within socio-political environments seeking to render them otherwise voiceless. Through the symbolism of music, which exists not only in lyrics but also in musical structure and form, there is communication of ideas, meanings, traditions, and change. In this conference panel, we focus on music as a form of cultural resistance, political commentary, and protest against ethnocentrism, violence, and the status quo, including papers of social resistance against oppressive governments, social injustice, imperialism, imprisonment, and even genocide.

## **What Is a Person? (2B, Saturday)**

**Miles, H. Lyn** (University of Tennessee-Chattanooga)  
**Organizer and Chair**

Personhood is a socially constructed concept linked with moral, legal, and general human rights as well as identity. Modern folk psychology would link personhood with human beings, but the concept is highly variable. Arguably, some societies view the society itself, or a clan or lineage as a person. Animals were “persons” put on trial in the Middle Ages, and today corporations are “legal persons.” Some states in the U.S. in the past included “sentient beings” as persons, while others excluded categories of human beings such as the disabled and prostitutes. To explore a contemporary view of personhood, especially in the Southeast, we examine five categories of possible personhood: able-bodied humans who vary by race, gender, and social class; persons with disabilities; monkeys and apes; other animals; and technological and spirit entities. A discussant will reflect on the findings and also provide an emic perspective.

## SAS PAPER ABSTRACTS

**Addison, Christopher A.** (Georgia Southern University)

### **“Herbs and the Hippocratic Oath”**

This project will examine the resurgence of modern alternative medical techniques by more traditional practitioners of these alternative techniques. Traditional practitioners of ethnomedicine will be asked to discuss how their traditional ethnomedicine compares to the modern techniques of Complementary and Alternative Medicine, which has roots in ethnomedicine but is combined with modern medical knowledge and training. Upon comparing the practices, ethnomedical practitioners will be asked to reflect on how their individual and communal practices have been affected by the influx of the Complementary and Alternative medical treatments being used alongside modern medical care, as well as potential ways this new type of practice may affect their healing methods. Interviews conducted with ethnomedical practitioners in the Southeast will be used to determine shifts in education, practice, and frequency of traditional ethnomedical methods and treatments in the rising prominence of Complementary and Alternative Medicine.

**ADJARHO, Atase J.** (University of Alberta, Edmonton)

### **“The Place of South African Music as a Weapon against Apartheid”**

This study examines the place of South African songs as a weapon of resistance by Indigenous South Africans against Apartheid. Additionally, this paper will draw from Lee Hirsch and Sherry Simpson’s 2002 film - *Amandla! A Revolution in Four-Part Harmony*. Drawing from *Amandla*, this research will explore the relevance of these songs in the context of their struggle and how they became the core of their nationalist movement. This paper will adopt the analytical methodology to unravel the power and potency of music in the struggle for independence as portrayed in this film by South African musicians who were part and parcel of the liberation movement. The findings of this study reveal that music was an important aspect invoked by South Africans as a means of expressing their resistance/rejection to the Apartheid regime through peaceful protest.

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

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

In this paper, I conducted ethnographic research on exotic dancers and their struggle for normalcy. Employing a practice theory perspective, I examine how dancers play "serious games", in order to gain self-respect. My data derives from narrative discourse contained in personal stories and interviews that I elicited from my informants. A few more important themes that emerge in my analysis of the data include: power and sexuality, stereotypes and stigma, family relationships, and dancing and sexuality. All of my informants strive to normalize themselves in a game for self-respect. Although relying upon a homogenous example, my study is valuable for its focus on the individuals playing the same game, with hopes of reaching the same goal.

**ANDREW-SWANN, Jenna E.** (Georgia Gwinnett College)

### **“The Locals and Us: Community, Class, and Identity in a Small Western North Carolina Town”**

Visitors from far and wide flock to Western North Carolina for its mountain vistas, waterfalls, autumnal colors, small town feel, craft breweries, and myriad outdoor activities. Much has been made of the sprawling development and recent gentrification in Asheville, a popular tourism destination since the 1830s. But identity politics and class are influencing the development of smaller, more isolated locales in the region as well. One such town is tucked away in Pisgah National Forest, between the city of Rosman and the Blue Ridge Parkway. Here, the influence of wealthier transplants – mostly retirees from surrounding states – has transformed a community rumored to have once sheltered local criminals and exiles (including the likes of Jesse James) because police did not dare enter the town until the 1960s. The proposed paper describes some of these transformations, particularly those that illuminate issues of class stratification and identity – as local or something else – in this community.

**ARELLANO, Marlene** (Davidson College)

### **“Museums, Other-ing, and Representation of the “Ethnic” in Present-Day Ghana and the U.S. South”**

Through a comparative analysis of the Cape Coast Slave Castle and Museum (CCCM) in Cape Coast, Ghana, and a Latino-centered exhibit at the Levine Museum of the New South (LMNS) in Charlotte, North Carolina, this paper examines the complex interrelationship between museums and their role in the creation of the “Other.” Though focusing on the experience of enslaved black Africans and Latin American immigrants who have settled in the U.S. South – two experiences that necessitate distinct frameworks – this analysis seeks to unpack how historically ethnocentric representations of the “Other” inform the respective missions of the CCCM and LMNS today. Based on ethnographic fieldwork and theories of representation, this paper situates museums as (1) sites that reproduce the social order, (2) sites for interaction between multi-ethnic tour groups, and (3) avenues for the construction of contemporary narratives by members of colonized groups themselves. It does so in an attempt to emphasize the museum as a cultural practice—one that must account for the racial and ethnic identities of its visitors when constructing its educational programming and guided tours.

**BLUM, Michael A.** (University of South Carolina –Upstate)

**“The Wu Tang Clan and Cultural Resistance”**

My paper examines two facets of the Wu Tang Clan’s lyrics: The Five Percent Nation of Islam’s theology and Kung Fu movies. Historicizing and contextualizing these facets reveals that both resist American racism. The theology of the Five Percent Nation follows in the Black Nationalist tradition of the Nation of Islam. However, it differs based on the Five Percent Nation’s belief that the Black man himself is God. Group members view Kung Fu movies as a metaphor for the struggle against racism. Most Kung Fu movies have a similar plot— a marginalized character or group has an injustice done to them by a powerful ruler or group. To get revenge, the marginalized use their anger, determination, and martial arts skills to dethrone, kill, injure, or humiliate the powerful ruler or group. I conclude that Clan’s cultural resistance is a previously understudied reason for the group’s success and long-lasting influence.

**BRIDGES, Benjamin H.** (Elon University)

**“Navigating Tourism through Myth in Quechua Communities of Southern Perú”**

Situated at the intersection of folklore, anthropology and international studies, the project explores the relationship between tourism and mythology among the indigenous Quechua in southern Peru. Interviews, participant observation and direct observation were used to collect data relating to how myths are perceived, shared, and applied in the Sacred Valley community of Huilloc. Because of tourism’s increasing presence, the Quechua in Huilloc are in an interesting position regarding cultural change and adaptation, impacting the role mythology plays in their communities. In the context of tourism, Quechua myths provide particularly useful commentary on the ways community members negotiate interactions with tourists and construct a Quechua identity specific to Huilloc through the themes of boundary crossing and wealth. The research contributes to scholarship pertaining to the globalization of indigenous groups through its interdisciplinary approach, highlighting the important role expressive culture plays in contemporary indigenous communities that inhabit a rapidly changing world.

**CALL, Christopher J.** (University of West Georgia)

**“God’s Country: Fundamental Religious Identity and Politics in the Southeastern United States”**

In this paper I examine fundamental religious identity and its intersection with politics. The application of the term fundamentalism is ambiguous in that it not only applies towards religious fundamentalism but can also be applied to political identity (Nagata 2001). The intersection of these two is the focus of this paper. One’s identity is often closely related to faith and religious beliefs. I examine how this determines how one navigates through politics and how they interpret/interact with the world around them. In this research I have gathered data on the intersection of fundamentalist religion and politics through semi-structured interviews with practitioners and religious leaders in a small Southern Baptist congregation and also through a literature review. This research shows that there is indeed an intersection between religious identity and politics that plays out publicly. Not only is this manifested through politics but also through each participant’s worldview.

**CARPENTER, Kit** (Valdosta State University)

**“Out and Proud in the Deep South”**

The Gay-Straight Alliance at VSU is a group of LGBT+ college students born, raised, and attending school in the Deep South. I examined the cultural influences of the college environment, the Deep South, and the LGBT+ movement, then turned to an analysis of individual identity. This is a particularly complicated endeavor for my group, which shares explicit (and complex) understandings about how gender and sexuality affect identity. I relay some of the more central and widely shared understandings in the main body of my paper; however, it is vital to remember that these understandings can and do vary on an individual level. For follow-up research, I believe it would be fruitful to conduct life history interviews with this same population and see how their narrative aligns with the observations I have made in this paper.

**CHAPMAN, Michael J.** (North Carolina State University)

**“Brothers among Tragedy: Ethnographic Study of Male Firefighters in Raleigh”**

There is a serious omission in the research regarding traumatic workplace stress, especially given that many occupations, such as firefighters and EMTs, are frequently exposed to extremely traumatic stress. As such, the purpose of this study was to examine the way in which firefighters at different stages in their career understood their roles within the Fire Service. Additionally, I sought to investigate humor as a mechanism for dealing with the traumatic stress of their job. I observed 15 firefighters, over a three-month period, and interviewed and talked with ten of them. The results indicated there was a clear dichotomy between the way “veterans” and “newbies” understand their responsibilities and relationships and that humor buffers this relationship for immense work-related stress. I discuss the implication of these findings and call for more research identifying the sources of firefighters’ practical knowledge and investigating female firefighters’ roles with traumatic stress.

**CHERRY, Colleen O'Brien** (Euro FH – University of Applied Sciences)

**“Teaching Ethnocentrism from a Distance: Strategies to Promote Engaged Learning in an Online Intercultural Studies Course”**

Cultivating engaged learning in an online and asynchronous course is necessary but challenging, especially when the topic involves a fundamental anthropological concept like ethnocentrism. Such topics may provoke lively discussions in a face-to-face classroom setting, but may fall flat in an online forum. Discussion boards, commonly used in online courses, may foster student interaction and exchange of ideas providing they are strategically designed. Strategies that involve increasing the social presence of the instructor, creating specially tailored assignments, and promoting student interactions around the topic of ethnocentrism will be discussed using the community of inquiry framework.

**CHOI, Yeju** (Kennesaw State University)

**“The Examination of the Reconciliation Movement in the Canadian Cultural Genocide”**

From the mid-1880s to the 1980s, the Canadian government forced Aboriginal children to attend residential schools with the intent to destroy Aboriginal culture. Through the Indian Residential Settlement Agreement in 2006, the Canadian government established the Truth and Reconciliation Commission [TRC], one of whose goals was reconciliation. However, even after their operation, the statistical data, indigenous leaders, and scholars suggest that Aboriginal people are still marginalized, and they feel far from reconciliation. The aim of this paper is to answer the question of “To what extent has the TRC in Canada sought to get the root causes of the conflict that led to it in the first place?” by analyzing existing literature. Using conflict transformation as a theoretical framework, this paper focuses on the roles that culture, power, and identity play in conflict transformation and argue that conflict transformation can take place when these three concepts are addressed. This paper concludes with several implications for scholars and practitioners in the field of conflict transformation and reconciliation.

**COLEMAN, Erika M.** (Millsaps College)

**“The Path to Sinkunia: Illuminating Women’s Experiences with Mental Illness in Western Sierra Leone”**

Research indicates that psychological trauma is culturally-constructed and that mental illness is a shared experience. However, when operating within a non-Western setting, organizations often fail to employ care pathways that consider the sociocultural particulars. Based on ethnographic data collected in western Sierra Leone, this study investigates the relationships between gender, trauma, and personhood, and offers ideas for implementing culturally-appropriate treatment plans for mentally ill women in this context and others. Measures for what constitutes a mental illness come from the Mental Health Gap Action Program Intervention Guide, a tool now being used in the area that has proven helpful for locations lacking human resources in the mental healthcare field. These results show that not only is it necessary to adapt one’s definition of trauma to cultural context, but that one must also consider the gendered nature of mental illness in order to implement the most efficacious care.

**COOPER, Kendra J.** (Georgia Southern University)

**“Abortion Experiences in South Georgia”**

Abortion is a common medical procedure, with twenty-one percent of all American pregnancies ending in induced abortion in 2011. Literature shows that abortion is highly stigmatized in the United States and even more so in the American South. The contentious discourse surrounding the moral and ethical viewpoints, and right versus wrong, often overpowers women’s lived experiences. Although abortion has been studied extensively across multiple disciplines, literature on women’s lived experiences is limited. Previous research has focused on women in the Midwest, West, and Northeastern regions of the United States but the South has not been a significant focus of study. The purpose of this research is to provide an anthropological perspective on abortion experiences and abortion stigma. This paper will explore the literature base and methodology for an ongoing project exploring: “What are the abortion experiences of South Georgia women? And how do these women experience and perceive abortion stigma?”

**DAENEN, Kelsey L.** (Georgia State University)

**“Anthropology of Media Ethnography: Audience Perception of Broadcast Television News”**

Audience perception is based on the interpretation and manipulation of information by news sources and the resulting influence on audiences. The media can provide easily-accessible information to large audiences, however as the media interprets information to produce, the audience only consumes these interpretations. Many news outlets produce images based on appeal rather than factual evidence to induce a greater reaction from the audience. The media produces news based on personal, political, or organizational agendas. Because the media is controlled by power structures, news becomes misinterpreted to promote certain audience reactions proving there is no contradiction to biases. Audience perception can be studied through observing society’s perception of broadcast media and how it correlates to personal ideologies. The evaluation of my research along with a theoretical framework and understanding of newsmaking will help me to conclude this study regarding media influencing personal and political ideologies.

**DAWSON, Symantha N.** (University of West Georgia)

**“Childhood Obesity Is More than Obesity: A Study of Health Disparities and Inequalities in Community-Based Health Programs”**

The United States has become notorious for the “obesity epidemic,” resulting in nationwide programs promoting exercise and nutrition. Some of these programs were specifically designed to combat childhood obesity rates through sustainability. This research studies those using and not using the national “Safe Routes to School” in Carrollton, GA via in-person interviews and participant observation to assess the extent to which these disparities are happening and to present possible solutions for this. The original hypothesis argues that there are inherently disparities between those who do and do not participate and these intersectional issues of gender/race, class, and existing illness impedes the overall goal of the program. While gender/class/race did affect the demographic of participants, this was heavily influenced by difficulties arising from age of guardians and lack of communication. This study contributes to the critical medical anthropological approach, which examines the ways in which health is shaped by politico-economic drivers.

**DENEVE, Thibault** (Valdosta State University)

**“Where East Meets West: A Clash of Culture between Old Rivals”**

This ethnography investigates the various personal experiences that Russian exchange students have while studying in America and comes away with a different conclusion than the one that is often presented in the media of either country. Based on extensive interviews with a small group of Russian informants, my study examines the ethno-psychology that shapes young Russians’ worldviews and creates a mental frame through which my informants experience the world and themselves. The paper examines some of the social and political factors that make Russian society and its people what they are today, and pays particular interest to the impressions that Russians and Americans have of each other. The paper thus has important implications for relations between Russians and Americans at this critical moment in history.

**DEWAELE, Alyssa and MILES, H. Lyn** (University of Tennessee, Chattanooga)

**“Race, Gender, Disability and Personhood”**

A 100-item survey with a simple question, What is a person?, was administered to over 2,500 undergraduate general education students. The items formed five categories, two of which are presented in this paper. The first category was humans who varied by race, gender, occupation, and disability, for example an Asian man, a homemaker, and a sex worker with an income of \$100,000 per year. The second category was humans with disabilities or in unusual states such as a brain in a jar. Respondents marked each item on a scale of from 1 (not a person) to 10 (definitely a person). The mean scores of personhood were compared among the categories. Some individuals indicated a binary view: each item was either 100% a person or not; however, many individuals selected gradations of personhood, confirming the claims of persons with disabilities and other minorities that they are not treated fully as a person.

**DIAZ, Jeannette** (University of West Georgia)

**“Intersectionality and Perceptions of Health: Diverse Voices from the South”**

In this presentation I will draw upon information from a Photovoice project undertaken in collaboration with Tanner Health Systems Get Healthy Live Well initiative. Photovoice is a community based participatory research method that brings individuals together to share life experiences through Photography and narrative. In this Photovoice project five groups met separately to answer the questions: What is health? What are barriers to health? What helps me stay healthy? Three of the groups were from African American faith-based institutions and two from the Carrollton City School Safe Routes to School (SRTS) committee. While all groups shared common concerns (e.g. safe places to play/walk) issues of inequality, poverty and social justice were raised only by the members of the African faith-based groups highlighting the extent to which the intersection of race and history impact perceptions and lived experiences of health. I will discuss the theoretical and applied implications of this work.

**DOWNS, J. Taylor** (Kennesaw State University)

**“Symbolic Defeat: the Lakota Sioux and the Declining Power of Cultural Symbolism for American Indians”**

North American Indians have long held a unique position in the minds of the majority of Americans in the United States. Drawing from literature on the impact of modernity, nationalism, and social movements on indigenous populations, this paper examines the history, discourse, and symbolism surrounding the Lakota Sioux, and the tribe’s inability to utilize its cultural symbolism for political, social, or economic gain. As a small minority of the population, the Lakota and other American Indian tribes possess little political power in today’s society. This lack of power is in stark contrast to social and political gains achieved by indigenous groups in South America. This paper seeks to shed light on how and why this difference occurs, and the effect of Western discourse on the ability of American Indians to use cultural symbolism to garner support for endemic causes in the United States.

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

**“Existing as African American and Gay: My Interview with Joseph”**

This paper is a detailed thorough interview with an individual named Joseph and the history of his upbringing, experiences, and identity. I chose to interview Joseph because he is a gay black male. The sub-culture of gay black men is rarely explored in the anthropological sphere and does a disservice to the field should it not be explored further. This paper will include the words of Joseph as he details his life up until the present starting from childhood, adolescence, collegiate years, and adulthood. Betwixt these interviews will be analysis of said interview. The method I employ here is simple life history interviewing. It is my belief that life history interviewing is paramount in understanding not only how someone has constructed a meaning system, but why they constructed it in the first place. These constructions start early on; therefore, doing an interview which encompasses childhood is the best way of obtaining this information. The purpose of this paper is to analyze and further understand the specific of being African-American and a gay male in our current society and what implications the intersection of those two identities has for the individual.

**ENDALE, Etsegenet G.** (Kennesaw State University)

**“The African Diaspora and African-Americans: ‘United or Separated?’”**

The dominant view within the American society tends to bring stereotypes and divisive opinions towards African diaspora in the U.S. A strong distinction of “us” vs “them” remains to drive a wedge between the African diaspora and African-Americans. This paper aims to explore the interactions and communications between these groups. It also discusses the ways in which participants discuss their relationships with ‘other’ blacks in their community. The study is based on informal/conversational interviews with 12 people, 6 participants from each group. The results points to the existence of stereotypes, and lack of adequate knowledge about the cultural, social, and historical backgrounds of each other.

**FLIGHT, Nicholas Garvey** (University of West Georgia)

**“Adolf Hitler and Malcolm X: Using Weber’s Charisma to Understand Life History and Positionality”**

In the discipline of anthropology, the individual and their power to make change has been largely ignored by theoretical models of culture change (Kroeber 1944; White 1959). Using the prominent figures of Malcolm X and Adolf Hitler, this paper analyzes the factors that contribute to their rise as charismatic authorities including how historic context and their positionality interact. Both leaders are similar in that they tapped into charisma to enact change within their respective cultures. Specific adaptations to charisma as Weber describes are needed as many components are outdated or do not work in modern context. Not only will classic charisma be reassessed, but Andelson’s 1980 and Weber’s 1905 models will be compared to a newer model. Methods include researching the unique history of both individuals as well as the context surrounding their rise to power. Concepts of positionality, spirit *geist*, and means of influence drive the greater part of charismatic authority. The focus of this research is to regenerate interest in charisma, understand its modern relevance, and create a more usable and adaptive concept.

**GABLER, Colette Vale** (Georgia State University)

**“Craft Production and Exchange in the Pre-Hispanic Andes: La-ICP-MS and pXRF Analyses of Tiwanaku Ceramics”**

The development and expansion of political states is often accompanied by specialized craft production and long-distance trade networks. One of the earliest states in Andean South America was Tiwanaku, a polity that developed near the shores of Lake Titicaca, Bolivia, and dominated the south central Andes during a period called the Middle Horizon (AD 500-1000). In this paper, I report compositional data derived from laser ablation-inductively coupled plasma-mass spectrometry (LA-ICP-MS) and portable X-ray fluorescence (pXRF) analyses of Tiwanaku pottery sherds from a number of sites across the region. I then draw on these data to examine a) whether pottery production was a centralized activity and b) the circulation of ceramic vessels around the Tiwanaku realm.

**GEZON, Lisa L.** (University of West Georgia)

**“Public Anthropology: Discovering the Impacts of Bicycle-Pedestrian Trail in Carrollton Georgia”**

The GreenBelt, a 16-mile bicycle-pedestrian trail that loops around the city of Carrollton, Georgia, is a community resource that has inspired much local enthusiasm. In collaboration with members of the Friends of Carrollton GreenBelt, LLC, I assembled a research team to look into the effects of the trail on community health in the fall of 2015. Using mixed methods research, we found significant socioeconomic differences in trail use patterns, in particular with regards to gender, ethnicity, and income. We also found that people who socialized with others on the trail were more likely to self-report better health outcomes as a result of using the trail. Through publication and presentations, this research has brought positive attention to local efforts at state and national levels. Community-engaged anthropology provides mutually beneficial opportunities for scholars, students, and local stakeholders to identify and address together our shared concerns about health, equity, and tolerance.

**GODWYLL, Francis E. and MENSAH, Wisdom Y.** (University of West Florida)

**“Whither Are We Drifting: Migration of African Intellectuals in the Age of Globalization”**

Dantew (2000) found that between 1960 and 1980 more than half a million scholars from developing countries moved to the United States, Great Britain, and Canada. There are several reasons that highly qualified professionals would leave a developing nation. They attempt to escape from personal, political, or economic situations in their countries. The loss of a skilled work force introduces many problems in the developing nation. This article attempts to analyze the underlying causal factors behind the migration of highly qualified professionals in Africa. There are many serious implications for socio-economic development and anthropological diversity in Africa. These include the forces of globalization, the liberalization of trade policies, the removal of government subsidies from education, the gradual collapse of local industries, and the gradual loss of indigenous cultures and languages. Proactive and pragmatic approaches to re-conceptualize the migration phenomenon are proposed.

**HAQUE, Ziaul** (Kennesaw State University)

**“Surging Illiberalism: How do International Students Assess the Challenges of Populism”**

With the explosion of populism, anti-globalist trumpets are blowing across Europe and America. The stunning performance of conservative political parties in the national elections of the United States and the surprise Brexit forecasts a legitimatization of populist campaigns. International students are major constituents who are being directly affected by the changing climate of world politics in terms of their higher education, scope of work, and mobility patterns. As such, this study is an attempt to explore how international students assess the challenges of populism at three levels, the individual, national, and international.

**HATFIELD, Stacie L.** (University of Kentucky)

**“Ethnocentrism of the State, Youth Sexuality, and HIV Prevention”**

Ethnocentrism is commonly conceived of as the belief that another group is inferior or substandard to one's own and generally relates to class or ethnicity. However, research on HIV prevention among LGBTQ youth in Birmingham Alabama, reveals another form of ethnocentrism arising from heteronormative and racialized notions of youth sexual practices and positing state mandate as a repository for knowledge and authority in the field of youth sexual health. This ethnocentrism has significant social and health-related outcomes as it confounds the efforts of HIV prevention providers to effectively reduce the incidence of HIV among African American and LGBTQ youth. In this paper I present some of the findings of my preliminary research with HIV prevention providers in Birmingham Alabama and examine understandings of and responses to the perceived barriers between youth and effective HIV prevention in the context of abstinence only sex education and local efforts for HIV prevention.

**HENNER, Madeleine** (Davidson College)

**“Bilingual Education in Ostuncalco, Guatemala”**

Education reform is a symbolic and practical measure for empowering marginalized populations. This paper considers the effect of Spanish-indigenous bilingual education on student performance, retention, and ethnic identity. With a history of colonization, oppressive dictatorships, and a 36-year civil war that ravaged the 40 percent indigenous population, requiring schools to teach one of Guatemala's indigenous languages grows out of the Maya Movement's agenda to protect Mayan language and culture. Not only does bilingual education encourage pride in ethnic identities, it also enables students to learn and express ideas in Spanish and their native tongue. After two months in the western highlands collecting ethnographic data from interviews with principals and participant observation in the classroom, my data tells a different story than the district's data that does not yet show improvements in student promotion.

**HINDMAN, S. Jill** (University of Tennessee, Chattanooga)

**Panel Discussant – “What Is a Person?”**

As a discussant for the panel: What is a Person?, I will raise issues especially related to disability, identity, social injustice, and reduced employment and living opportunities related to results of the Personhood study at the University of Tennessee at Chattanooga.

**HINSON, Lindsey R.** (Georgia Southern University)

**“Developing Research on a Non-Mound Mississippian Site in the Georgia Coastal Plain”**

The Mississippian time period (A.D. 900-1600) began with the development of chiefly societies in the Southeast of North America. These stratified societies show that the 'commoner' class contained the majority of the population, who typically lived in dispersed non-mound communities. But what do these non-mound sites look like and what do we call them? Current literature does not provide a clear architectural grammar of how these particular sites are defined socially or archaeologically. The Fitzner North End site, a non-mound Middle Mississippian site at Brier Creek and the Savannah River in Georgia, provides an opportunity to discover the characteristics and functions of these types of sites. Results from block excavations (in-progress) will be compared with existing literature of non-mound sites, with specific attention to artifact and feature diversity and distribution.

**HUDEPOHL, Kathryn A.** (Western Kentucky University)

**“Shifting Representations of the Kalinago of Dominica”**

The Kalinago community on Dominica is one of the last intact communities of indigenous peoples in the Caribbean islands. Their ancestors occupied the Lesser Antilles and constituted one of three distinct indigenous ethnic groups present in the islands at time of European contact. Over the centuries a wide range of ideas and images have been attached to the Kalinago including dog-headed monsters, noble savages, cannibals, and “Indians living in harmony with nature.” This paper examines ways in which those labels package the indigenous Caribbean to fit into pre-existing social attitudes and beliefs of the larger society. The paper also considers efforts at counter-narrative engaged in by the Kalinago of Dominica as evidenced through graffiti (“500 Years of Columbus a Lie, Yet we Survive”), traditional cultural performance, and community reactions to popular culture (Pirates of the Caribbean).

**INGALLS, Katy** (Georgia Southern University)

**“Religious Stigma and Discrimination in Georgia in the Early 21<sup>st</sup> Century”**

One of the founding principles of the United States is Freedom of Religion. This principal allows for religious pluralism within the United States’ society and culture. Some religions have more followers and are more positively perceived than others in the majority culture. Literature shows Pagans face stigma and discrimination from the education system, the judicial system, and child protective services. Literature also indicates stereotyping causing incorrect public perceptions and lack of understanding of religious practices. Limitations in previous research do not indicate how these issues affect the interactions of Pagan communities or Pagan practices. This research will begin to fill the gaps in understanding interactions within the Pagan community, Pagan interactions with discrimination and prejudice in the majority culture, and how discrimination and prejudice affect Pagan practices.

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

**“Through a Glass Darkly”**

Seeking to understand other cultures is one of the cherished goals of anthropologists. Fathoming other cultures looms all the more challenging because, of course, we must still begin somewhere, and that is from the grounding of our own culture. As much as we would hope as anthropologists, to efface our own ethnocentrism, it is like trying to escape the gravity of our planet. This paper explores some of the not-so-conspicuous assumptions anthropologists make, and often project, onto other cultures. We begin with the typical functionalist categories found in many ethnographies such as religion, kinship, technology, politics, and economy, and the consequences of using them. Then we consider the routine technological assessments and evolutionary rankings of other cultures framed by anthropologists and others, and how these conceptual tools might mislead us. Next, we review the major structuralist claim of a universal nature/culture dichotomy, a dichotomy that potentially tells more about us than about “them.” Finally, the impact of Western concepts of time and space on analysis is explored. We offer suggestions – not for a cure for ethnocentrism, which might not be possible given the human condition – but for treating the symptoms.

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

**“Two Rivers of Misery”: The Flint River and the Ohio River**

Like culture, environment is at once “given,” but also constantly changing, and in the case of the environment, changing with or without the human presence. Our cultural impact on the environment can be massive, totally reconfiguring land, sea, and air, and supportive of human needs, but sometimes counterproductive to human advantage, and dangerous as well. Here we look at two American rivers, the human role in relating to them, and the emergence of threats to human health and vitality. River one, the Flint River, source of the water supply for the city of Flint, Michigan, has been a matter of serious concern. Aggressive chlorination, the treating of river water rich in organic matter, has led to the leaching of lead from pipes in the city water system, generating dangerous levels of lead in the drinking water. In addition to the recognized threat of lead, we hypothesize that chlorination of the unremoved organic matter in the public supply poses an unrecognized threat to health in the form of a host of chlorinated molecules mimicking natural molecules. The pollution of the Ohio River near Parkersburg, West Virginia with PFOA (perfluorooctanoic acid, aka C8) by DuPont constitutes the second river of misery. As with lead, the dangers from PFOA are multiple. The cultural and social costs in both river cases, including cancer, mutation, endocrine disruption, diseases, decreased vitality, IQ deficits, and shortened lifespan are evaluated.

**KEITH, Kathryn R.** (Georgia Southern University)

**“Examining Female College Student’s Views on Contraceptive Practices”**

This project studies the influence of gender identity on female students’ perceptions, actions, and thoughts around contraceptive practices. Literature relating to emergency contraceptives displays differing opinion surrounding definitions of abortion and contraception, along with ethical issues regarding women’s choices on when to have children—or not. Research demonstrates conflict about abortion and birth control originates from an often-ambiguous educational background about sexual health. Social factors influencing availability of contraception and education about contraceptive practices potentially leads to diversity of opinions. To understand how cultural constructs of

gender/sexuality and other factors affect how females view abortion and contraception at Georgia Southern University, I will conduct in-depth qualitative interviews with four women from the student population. Sampling focuses on religious, racial, and economic diversity. Ethnographic interviews with this sample allow for depth of understanding about college students and their perceptions of contraceptive practices compared to quantitative evidence in the literature.

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

**“Spanish-English Language Ideologies among Millennial Women”**

Although the U.S. does not have an official language, ongoing dialogue has been pushing for English as the *de facto* language to become formally recognized. According to a study from Instituto Cervantes, the U.S. is one of the largest Spanish-speaking nations with 52.6 million speakers, second only to Mexico with 121 million. The recent presidential election in the United States has highlighted nationalist resentment for immigrants, yet popular culture counters that the millennial generation has a reputation for its political involvement encouraging the acceptance of difference. In this paper, I will report the results of a matched guise study contrasting Hispanic and standard English accents in order to understand language ideologies of millennials. Based on the results of previous matched guise studies, my hypothesis is that millennial respondents will have varied responses to a housing inquiry and that they will rank them based on their perceptions of aesthetics, intellect, honesty, etc. Results of response comparisons of three women with varying gradations in accent will reveal direct or indirect language hierarchies. I expect that respondents will reveal their reasoning in interviews, which will help understand language ideologies from an emic perspective. This research is significant because language attitudes may show underlying forms of ethnocentrism that have maintained presence or changed throughout the millennial generation.

**LARTEY, Kezia** (Kennesaw State University)

**“The Implications of Having a Welcoming Culture and Being Receptive Towards Foreign Guests in West Africa”**

Thousands of West Africans cross contemporary borders as they move for trade and livelihoods, visitations, or security. Ghana, today considered one of West Africa’s most stable democracies and an important destination/host country in the ECOWAS region receives many foreign guests including economic migrants, students, tourists, and refugees. Some tensions have resulted from such movements, but there are also benefits to having foreign guests within the country and throughout its communities, such as the lessening of group biases (Pettigrew and Tropp 2006). What are the elements that make Ghana attractive to foreign guests and what are the implications of welcoming guests? This paper serves as a background for a dissertation project and focuses on tracing the historical and contemporary movements of migrants to Ghana, the responses that result thereof and the implications of having a welcoming culture towards foreign guests in Ghana. Regional integration may be one possible way for developing countries to achieve sustainable growth and positive development outcomes (Lundy 2015). As such, understanding the implications of a welcoming culture may enhance regional ties.

**LOVERN, Beth** (Piedmont College)

**“Tackling Ethnocentrism in the Gen ED Curriculum: The Problem of Direct Assessment”**

Anthropology courses have a crucial, relevant role in an institution’s general education curriculum for addressing intercultural competence and cultural awareness. Taught as a set of perspectives, knowledge, and skills, these learning outcomes can help combat ethnocentrism. This paper considers direct assessment of these outcomes as problematic in the measurement of the learning process by which students understand and demonstrate their awareness of ethnocentrism and its consequences. Best practices from both assessment and experiential education can guide improved direct assessment of these student learning goals. Using an assessment feedback loop creates opportunities for more effective teaching and deeper learning. Anthropology faculty can play an active, important part in integrating course-level assessment with assessment of general education outcomes at the institutional level.

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

**“Becoming Manjaco: Immigration and Identity in Cabo Verde, West Africa”**

On January 23, 2012, Resolution No. 3 enacted the National Immigration Strategy for the island nation of Cabo Verde, the first of its kind in the country. As a buffer nation to Western Europe with a rapidly developing economy and good governance indicators, Cabo Verde is transitioning from a sending to a receiving nation for African mainlanders. A one-month ethnographic investigation among Bissau-Guinean labor migrants demonstrates how communities undergoing immigration pressures react to outsiders in complex ways. Hosts sometimes engage politics of identity to denigrate labor migrants when they perceive resource limitations. While a majority of the Bissau-Guineans had stable, fulltime work, started families, and joined community organizations, frictions, especially between disenfranchised domestic youth and migrants, sometimes-intensified intergroup hostility observable as prejudice, discrimination, and violence. These sentiments seemed to lessen when local institutions had the capacity to welcome and integrate visitors, uphold and revise laws, and create cooperative strategies around education, development, and security.

**MALISA, Mark** (University of West Florida)

**“Chimurenga: Education, Revolution, and Resistance in the Music of Thomas Mapfumo and Oliver Mtukudzi (Zimbabwe 1970-1990)”**

My paper examines the role played by the music of Oliver Mtukudzi and Thomas Mapfumo during the anti-colonial struggle in Zimbabwe. The two popularized what was later known as Chimurenga music. It was the kind of music used to protest not only colonialism, but to educate the Zimbabwean masses about the need to participate in the war of liberation. The two musicians exposed the irrationality of racism and colonialism while pointing out the inhumanity of the colonizers. My paper highlights their intellectual and political commitment to African liberation and the end of racism. It considers the issues that preoccupied them and elucidates their work's contribution to the liberation of Zimbabwe.

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

**“Ethnocentrism, Community, and Raleigh’s Oberlin Village and Cemetery”**

Following the end of the Civil War, Oberlin Village was founded as one of Raleigh’s first freedmen’s settlements. Although little of the original landscape remains, the village’s cemetery still serves as a physical and social center of the community today. This paper will provide an introduction to the people and place that was and is Oberlin Village, highlighting the struggles and successes of this historic African American community. The paper will outline how suburbanization and gentrification have challenged the integrity of the community over time, and will address current efforts to preserve the cemetery and the village as physical places and as historical memory. In exploring these historic and contemporary struggles, the paper will consider the role of ethnocentrism in its many guises, and the particular significance of Oberlin Cemetery in shaping a changing community.

**MENDOZA, Marcos A.** (University of Mississippi)

**“Post-Neoliberal Labor in Patagonia: Informality and Citizenship in the Green Economy”**

This article examines post-neoliberal labor in Argentina by attending ethnographically to seasonal workers in the ecotourism destination of El Chaltén and Los Glaciares National Park. I contribute to anthropological scholarship by developing a político-cultural approach to the analysis of post-neoliberalism that focuses on the cultural meanings of the state, governance, and citizenship. In Argentina, post-neoliberalism is linked to the presidential administrations of Néstor Kirchner (2003-2007) and Cristina Fernández de Kirchner (2007-2015), advancing a center-left political agenda ideologically opposed to the neoliberal reforms implemented by the military dictatorship (1976-1983) and the Carlos Menem regime (1989-1999). I argue that Kirchnerist post-neoliberalism has facilitated a vision of labor-based citizenship that is embraced but not realized by Patagonian tourism workers, drawing attention to the entrenched conditions of informality that exist within local and national contexts.

**MILES, H. Lyn and DEWAELE, Alyssa** (University of Tennessee, Chattanooga)

**“Nonhuman Persons”**

The concept of personhood is often assumed to be limited to human beings. However, in the Middle Ages animals were tried in courts as persons for misdeeds, and in many societies totem animals are considered to be persons, e.g., the orca ancestor of the Coast Salish First Nations of British Columbia. Many people now regard their pets as persons and family members of equal status who go to pet restaurants, have a place at the table, and are honored with funerals and cremation. Finally, the Great Ape Project and recent agreement among anthropologists that apes exhibit culture have fostered some nations declaring apes to be nonhuman persons. This paper reports the results of a survey asking about primate and other animal personhood, and compares the results with the degree of personhood reported for primates a decade earlier. It also examines the specific factors, such as family life, intelligence, language, or tool making that most strongly demarks animal personhood.

**MILLER, Crystal Richardson** (Valdosta State University)

**“Permanent Changes in Identity: Rites of Passage and the Function of Tattoos in Modern Society”**

Tattoos in modern Western cultures have become associated with the Other and stigma, but the social trend among young Americans and recent academic studies suggests that this association may become obsolete in the future. The stigma has attracted much research into the motivations behind tattoos. Much of this modern literature written on tattoos currently uses explanations of the motivations derived from aesthetic appeal and identity, but there may be other layers to the revival in body modification. This paper discusses the possible rite of passage function of tattoos in modern western society using literature available on tattoos in history, anthropology, and psychology in addition to original analysis of Youtube blogging videos about tattoos and body modifications. This preliminary research suggests that the connection may be one layer in a complex system of personal meaning and social negotiation.

**MORALES, Justin V.** (Georgia Southern University)

**“Novicehood: Exploring Skill Level and How It Relates to Mass Analysis”**

Lithic artifacts are among the most common remnants of our ancestors’ intelligence and survivability. They can reflect many aspects of a culture’s practices and use of natural materials. The analysis of such remains is a mainstay archaeology, but not all lithic analysis is the same. Analysis varies by method (Mass Flake analysis, Individual Flake analysis, etc.), and by the level of experience of the analysts themselves, creating debate on the comparability and the accuracy of each approach. This research is a case study of my effectiveness, being a novice level archaeologist, at Mass Flake analysis, using a contemporary collection of lithic debris. Effectiveness will be measured using the creator of the debris, who is an expert stone knapper, as the final reviewer of materials identified and discussed. This study hopes to shed light on not only the method used, but how much the experience of the analyst comes into play.

**MURCHISON, Julian M.** (Eastern Michigan University)

**“Policing the Public in the Latest Wave of ‘Populist’ Politics: The Role of Ethnocentrism and the Prospects of Violence”**

Considering the current political regime in Tanzania as an example of contemporary populist politics and placing it in the larger context of contemporary national politics from the United States to the Philippines, I consider in this paper the way that this form of populist politics is tied to the public performance of the policing of citizens and residents who are deemed to act against the people/the state. These public performances (made widely accessible through modern media sharing) have served to define certain groups -- most notably certain popular actors/musicians, non-native businesspeople, and a few politicians from the opposition party – as outside the boundaries of the populace that the government represents and protects. Comparing the Tanzanian case to other recent instances of populist (or pseudo-populist) political actions allows us to evaluate the role of ethnocentrism and othering in these political movements and the presence or absence of violence as a part of these politics.

**NEESE, Chelsea L.** (University of West Georgia)

**“Women Gender Stereotypes and World War II”**

The purpose of this study is to identify French resistance women and gender stereotypes during World War II and how it was connected to the actions that the French women resistance members took. The goal is to show that they challenged against the stereotypes that the government placed on them during Occupied France in World War II. The research was done by looking at primary sources, like the journals and diaries of the women in the French resistance and looking at the French women’s action that they described in their diaries against the stereotypes that the government set up when Germany took over France. In the end, through examining the women’s lives, this paper shows the importance of the changing of the view of women in French society and government.

**NEW, Caroline H.** (Davidson College)

**“Of Silver, of Scars: The Silence of Historical Trauma among the Atankarana of Northern Madagascar”**

The eurocentrism of trauma studies has set parameters for trauma expression and transmission that ignore the role of embodiment, resulting in unacknowledged traumas. In Madagascar, silence surrounding colonial trauma has justified “positive” relations between the Antankarana people and the French by displacing blame onto the Merina ethnic group. Based on interviews, participant observation, and ethnographic research conducted in the city of Ambilobe, this study explores how Antankarana trauma is passed down through normalized sensory experience, or silenced by lack thereof. While Merina trauma is embodied, the French trauma has been abstracted from the body by its absence in Malagasy ancestral systems and continuation through different mediums of memory. Ultimately, total decolonization requires critical consideration of how embodiment impacts historical trauma and how this may shape post-colonial ethnic relations, calling for attention to the body’s daily interaction with memory and systems of power.

**NJONGUO, Edwin N.** (Kennesaw State University)

**“Simulating Diplomacy: Learning Aid or Business as Usual?”**

The use of simulations, particularly in an era where millennials constitute majority of the world’s population, has increasingly gained impetus as a way of captivating students’ attention and enhancing learning in the classroom. However, despite its increasing use as a teaching tool, majority of studies on simulation have been rather based on anecdotal arguments as opposed to empirical evidence. Moreover, whereas qualitative studies argue that simulations help student learning, mixed-methods, and quantitative research have found little statistical significance to support the claim. This qualitative study therefore, sets out to investigate how simulations on Diplomacy (do not) contribute to learning in a Foreign Policy classroom. The study, which extensively reviews the scant simulation literature, relies on observation, and participant pre-test and post-test in four in-class simulations at a Foreign Policy class at Kennesaw State University, for theory testing.

**OJAKOVO, Gabriel** (University of Alberta, Edmonton)

**“Music and Politics: Dialectics of Gender Construction in the 2016 Post-American Presidential Election”**

The 2016 American election presents new political narratives about the identity of women in contemporary American society. They are often politically charged narratives, which are expressed through popular music during and after the post-election period to make a statement about a new America. There is ample evidence to argue that this way of new narratives about women is moving out of America and affecting other parts of the world. This paper examines the potency of restructuring music in making political statement for the rights, and the equal political participation of women in the post-Trump era. Focusing on the recent “Women March” at Government Centre, Edmonton, Alberta, Canada, I ask a series of questions: of what relevance are the women’s protest songs in making political statement? Do these songs in any way contribute to our understanding of how the study of music and gender intersect? Using the observation method, I intend to analyze the relevant of these songs “Lean on Me”, “O Canada” and “We Shall Overcome” in the contest of solidarity by Canadians demanding respect for the sanctity of women’s body. Can the Canadian national anthem, which we sing to reinforce the spirit of oneness, a bond that unites all be used for such political purpose? What is the social and historical relevance of using the African-American spiritual “We Shall Overcome” as part of the protest against contemporary North American political war against women’s rights and liberty? My presentation deals with these questions.

**OSBORNE, Joseph E.** (Kennesaw State University)

**“Kurdish Women Fighters: Religion, Culture, Symbolism and Survival in the Fight against the Islamic State”**

The current state of conflict in Iraq and Syria challenges even the most capable of theorists and practitioners to provide broad understanding of the various dynamics at play. Lost in the typical statecraft dominated by superpower and regional alliances and subterfuge, something unique is happening. Western media coverage of the Kobane and Sinjar battles introduced one of the seeming anomalies of this battle space – the women fighters of the Women’s Protection Units or YPJ. These are women fighting in a region that is generally acknowledged as male dominated and overwhelmingly influenced by traditional Islamic teachings concerning the roles of women. In this paper I examine the complexities that surround the Rojava women fighters by peeling back some of the mystery behind the religious, cultural, and political factors that have a heavy influence on Kurdish life and will influence the post-conflict future of the Rojava Kurds.

**POWELL, Jacob D.** (Valdosta State University)

**“Thematic Apperception Test (TAT) across Cultures”**

The Thematic Apperception Test, or TAT, is a projective test in which a person’s interpretation of a series of ambiguous or emotional scenes is used to analyze his/her underlying concerns, values, motives, and ways s/he experiences the social dynamic in which s/he lives. The TAT was first developed in the 1930’s by Henry Murray and Christiana D. Morgan at Harvard University. The test consists of 30 cards: ten for females, ten for males, and ten for both males & females. Respondents are asked to tell a story describing the scene, including what is happening, how the characters are feeling and how the story will end. The examiner then scores the test based on the needs, motivations and anxieties of the main character as well as how the story eventually turns out. The premise of the TAT is that people have unconscious thoughts or urges that can be revealed in their interview responses due to the way in which culture mediates how a person sees and experiences the world. TAT data thus provide a way for researchers to acquire information of a culture’s worldview. In this paper I provide examples of TAT data across various cultures and discuss the merits and limitations this method which I hope to employ in the field in southern Belize this summer.

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

**“The White Fight for Animals: A Look into Ethnocentrism and Hypocrisy in the American Animal Rights Movement”**

In America’s animal rights community, activists garner support through various online discussion groups focusing on animal cruelty and neglect both in the US and around the world. Activists, of whom I am one, often express outrage over international cases involving traditional medicines, ritualistic slaughter, and fur farming, yet they just as often remain mute over the cruel practices of factory farms, animal testing at universities, and animal shelters here at home. This paper examines the intersections of animality with race, class, and ethnicity. It finds that while American animal rights activists—most of whom are White—are often quick to condemn the practices of others elsewhere in the world, they are equally contemptuous of the practices of economic and ethnic minorities in their own communities. The abuse of animals in such spectacles of horse and dog racing is overlooked, for example, while the tethering of dogs in impoverished neighborhoods is condemned. With the help of interview data and online discourse, this paper challenges the ethnocentrism and hypocrisy of some of the widely held views of the American animal rights movement.

**REILLY, Caitlin** (Davidson College)

**“Land Development, Human-Nature Relationships, and Stream Morphology in the North Carolina Piedmont”**

This study addresses changes in place attachment and place identity in several communities north of Charlotte, North Carolina, within the context of recent increases in both population and land development in the region. Physical changes to the landscape were also examined specifically in regard to morphological shifts in headwater streams. Human-nature relationships were considered through ethnographic interviews focusing on interactions with the natural environment and feelings of attachment and identity tied to those interactions. Morphology changes were measured via water temperature and stream flashiness. Results demonstrate initial changes in stream morphology in response to development. Interviews did not reflect decreased place attachment but did demonstrate important shifts in place identity and a formalization of interactions with local streams and natural areas. The changes observed here call for the preservation of community access to local streams and highlight the importance of responsible management of development in the area.

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

**“Manners, Emotions, and Distinction across Culture”**

A man of refinement should not slurp with his spoon when in company.” “Some people bite bread and then dip it in the common dish again,” or “they gnaw a bone and then throw it back into the communal dish, rather than drop it on the floor.” “A man who clears his throat when he eats or one who blows his nose in the tablecloth is ill-bred.” “Avoid lip-smacking and snorting, and if you have to scratch yourself, do not do so with your bare hands but use your coat.” These are some of the dinner table injunctions adopted by members of the courts of the great feudal lords of the Middle Ages. Norbert Elias’s book, *The Civilizing Process* (1939), recounts the evolution of a code of etiquette in Europe and got me thinking about non-Western frameworks for socially acceptable behavior, which I explore in this paper. As far back as the Middle Ages, through the Renaissance, and well into the nineteenth century—before money became the mark of social distinction—conduct while eating translated to cultural capital and formed the basis of social structure in Europe. What, though, of other societies? How is or was etiquette constructed in the East and in the South? This paper explores various socially instilled forms of conduct across culture, or what Bourdieu labeled the habitus, defined as a structure of the mind and emotions characterized by a set of acquired schemata, sensibilities, dispositions and taste.

**ROARK, Brittany L.** (Valdosta State University)

**“Between the Binary: An Analysis of Individuals with Polycystic Ovary Syndrome and Altering Gender Identity”**

American gender roles are engrained in individuals at birth. Girls and women in our society are expected to be delicate and “feminine,” which includes catering to the needs and whims of men. Boys and men are expected to be tough and to demonstrate a kind of hyper-masculinity, including but not limited to emotional control. Such traditions, however, are increasingly challenged by individuals who do not adhere to strict—and restrictive—categories of “man” or “woman.” More and more individuals live outside of the binary, and society is learning more about such individuals every day. This paper will examine people with Polycystic Ovary Syndrome (PCOS) and investigate whether there is a correlation between it and gender non-conformity. That is, whether people with PCOS often feel disconnected from their assigned gender due to the social pressures of conforming to the belief about what it means to be a “real” woman. I hope to clarify why people feel the way they do and to shine light on what it means to be non-binary, genderqueer, agender, genderfluid, trans\*, and more.

**SAMLI, Ayla** (University of North Carolina, Greensboro)

**“Feeding Variety: Challenging the Standard American Diet through Children’s Programs”**

American children’s diets are influenced by commercials, event vendors, children’s teasing in the lunchroom, home environments and other factors. These information sources often present the Standard American Diet as the standard because it is affordable, tasty, pervasive and convenient; however, it is also unhealthy and ethnocentric. Where could interventions to these familiar dietary messages occur? What could interventions look like? This paper will provide anecdotal and ethnographic evidence from a SNAP-Ed program based at UNC-Greensboro (Recipe for Success). Providing children with food samples and messages about healthy and cost-conscious food in multiple venues, including school classes, library programs and summer camps, exposes children to alternatives to the Standard American Diet—and new frameworks for thinking about food. After considering how ethnocentrism is woven into the Standard American Diet’s ubiquity, I will then analyze how to use these interventions as opportunities to present foods in different, personal and meaningful contexts.

**SAMSON, C. Matthews (Matt)** (Davidson College)

**“Religious Responses to Rights Agendas and Environmental Injustice(s) in Latin America”**

In the encyclical “Laudato si,” Pope Francis articulates a vision of integral ecology in addressing how adherents to the Catholic religious tradition might respond to climate change and the impact of climate change on human communities at the global scale. Drawing on perspectives from environmental anthropology and political ecology, the research in this paper, both ethnographic and bibliographic, seeks to expand on the Pope’s conceptualization in demonstrating how environmental activism by representatives from different religious traditions responds to human environmental justice concerns in Mesoamerica, the Andes, and Latin America more broadly. The analysis is situated in the framework of humanistic anthropology and shaped by questions of how increasing religious pluralism (indigenous, Catholic, and evangelical) in the region articulates with human and cultural rights agendas when local communities are pressured to exploit natural resources in ways that do not directly benefit or actually cause harm to the communities themselves, whether because of ethnocentrism or “developmentality.”

**SEGARS, Destiny E.** (University of West Georgia)

**“Reading between the Lines: Musical Confinement of World War II”**

During World War II, millions of people were sent to numerous concentration camps across Germany, Poland, and other countries taken over by the Nazi Party. Within one camp in particular, Theresienstadt located in what is now known as Czech Republic, musicians were imprisoned and used for propaganda to show the Red Cross and the general public that the German Third Reich was not mistreating any person taken to these isolated facilities. Through the use of the film (*Der Fuhrer schenkt den Juden eine Stadt*), people imprisoned were depicted as safe and secure from outside threats so that they could continue their lives “normally.” In this paper, I will examine the music and lives of Hans Krasa, Pavel Haas, Viktor Ullmann, and Gideon Klein confined within Theresienstadt, whose compositions was used the film, and how their music defied the ethnocentric ideologies of the Nazi Party/German Third Reich.

**SHEPHERD, Abigail C.** (Valdosta State University)

**“Attitudes amongst Mayan Women towards Higher Education: A Case Study of Female Agency in Rural Belize”**

The subjects of my ethnography are Mayan women who live in a rural village in the southernmost district of Belize. All have chosen to pursue higher education in a place where even attending high school is rare, especially for women. Although each story is slightly different, the women in this study all had four things in common: a wish to obtain, or success in, receiving higher education, support from parents to receive higher education, high standards for male counterparts, and dreams of living more than the “normal” village life. The study explores the agency used by each woman to redefine what it “traditionally” means to be a Mayan woman. The choices made and desires held by these women certainly do signify a split from those of their predecessors and an increase in the agency given to young girls and women to live the lives that they envision for themselves.

**SNIPES, Marjorie M.** (University of West Georgia)

**“Ojalá: Lyrical Protests and Melodic Acts of Solidarity”**

In the 1950s -60s a new kind of music emerged in South America called “*nueva canción*” (New Song). Although it began with a youthful socialist movement in Chile focused on pushing back against U.S. imperialism, it spread quickly throughout Latin America, creating common ground across a mostly urban group intent on finding identity “at home.” Grounded in regional folklore and the cultural diversity of the indigenous peoples, and using traditional instruments and rhythm styles, *nueva canción* was dubbed “trova,” or troubadour music. These ballads told stories of the forgotten, the left-behind, the voiceless, and the powerless using rich melodic structure and rousing choruses. Publically performed as acts of protest against a world deeply divided by the Cold War, they created moments of lasting *communitas* within a generation of Latin American intellectuals. In this paper I examine the ways that music is used to create political solidarity and social *communitas*.

**TOOKES, Jennifer S.** (Georgia Southern University)

**“Emergent Issues for Commercial Fishermen in Georgia”**

The commercial fishing fleet in Georgia is shrinking, and there are few novice fishermen entering the field. Ethnographic data from a Georgia Sea Grant-funded project (2014-2016) indicates that the human composition of the commercial fishing fleet in Georgia is fragmented and troubled. Their current socioeconomic stability is threatened by interrelated issues ranging from socioeconomic obstacles to boat maintenance to the combined problems of an unreliable workforce and the imminent “greying of the fleet.” This paper addresses the historical and economic issues that have led to the current state of the fleet, and the contemporary difficulties that face commercial fishermen in Georgia.

**YANKOVSKYY, Shelly A and BOWERS, Catherine S.** (Valdosta State University)

**“Is Research Relevant? Uniting Library Research and Illness Narratives against Ethnocentrism”**

While anthropologists have long stressed the importance of identifying ethnocentrism, in a parallel universe, many librarians participate in the evolving discussions around critical thinking, discovery, engaging with resources, and participating in the conversations within academic discourse. Three semesters ago, an anthropology professor and a faculty librarian forged a partnership in order to foster stronger, more effective student research and writing in upper level anthropology and sociology courses in a department where students take classes in both disciplines. In the process, we have identified systemic concerns, stemming from both the structural problems in higher education as well as student uncertainty about disciplinary methods. We have worked together to use research as a way to teach the value of anthropology and sociology to majors and non-majors. We have used multiple approaches to understand student needs, and to assess our own efforts. This paper is a preliminary exploration of our findings.

**ZEHYOE, Banti C.V.** (Kennesaw State University)

**“Supporting Successful Integration through Parental Psychoeducation”**

Refugees are individuals who have fled their countries of origin and meet the United Nations’ criteria of having a “well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group, or political opinion” (UNHCR Handbook 11-14). This paper reports on the implementation of the Home Behavior Management Technique survey with immigrant parents to find out how much they know about/use behavioral techniques in their homes with their children. The survey will be administered pre- and post- administration of a three-session parental behavior psychoeducation. My hypothesis is that because of this clinical intervention, there will be increase in the parents’ use and effectiveness of Home Behavior Management Techniques.

## **SAS POSTER ABSTRACTS**

**\*HATFIELD, Stacie L.** (University of Kentucky)

**“Ethnocentrism of the State, Youth Sexuality, and HIV Prevention”**

Ethnocentrism is commonly conceived of as the belief that another group is inferior or substandard to one’s own and generally relates to class or ethnicity. However, research on HIV prevention among LGBTQ youth in Birmingham Alabama, reveals another form of ethnocentrism arising from heteronormative and racialized notions of youth sexual practices and positing state mandate as a repository for knowledge and authority in the field of youth sexual health. This ethnocentrism has significant social and health-related outcomes as it confounds the efforts of HIV prevention providers to effectively reduce the incidence of HIV among African American and LGBTQ youth. In this paper I present some of the findings of my preliminary research with HIV prevention providers in Birmingham Alabama and examine understandings of and responses to the perceived barriers between youth and effective HIV prevention in the context of abstinence only sex education and local efforts for HIV prevention. \*Both a Paper and Poster Presentation.

**ROBINSON, Kaniqua L.** (University of South Florida)

**“Racial Dynamics and Religion in Collective Memory Politics: The Process of Public Memorialization of the Dozier School for Boys”**

This poster presentation uses ethnographic data to examine the role of religion and racial dynamics in the public memorialization of the Dozier School for Boys, a closed reform school in Marianna, Florida. The excavation of 55 graves at Boot Hill Cemetery spurred a contested space of memory as plans for a public memorial and reburial of unidentified remains were undertaken. Struggles during these collective memory practices are influenced by religious ideologies and racial dynamics, which reflect the local and national historic context of Dozier. As these narratives are constructed and manipulated, experiences of people of color are debated while Christian perspectives dominate discussions of public memorialization.

**WHITE, Daryl** (Spelman College)

**“Food Studies at Spelman College and Its Evolution”**

Spring 2015, Spelman College’s curriculum committee approved an Interdisciplinary Food Studies program that currently leads to an academic minor. It was the culmination of a series of activities including course development across disciplines, an active student-run “slow food” group, a revived victory garden, workshops and symposia. Ten years ago two food courses were already being taught: “Food Chemistry” and an anthropology course titled “Food and Culture.” From this beginning the Food Studies program emerged through the efforts of two teachers and sympathetic administrators. Yet the roots of the program go back to Spelman’s initial curriculum.



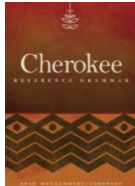
## THE MOONEY AWARD

James Mooney (1861-1921)

James Mooney was an early American ethnographer who specialized in the historical and contemporary lives of both Southeastern and Great Plains Indians. He worked under John Wesley Powell for the U.S. Bureau of American Ethnology and was renowned as a national expert on American Indians.

His publications include *Linguistic Families of Indian Tribes North of Mexico* (1885), *Sacred Formulas of the Cherokees* (1892), *Siouan Tribes of the East* (1894), *The Ghost Dance Religion and the Sioux Outbreak of 1890* (1897), *Calendar History of the Kiowa Indians* (1900), *Myths of the Cherokee* (1907), *The Swimmer Manuscript: Cherokee Sacred Formulas and Medicinal Prescriptions* (1932, posthumously).

The purpose of the James Mooney Award is to recognize and thereby encourage distinguished anthropological scholarship on the South and Southerners. Presented annually, the award includes a \$500 cash prize and certificate of recognition to be presented to the winning author at an awards ceremony. In addition, an Honorable Mention Award includes a certificate of recognition. The winning presses will also receive certificates of recognition and will be granted free exhibit space at the Society's Annual Meeting and, for one year, free advertising space for the winning books in the *Southern Anthropologist*.



### 2015 Mooney Award

**Brad Montgomery-Anderson** 2015 *Cherokee Reference Grammar*.  
Norman: University of Oklahoma Press.

## ZORA NEALE HURSTON AWARD

The **Zora Neale Hurston Award** acknowledges an anthropologist who has shown mentoring, service and scholarship within historically underserved populations of the South. Established in 2006, the Hurston Award recognizes those SAS members who have made exceptional contributions to anthropology and the public good by exemplifying the skills of the discipline for the benefit of others. This award is presented specifically to a senior scholar for their works in the form of scholarship, applied research, multi-media (book, film, articles), and/or organization and mobilization of people to provide meaningful services to communities.



**Zora Neale Hurston** (1/2/1891-1/28/1960) knew the adversity, pain and challenges that cut across issues of ethnicity, class, and gender. At a time when most African-Americans were denied entry into institutions of higher education and intellectual circles, Hurston's talent and drive gained her access. Born and reared in Florida, she studied folklore at Howard University and Barnard College (her institution of matriculation, B.A. 1928). From 1928-1932, she studied anthropology at Columbia University with Franz Boas. Ms. Hurston was a writer and leader in the Harlem Renaissance during the 1920's and 1930's. She was a member of American Folklore Society, American Anthropological Society, American Ethnological Society, and Zeta Phi Beta. She received a Guggenheim Fellowship, 1936 and 1938; Litt.D. from Morgan State College, 1939; Anisfield-Wolf Book Award in Race Relations, 1943; Howard University's Distinguished Alumni Award, 1943; Bethune-Cookman College Award for Education and Human Relations. She wrote seven novels of authentic black experience of her era, including *Their Eyes Were Watching God*, and fifty articles, short stories and plays. Her work with Alan Lomax on folklore in the south is valued today. Alice Walker claimed Hurston as a "literary ancestor" in the 1970's, and placed a tombstone on her unmarked grave which reads "Zora Neale Hurston, A Genius of the South." This award, in her honor, pays tribute to her many lasting contributions to anthropology and southern studies and is a testament to her enduring spirit, courage, and ability to make ethnographic work and folklore meaningful to the public.

Nomination packets are available online at [southernanthro.org](http://southernanthro.org).

**SOUTHERN ANTHROPOLOGICAL SOCIETY  
PROCEEDINGS**



**Proceedings published by University of Georgia Press – General Editors: Mary Helm, Chris Toumey, Michael Angrosino**

- *Essays on Medical Anthropology*. Thomas Weaver, editor. # 1 1967
- *Urban Anthropology: Research Perspectives and Strategies*. Elizabeth M. Eddy, editor. # 2 1968
- *Concepts and Assumptions in Contemporary Anthropology*. Stephen A. Tyler, editor. #3 1969
- *Not So Solid South: Anthropological Studies in a Regional Subculture*. J. Kenneth Morland, editor. #4 1971
- *Red, White, and Black*. Charles M. Hudson, editor. # 5 1970
- *Aspects of Cultural Change*. Joseph B. Aceves, editor. # 6 1971
- *Anthropology beyond the University*. Alden Redfield, editor. # 7 1972
- *Social and Cultural Identity: Problems of Persistence and Change*. Thomas K. Fitzgerald, editor. # 8 1973
- *Symbols and Society: Essays on Belief Systems in Action*. Carole E. Hill, editor. # 9 1974
- *Do Applied Anthropologists Apply Anthropology?* Michael V. Angrosino, editor. # 10 1975
- *Biocultural Adaptation in Prehistoric America*. Robert L. Blakely, editor. # 11 1976
- *Interethnic Communication*. E. Lamar Ross, editor. # 12 1977
- *Predicting Sociocultural Change*. Susan Abbott and John van Willigen, editors. # 13 1978
- *Cities in a Larger Context*. Thomas W. Collins, editor. # 14 1979
- *Holding on to the Land and the Lord: Kinship, Ritual, Land Tenure, and Social Policy in the Rural South*. Robert L. Hall and Carol B. Stack, editors. # 15 1980
- *Bilingualism, Social Issues and Policy Implications*. Andrew W. Miracle, Jr., editor. #16 1981
- *Cultural Adaptation to Mountain Environments*. Patricia D. Beaver and Burton L. Purrington, editors. #17 1982
- *Burden of Being Civilized: An Anthropological Perspective on the Discontents of Civilization*. Miles Richardson and Malcolm C. Webb, editors. # 18 1983
- *Current Health Policy Issues and Alternatives: An Applied Social Science Perspective*. Carole E. Hill, editor. #19 1984
- *Visions and Revisions: Ethnohistoric Perspectives on Southern Cultures*. George Sabo III and William M. Schneider, editors. #20 1985
- *Sea and Land: Cultural and Biological Adaptations in the Southern Coastal Plain*. James L. Peacock and James C. Sabella, editors. #21 1986
- *Women in the South: An Anthropological Perspective*. Holly F. Mathews, editor. #22 1987
- *Cultural Heritage Conservation in the American South*. Benita J. Howell, editor. #23 1988
- *Anthropology and Food Policy: Human Dimensions of Food Policy in Africa and Latin America*. Della E. McMillan, editor, with the assistance of Jeanne Harlow. # 24 1989
- *African Americans in the South: Issues of Race, Class, and Gender*. Hans A. Baer and Yvonne Jones, editors. #25 1990
- *Images of the South: Constructing a Regional Culture on Film and Video*. Karl G. Heider, editor. # 26 1991
- *Perspectives on the Southeast: Linguistics, Archaeology, and Ethnohistory*. Patricia B. Kwachka, editor. # 27 1992

- *Religion in the Contemporary South: Diversity, Community, and Identity*. O. Kendall White, Jr. and Daryl White, editors. # 28 1993
- *Anthropological Contributions to Conflict Resolution*. Alvin W. Wolfe and Honggang Yang, editors. #29 1994
- *Practicing Anthropology in the South*. James M. Tim Wallace, editor. #30 1995
- *Cultural Diversity in the U.S. South: Anthropological Contributions to a Region in Transition*. Carole E. Hill and Patricia D. Beaver, editors. # 31 1996
- *Culture, Biology, and Sexuality*. David N. Suggs and Andrew W. Miracle, editors. #32 1997
- *Communities and Capital: Local Struggles against Corporate Power and Privatization*. Thomas W. Collins and John D. Wingard, editors. #33 2000
- *Latino Workers in the Contemporary South*. Arthur D. Murphy, Colleen Blanchard, and Jennifer A. Hill, editors. # 34 2001
- *Southern Indians and Anthropologists: Culture, Politics, and Identity*. Lisa J. Lefler and Frederic W. Gleach, editors. # 35 2002
- *Signifying Serpents and Mardi Gras Runners: Representing Identity in Selected Souths*. Celeste Ray and Luke Eric Lassiter, editors. #36 2003
- *Linguistic Diversity in the South: Changing Codes, Practices, and Ideology*. Margaret Bender, editor. #37 2004
- *Culture, Ethnicity, and Justice in The South: The Southern Anthropological Society, 1968-1971*. Miles Richardson, editor. 2005
- *Caribbean and Southern: Transnational Perspectives on the U.S. South*. Helen A. Regis, editor. # 38 2006

**Proceedings published by Newfound Press, a digital imprint of the University of Tennessee Libraries, Robert A. Shanafelt, General Editor:**

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

## **2017 STUDENT PAPER COMPETITION**

The Southern Anthropological Society holds an annual student research paper competition. A graduate and an undergraduate paper author(s) will be announced at the 52<sup>nd</sup> annual SAS Meetings in Carrollton, GA during the Banquet and Awards ceremony. Winners will be awarded a cash prize of \$200.00 and a selection of donated books. Winning papers will also be published and archived on the SAS website.

We recognize the following students for their wonderful contributions to the 2017 SAS Student Paper Competition:

**Benjamin H. Bridges**  
Elon University

**Yeju Choi**  
Kennesaw State University

**Nicholas G. Flight**  
University of West Georgia

**Lindsay R. Hinson**  
Georgia Southern University

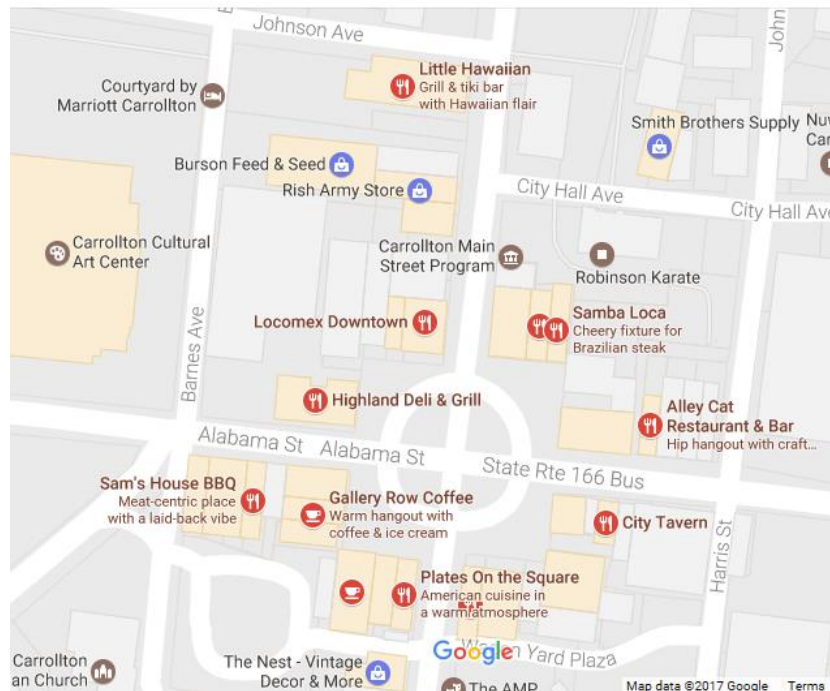
**Caroline H. New**  
Davidson College

**Joseph E. Osborne**  
Kennesaw State University

**Caitlin Reilly**  
Davidson College

For more information on the 2018 Student Paper Competition, contact the Student Paper Competition Committee Chair, Dr. Abby Wightman ([awightman@marybaldwin.edu](mailto:awightman@marybaldwin.edu)).

## **CARROLLTON AREA RESTAURANTS, MUSEUMS AND ATTRACTIONS**



### **Restaurants on and around the Square**

- **Corner Café** (on the Square, 2 blocks from Courtyard-Marriott): creative and eclectic sandwiches and salads (lunch, dinner)
- **Gallery Row Coffee** (on the Square, 2 blocks from Courtyard-Marriott): coffee, tea, sandwiches, and desserts (breakfast, lunch, dinner)
- **Highland Deli and Grill** (on the Square, 2 blocks from Courtyard-Marriott): Scottish fare, hot plates, sandwiches, and best scones ever! (breakfast, lunch, dinner)
- **Irish Bred Pub & Grill** (on the Square, 2 blocks from Courtyard-Marriott): fish and chips and pub fare; selection of beers and full bar (lunch, dinner)
- **La Trattoria** (1 block from Courtyard-Marriott at 120 Alabama Street): Italian fare, full bar, craft beer (lunch, dinner)
- **Little Hawaiian** (1/2 block, directly across street from Courtyard-Marriott at 206 Rome Street): seafood, noodle and rice, Hawaiian-style dishes, Tiki Bar (lunch, dinner)
- **Loco Mex** (on the Square, 2 blocks from Courtyard-Marriott): Mexican food, daily specials, bar (lunch dinner)
- **Plates on the Square** (on the Square, 2 blocks from Courtyard-Marriott): American dishes upscale sit-down restaurant with full bar (lunch, dinner)

- **Samba Loca** (on the Square, 2 blocks from Courtyard-Marriott): Brazilian fare, Brazilian-style grilled meat (lunch, dinner)
- **Sam's House BBQ** (1 block from Courtyard-Marriott at 108 Alabama Street): Memphis-style ribs, pork-beef barbecue, chicken, industrial décor (lunch, dinner)
- **Shuckers** (2 blocks from Courtyard Marriott at 481 Rome Street): oyster bar, seafood selections, beer (lunch, dinner)

## **Nearby Museums and Attractions**

- **Carrollton Cultural Arts Center** (immediately beside the Courtyard-Marriott):
  - In the Roush Gallery: "The Georgia Watercolor Society National Exhibition" - March 10-April 28, 2017
- **Grave of Actress Susan Hayward (1917-1975)**: 210 Old Center Point Road, Carrollton, GA - Our Lady of Perpetual Help, Cemetery
- **The Greenbelt**: 18-mile shared-use trail for bikes, walkers, and runners that circles in and around Carrollton, GA. For more information, attend the SAS Session on the Greenbelt Friday at 10:00 and go to <http://www.carrolltongreenbelt.com/>.
- **Horton's Book Store** (on the Square, 1 block from Courtyard-Marriott): Georgia's oldest bookstore.
- **John Tanner Park** (formerly John Tanner State Park): 354 Tanner Beach Road, Carrollton – trails, beach, picnic shelters, camping, lodge, and lakes
- **Outpost Bluegrass Barn**: 1523 Old Hwy 100, Waco, GA (approximately 15 miles); Friday evening jam sessions and bluegrass groups – check before you go
- **Southeastern Quilt and Textile Museum**: 306 Bradley Street, Carrollton
- **Speaker-of-House Tom Murphy Office Recreation**: 1601 Maple Street, Carrollton - Ingram Library, University of West Georgia – Atrium
- **West Georgia Regional Library (Neva Lomason)**: 710 Rome Street, Carrollton (approximately 2 blocks from Courtyard-Marriott)

## **CONFERENCE NOTES**

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