Anthropology Student Union Research Colloquium

At the University of Wisconsin-Milwaukee | March 27th, 2022

Presentations

Location: Sabin Hall G90

Schedule:

9:00am	Introduction
9:05am	Session 1
10:05am	Coffee Break
10:20am	Session 1 Resumes
11:40am	Break
11:45am	Session 2
12:25pm	Lunch
1:00pm	Session 2 Resumes
1:40pm	Session 3
2:20pm	Coffee Break
2:35pm	Session 4
3:55pm	Break
4:00pm	Session 5

Reception

Location: Student Union Ballroom

Schedule:

5:00pm	Reception Begins
5:10pm	Announcements
5:15pm	Dinner
6:00pm	Keynote Speaker
8:00pm	Reception Ends

Sponsors

Center for 21st Century Studies

Student Allocation Committee Grant

UWM Department of Anthropology

Keynote Speaker — Dr. Thomas Malaby

Department of Anthropology Chair and Professor, University of Wisconsin-Milwaukee

Playful Regulation: Reconstructing The Dawn of Everything

Across the subfields of Anthropology its practitioners inevitably take up the challenge of reconstructing the experiences of human beings. A major thread of this effort has been the development of an account of human prehistory, one that evokes with some fullness the experiences of human beings across a vast swath of our history. Because attempts at this reconstruction predate our discipline, and have shaped global academic as well as popular conversations and social policy, the stakes are high. David Wengrow's and David Graeber's The Dawn of Everything, published in November of 2021, is a major move on this front, using recent empirical research both to identify the major shortcomings of the standard view and to reconstruct prehistory as characterized by playful experimentation. It is this invocation of "play" that is my focus in this talk. Building off of insights produced in collaboration with four of our graduate students about this book, I raise several issues about Wengrow's and Graeber's handling of playfulness, in particular how for them it is distinctly anti-institutional and choice-driven. As a result, I argue, their reconstruction of human experience in prehistory (and by extension all human experience) is blind to the ways in which playfulness is bound just as tightly to regulation as it is to experimentation. More broadly, I suggest that this limitation is emblematic of how the work, rather than transcending Eurocentric views of prehistory, instead reproduces key elements of its liberal ideals.

Sessions

Session 1 — Reconstructing Anthropology: The Intersubjectivity of Imagined Pasts and the Public Present

Present human action builds on past experience and knowledge. This is as true for anthropologists, for those they study, and for the public with whom they share their results. How much of anthropology is recreating the past and how much of it is recreating the work of anthropology itself? The work of reconstructing the past in the present is an exercise in intersubjectivity. From the moment data is collected in the field, the recreating narratives of worlds from which those data emerged begins. Anthropologists are intersubjective with sources. Often enough, artifacts and notes find their way to drawers and recede from memory. Later researchers, given these data, must reconstruct the original researcher's experience alongside their own. Later researchers endeavor to be intersubjective with those who came before. These narratives are also scientific—they must hold up to continual recreation by colleagues and in light of new evidence. Scientists aim for intersubjectivity with one another. Experimental archaeologists go a step further as the subject of their science is already attempts at intersubjectivity with past actors. Finally, there is the endeavor to share narratives with a wider public through forums like museums. The narrative one chooses to reconstruct in an exhibit (and how) shows, in part, the nature of the anthropologist's focus. But in making these narratives available to a wider audience—and broadening the reach of that intersubjective experience—such reconstructions have a tremendous amount of power over public perceptions of anthropology and(more importantly) its subjects. Presentations in this session trace the intersubjective experiences between the people of the past, the data and narratives about them, and exhibitions of those narratives to a present public. Topics interrogate the power and limitations of data and of the anthropologists (ethnographers, archaeologists, and curators alike) who work with them.

Session 2 — ME-dia: How Identity and Community Have Been Reshaped Through Traditional and Digital Media Exposure

Technological advances in media production, distribution, and construction have influenced how individuals have formed and connected with each other since their inception. Media has provided a space for people to express themselves, to share and reproduce their culture for present and future generations. More traditional forms of media; such as print media, film, television, and radio; have been responsible for influencing reshaping the ways in which individual identity is expressed, maintained,and (re)formed. With the rise of the Internet, more people have been able to access this type of media than ever before, resulting in them being exposed to content create done hundred years ago or one hundredth of a second ago. Newer forms of media; such as social media sites, gaming consoles, and smartphone apps; provide global,digital spaces for communities to influence real world beliefs and actions. However, as much as people are seen and celebrated in media, there are many who are accidentally or explicitly excluded. Through academic investigation, the ways in which media has influenced human society and cultures become clear. Cultural anthropology can illuminate the ways in which media connects individuals, expresses/performs identity,and shapes beliefs. Museology can demonstrate new ways of connecting the public with the past through social media, digital exhibits, and easier access to educational resources. Archaeology can be used to critique the rise of pseudoscience in media programs, the selling of illicit art and artifacts on sites like eBay, and the rise in cultural tourism of sites. Biological anthropology can analyze the physical phenomena related to constant use of digital technology, like increasing spinal kyphosis in subadults from hunching over phones and tablets, or increasing engagement with the field through social media. Linguistic anthropology can even map the creation of generational slang,memes, and invented languages that define specific generations and social groups. Media is powerful tool, in both positive and negative ways, so it is vital to understand how much media has influenced the way individuals view themselves and the societies in which they live.

Session 3 — Weaponized Anthropology? The use of Anthropological Research in Nationalist Agendas

The fields of anthropology and archaeology do not exist in a societal vacuum. Stakeholders have realized historically and into the modern age, the value of employing anthropologists and archaeologists to further specific agendas related to identity and origin mythos. In addition, fringe groups who have created their own nationalist narratives also appropriate from the social sciences to legitimize their ideologies. The phenomenon is universal, with different governments and smaller sects utilizing the past and current cultural practices as capital. Navigating the field under the umbrella of nationalism creates its own unique challenges for social scientists, with some individuals acquiescing to the dominant narrative for funding. Others choose to leave or prefer sabotage. Awareness of how the past or perceived cultural identity are used as a part of extremist mythology is also of importance in the twenty-first century. For example, various groups use images such as "Viking runes"as visual dog whistles to signal white nationalist agendas. The fields of anthropology and archaeology require awareness of the semiotic implications of sites, artifacts, and events. What happened in the past is not a "static" entity but is used to construct current worldviews. Race and gender are also central to these narratives, as ideologies are best cemented through multiple categories and planes. While the fields of anthropology and archaeology have had ideas or information taken from them,social scientists have the potential to be proactive watchdogs and identify causes and signs of nationalist-related extremist behavior.

Session 4 — Anthropology of Non-Human Experience

Humans display their authority and dominion over animals by prescribing cultural significance and political and moral symbolism to each animal. In addition,methodological documents about animals are created by humans, for humans. What with this being the case, how do historians, anthropologist, or other social scientists include nonhuman animals as another social actor (alongside social classes, women,the state, the church, etc.) in the narratives they write? Another argument is whether or not it is important or worthwhile to emphasize the contributions of animals in their accounts. Other voices in the nonhuman animal studies discourse ask if it is even possible to separate animals from human history and the past (and the future!).Regardless, animals, both real and imaginary, occupy an essential place in art,literature, thought, and everyday life. Artists and authors alike actively employ animal motifs as part of their lexicon and as muses. Animals also carry a copious range of symbolic connotations often drawn from the past. It is possible that animals may provide more than just an account of how we have exploited them throughout the ages, and they may in fact be the key to a richer understanding of humanity in general. Current research seeks to explore how the other-than-human species experiences its own history in comparison to the human's past. This exploration is justified by providing diachronic evidence for the prominent role of nonhuman animals inperpetuating their own agency and role in this shared biosphere we all inhabit.

Session 5 — Highlighting Student Research: Perspective and Experience on All Fronts

The University of Wisconsin system is host to a number of talented students representing each of the various anthropological disciplines. The Anthropology Student Union's annual research colloquium is designed to provide these scholars with the opportunity to present their work. Therefore, this final session is open to all students wishing to show off their research. Come and speak on your passion project! Whether it be a thesis to a paper you feel was particularly good, this session will give you the valuable experience of presenting in a conference setting—with even the opportunity of publication!

Abstracts

Session 1

Led by Luke Konkol & Arik Scapellato

Dominic Lee — Reconstructing the Recuay: a Multifaceted Approach

The Recuay culture is an archaeological culture from the first millennium AD in highland Ancash, Peru. Working with such an antique culture requires a grounded interpretive approach. Recuay culture and worldviews were represented artistically in ceramic, sculpture, and metalwork visible in the archaeological record. The first written records were in the wake of Spanish conquerors in the sixteenth century. Though biased they provide invaluable descriptions of the Andes they encountered including their peoples, religion, and mortuary customs. Other research in the ethnohistorical and oral records demonstrate the variability and perseverance of mortuary customs. Archaeological research began in the early twentieth century. Though always an extremely thin body of research, the history of archaeological reconstructions of the Recuay culture is a paradigmatic history of twentieth century archaeology. Reviewing this literature provides an illuminating glimpse into how researchers approached the culture's record through contemporary lenses. My own research brings geostatistical analysis to demonstrate and interpret trends of existing data. A complete reconstruction of the Recuay culture requires a confluence of ethnohistorical, documentary, oral record, archaeological record, and ongoing data analysis.

Yuhao Ding — Compete to be Narrators: Bounded Subjectivity, Self-Justification, and Buck-passing

Whenever something is wrong, disparate approaches are adopted to legitimize the accusation against respective targets. Theories, like common opinions, are too immature to understand a predicament as predicament itself: some devils are always needed. Most theories we have are justifications, justifying certain subjects' inactivity of response. Ontologically, there is a boundary of subjectivity, not only in individualism but also in communitarianism. When problems arise, inside that boundary, chosen subjects have rights to keep their inertia status, while others outside have responsibility to change their status to respond. Responsibility is still something follows culpability, considered as the belonging of agency and free will, assigned only to a single party rather than all the involved. The theoretical hesitation between "agency" theories and "structures of power" theories, in turn, reflects the tension between the recognition of the subjectivity and the desire to be innocent. That's why responsibility theories are inseparably pointed to the core of political and social theories. The dominant position of narrators is overemphasized, making excessive demands on appropriate listening and understanding. This awareness leads to my critical research, which connected this disproportional responsibility distribution between narrators and listeners with the vestige of Christian theology: "I am who I am." is what God said to Abraham, while "Accept one's words as he says and as the final interpretation of his feeling" is a western psychological or even cultural ideology. I took the famous Nonviolent Communication(Rosenberg & Chopra, 2015) as a case, analyzing that such an approach is ontologically as violent as a war of interpersonal sovereignty, driving people to compete for being narrators rather than listeners due to its absolute, high standard of listening. In short, it can counterproductively exacerbate conflicts due to culture-related ontological defects. This concern lead to the reflection on fieldwork methodology about the relationship between "insiders" and "outsiders", resisting against excessive, unrestrained self-narratives under the atomized picture of subjectivity. The negative image of the natives is the result of researchers' bias, which not only exists in the etic, but also in the emic perspective as unrestricted "respect" for natives' narratives. It is not true respect/ recognition since we have never seriously questioned local theories answer question the theories of potential scholars. The gap between local and western-centered academic thoughts has not been filled. While such treatment emphasizes the reflexivity of scholars, it does not give natives themselves reflexivity, making local viewpoints unrefinedly appear as "stupidity" that needs "special care"-which is not true. Thus, it calls for a rebalance between narrators and listeners on the basic level, and we could learn alternative personhoods and ontologies from indigenous thoughts.

Luke Konkol — Reconstruction as the Re-Restored: Compounding Past and Present Experience through Play.

Richard Schechner introduced "restored behavior" to describe symbolic and reflexive behavior and highlights that what is done is always derivative and never independent of the past. It

accounts for itself in its doing and always draws upon and 'restores from' habit, custom, training, authority, guesswork, or gambit. If what is restored is always inextricable from the past, what can be said for reconstructing the past in the present? Can we restore again the (restored) behaviors of history? This presentation argues that historical reenactment and experimental archaeology more broadly comprise such attempts at 're-restoration' of behavior and that 'play' (in a plastic, flexible, mechanical sense) is a useful lens for understanding these phenomena. Play couples the narratives restored in the imaginations if exhibit designers and archaeologists to what was restored in the days of their artefacts' first employ. The objectives are largely 'facts' or 'authenticity.' But, as Schechner and others recognize, restored behavior is chiefly the work of rituals, theatrical performances, games, and everyday interactions for which the 'facts' have been established in earlier iterations. In doing anthropology, do we effectively restore the behaviors of subjects past or largely restore those of researchers present? I argue that, productively, play compounds both.

Juniper Lewis — Virtual Natures as Restored Environments

Anthropologies of video games tend to lack a means for understanding the simulated nature spaces of games. Recently, the book "Playing Nature" by Alenda Chang has laid out a means of viewing nature in games through the lens of literary analysis. My paper will present a different way of looking at nature in video games through the lens of restoration ecology. Environmental restoration projects grapple with concerns of authenticity, stakeholders, and history just as the environments in video games do. While virtual environments are often treated as radically different from "real" nature, I think this does a disservice to the power of digital natures. Understanding the ways digital natures create particular reflections and reconfigurations of the world around us requires the study of design and production as well as the analysis of how people use those game spaces. The histories of colonialism that have shaped real world landscapes have also become a part of digital natures in games. Nature in video games is not a neutral object but a recreation and reimaging of real world natures. This presentation builds on my current dissertation research on how kids think about nature spaces and social hierarchies in online multiplayer games.

Matthew Keracher — Mortal Coil: Respawning as Ordering Time in FPS Multiplayer Games

This paper approaches the compelling quality of FPS multiplayer gameplay not through their distinctive forms of uncertainty (Costikyan 2013), but through their construction of certainties, specifically the construction of death, dying and respawning. While killing is often centred in the FPS genre, dying is just as common. The average kill/death ratio in FPS games is exactly 1.0, as the average player will statistically be slain as many times as they kill. Yet death in FPS games has not been examined as much. As opposed to the 'expressive' acts of players that might be centred through a semiotic analysis focused on meaning, this approach decenters these acts in search of the certain conditions under which the particular uncertainties encountered in games have their architectural origins. I argue that, seen as a 'regularisation process' (Falk Moore 1975), the act of respawning in FPS games procedurally, and recursively, orders the otherwise indeterminate action of players. In considering this perspective, I parallel Edward Schieffelin's approach to the construction and maintenance of a compelling performance reality within the theatre of Kaluli séance in Papua New Guinea (1985). This parallel draws attention to the provisional nature of FPS multiplayer gameplay, and how the casual, low-stakes construction of death in Halo: Reach ordinates a way of coming to know the 'flux' of the game through partial and repeated play, rather than through mastery.

Caitlin Benedetto — Reimagining Anthropology: Research, Training, and "the Field"

As an anthropologist of activism, I am interested in projects of "imagining otherwise." How do better worlds become imaginable and, through political action, realized–even partially? In the last two years, the discipline of anthropology has had many reasons to reimagine itself. The Covid-19 pandemic interrupted the "business as usual" of many of our lives. Graduate students like myself had to suspend their dissertation research or recreate their projects entirely. In the US, the wave of protests condemning police brutality against Black people sparked renewed calls for antiracist anthropology. Last year's AAA Presidential address, "Decolonizing U.S. Anthropology," along with the flood of Communities posts that followed, suggests that the way forward for our discipline is an unsettled question. As my own research

agenda has shifted–from working with feminists in Yangon, Myanmar, to investigating antiracism work in Madison, WI–I have had to reconstruct my own conception of "the field," my relationship to the role of "researcher," and my understanding of what anthropology has been and what it could be. I consider the assumptions baked into the training of anthropology students, how these assumptions circumscribe what is recognizable as anthropology and what is not, and opportunities to build a more expansive anthropology.

Arik Scapellato — Archaeology Within the Museum: On the Importance of Post-Collection/Research Management and its Impact on Recreating the Human Experience

While the conducting research, the important part of curating and managing gathered data often receives less attention than it deserves. It is the responsibility of a researcher to ensure that the data they collect is organized in a manner that other researchers will be able to make use of it, just as it is their responsibility to share their observations about said data with the world. In the archaeological field, all too often time and budget constraints prevent researchers from giving collections this post-excavation treatment, which results in the collected data and artifacts being difficult for other researchers to utilize. When collections of artifacts and their assorted paperwork (field documents and initial, partial analyses) are left unfinished by the original researcher, others interested in using the materials must first try to understand the thought process behind the initial researcher's organization scheme. In the course of working with a part of the Euphrates Valley Expedition collection at the Milwaukee Public Museum, I have had the chance to examine this process and the methods used first-hand.

Session 2
Led by Katrina Frank & Alannah Ray

Katrina Frank — One Day at a Time, Four Decades Apart: An Analysis of the Doxic, Mimetic, and Diagnostic Performances in the Original and Rebooted Pilots of the Classic Norman Lear Show

Television is one of the most pervasive forms of media that individuals encounter and provides insights into the contemporary attitudes of the society/time in which they were produced. Reboots of discontinued shows provide a unique diachronic perspective on changes in attitudes and experiences. This presentation examines how both pilot episodes of the show One Day at a Time use doxic, mimetic, and diagnostic events to convey the everyday struggles of non-stereotypical American households in different eras; i.e. a single-parent household in the 1970s and an Latinx immigrant family in the 2010s. This will be done by addressing the mirroring arguments between the main characters, single-mothers, and their teenage daughters, showing how these women address the changing relationships within their families in different ways based on their specific situations. This presentation will also address the fact that both of these women must combat the hypersexualization of divorced women through the use of humor. By studying the different (mimetic) personages characters embody, the ways in which attitudes may or may not be (doxically) self-evident, and how specific situations can (diagnostically) reflect changing attitudes in society, it becomes possible to view our own society and attitudes through an illuminating critical lens.

Alannah Ray — Ghost Town Living: Social Media's Influence on Public Perceptions of History

Social media's emergence in the public sphere created a new platform for information about the past to be disseminated to a wide audience. Although many of the impacts of popular media, such as television and movies, on the representation of history have been examined, the repercussions of social media's influence is still being explored. Within archaeology and museology, there is not clear consensus on the way the past should be represented online. This presentation will focus on a case study of the historic mining town Cerro Gordo, located in the Inyo Mountains of California. In 2020, one of the new owners of the town created a Youtube channel called Ghost Town Living to document the property and his life living in the town. A review of the channel prompts questions of accessibility, ownership, and information dissemination that pervade both archaeology and museum studies, and this presentation will analyze Cerro Gordo through the lens of both. Themes I will be exploring are: ethical ownership of the past, the line between gatekeeping and safekeeping, and the impact social media has on presenting the past. Cerro Gordo and Ghost Town Living represent a thought-provoking case study of the ways social media can influence public perception of history and subsequent implications for knowledge sharing in digital spaces.

Timmis Maddox — "Then All the Powers Went to their Thrones of Fate…" Iconography, Performance, and Ritual in Iron Age Scandinavian Leadership

In 2014, archaeologists Neil Price and Paul Mortimer (2014) performed an experiment in which a replica of the British Anglo-Saxon Sutton Hoo helmet was worn within a recreated Iron Age hall. What they found was that when worn in the fire-lit interior of the hall, the helmet transformed the appearance of the wearer. For example, the face designed on the front began to glow and the garnet eyebrows of the helmet gave the wearer a one-eyed appearance. Consequently, Price and Mortimer (2014) argued that the wearer of the helmet was meant to become a literal personification of the Scandinavian war god Odin. As a result, increasing interest has been shown in ritual, liminality, drama, and the concept of "play" in Iron Age Scandinavia. Modern anthropological theory on play and performance may be able to grant the platform necessary to discuss the role of such phenomena in prehistoric Scandinavia. Utilizing practice and performance theory to discuss the use of the Vendel ceremonial masks, the following paper argues that these helmets reflect the tactics used by the elite to hegemonically shape social perceptions of power—a tactic which the Viking period shows may have been ultimately successful.

Allison Densmore — Going Digital: The Future of Accessible Archaeology

Archaeology is inherently destructive, making it vital to preserve the collected data. This poses a problem of scale and accessibility, as locked-away datasets and publication paywalls restrict knowledge of the human past to a select few. The challenge is how to balance public accessibility against the rights of stakeholders to control cultural patrimony. An example of this is the Mimbres Pottery Images Digital Database (MimPIDD). MimPIDD is an open-access database housed in tDAR (the Digital Archaeological Record) that contains attribute data and images of 10,500+ Mimbres ceramic vessels from various collections. Due to the history of looting and selling Mimbres pottery and the desire to protect what remains, MimPIDD has two levels of accessibility. The "public" version is freely downloadable to anyone with a tDAR login, but the "research" version requires special approval and contains thousands more vessels from private collections with locational and burial information.

MimPIDD demonstrates that ethical considerations are not necessarily inconsistent with public engagement with the past. As responsible stewards, archaeologists must work to preserve the viability of our data by combining ethically conscious and accessible data management to ensure the future of engagement with archaeological materials. This project explores how archaeologists might achieve this balance.

Session 3
Led by Katherine Santell

Katherine Santell — A Strong Father Figure? Analyzing a Nationalist Hero

Mythologizing the past is a powerful tool in creating a nation state. Control and ideology can be legitimized through asserting precedent via historical events. Individual figures may therefore serve as rallying points and models of idealized behavior of national "descendants" or citizens. Nineteenth and twentieth century Nationalist movements in Germany glamorized the figure of Herman (also known as Arminius) for defeating Rome in 9 CE at the Battle of Teutoburg Forest. His image remains popular today for Far and Alt-right aligned groups, with the site of Teutoburg remaining a sort of pilgrimage location. At varying time periods, his image was used to promote militarism, masculinity, and racial purity. In current media, there is an attempt to reclaim the figure from contemporary nationalist groups. This research seeks to demonstrate how historical figures and events are cyclically reinvented as metaphor. Media surrounding their appearance reveals most about the ideologies of stakeholders. It also speaks to the lack of neutrality in archaeological fields and the importance of recognizing bias.

Sayema Khatun — Scientific Evidence of the Birthplace of a God, Politics of Archaeological Practice in Ayodhya Controversy

Practice of Archaeology in post-colonial India has been largely bearing the legacy of British colonial scholarship that contributed the debates in formation of modern identities in India. Past has become a contested space and center of explosive controversy expanding beyond the discipline into the national and regional political environment in India, Pakistan and Bangladesh. Archaeological evidences and arguments have been deployed in religious and communal conflicts. Investigating the Babri mosque case in Ayodhya, I have made

an effort to understand the contestation within archeological scholarship in South Asia and how the archaeological excavation, evidence and knowledge has been practiced and produced in use of modern identity formation and providing the basis of self and other as dominant and marginal national identities. Engaging with Bruce Trigger's discussion of alternative archaeologies, I have explored the practice and politics of colonial archaeology and its legacy in the present post-modern states in South Asia. Engaging with logical inferences and explanatory strategies from the relevant archaeological texts from Kohl, Meskell, Coleman, Bernbeck and Pollock and Ratnagar I have laid out my discussion facing epistemological and ethical challenges it posed and framed my argument in a synthetic interpretive approach.

Session 4
Led by Nicholas Miller

Dominic Lee — The Llama and the Moon Animal: Human and Nonhuman Experience Among the Recuay

The Recuay culture of the Early Intermediate Period (AD1-700) was centered around agropastoralism at hilltops and intermontane valleys in the Andes. Recuay lifeways required intense exploitation and utilization of various species as evidenced by the zooarchaeological remains. Camelids were particularly valuable as wool became one of the key trade goods from the Recuay to the coastal regions. Many animals played central roles in the religious life. Mortuary contexts commonly contain animal remains, prepared as offerings and entombed with the revered dead. Artistic representations also indicate beliefs in supernatural and preternatural creatures. Sometimes these creatures are shown in individual scenes and sometimes shown with humans represented in dominant positions over the animals. Ceramic and sculptural artistic renderings offer insight into the roles and rituals of the mysterious moon animal and the crested animal motifs. Finally through archaeological research into mortuary customs and various artistic renderings, we gain insight into the dynamic processes affecting ritual life among the Recuay. The Recuay first grew out of the Chavín tradition by 200 BC, then transformed towards the Wari after AD 600. Archaeological research when supplemented by ethnohistorical and mythological discussions can demonstrate the diverse relationships of ancient Andean men and the creatures they encounter.

Brianna Mayer — Ride or Die: Embodied Care in Multispecies Sport

Do animals reciprocate human care and companionship? Recent multispecies ethnographies tend to describe care as one-way from human to animal. Research in equine behavior, however, shows that horses structure their social lives around cooperative friendships, and they can choose humans to be a favored companion. My dissertation project uses multispecies ethnography, care theory, and feminist sports studies to investigate mutual care and gender in the competitive sport of American Saddlebred horse showing. Saddlebred showing is a longstanding form of entertainment and competition in the United States that places human and horse athletes in close proximity over years. Because of the historical presence and importance of nonprofessional women in the Saddlebred community, I focus primarily on woman-horse teams. In my presentation, I will demonstrate how human-horse teams throughout history have built caring relationships—both beyond and because of the sporting context in which they meet—built through active listening and contextual communication across species. I theorize this process as part of "becoming in kind," or meaningful change through everyday interaction across identity lines.

Dominic Lee — A Dove for Well-Being, a Lamb for Baal: Human, Ancestral, and Divine interfaces at Ugarit

The Levantine port Ugarit has been instrumental in our understanding of the later phases of Bronze Age culture. This site provides archaeologists with a unique opportunity to combine traditional cultural reconstructions with a diverse body of surviving texts which together can reveal ways humans interacted with and were impacted by the animals around them. Twentieth century excavations uncovered an anomalous cache of texts which show its people were led by an elite class of noblemen 'heroes' who engaged in a vigorous cult of semidivine ancestor veneration. These 'heroes' are often described in animalistic terms which reflect the social order. These texts show animals as a critical interface of Ugarit's citizens with supernatural and preternatural forces within their own cultural context and language. Significant customs such as marriage arrangement, child conception, medicine, divination, ransom, mortuary customs, and ancestor veneration all demonstrate the diverse and dynamic relationship between Ugarit's human

and animal inhabitants. Their religion was polytheistic. Each god was identified through symbolic animal epithets which often are represented artistically and poetically. The combination of text and physical remains allows us to construct many facets of the relationships between humans, elites, ancestors, and divinities through animals.

Emmalee Pockat — A Comparative Model for Understanding Human Sexuality: Proximity and Sociosexual Preferences in Female Bonobo Relationships.

Understandings of gender and sexuality in humans can shift based on changing cultural perspectives, along with newer scientific perspectives. Historically, psychology has pathologized non-heterosexual behaviors in humans, which is evident with the inclusion of homosexuality in the DSM-I in 1952 and its later removal from the DSM-II in 1973. Bonobo sexuality, especially same-sex interactions among bonobos, can be used as a comparative model to help us understand human sexuality and gender. Female bonobos are known to have frequent same-sex sexual and social interactions with other female bonobos, including genito-genital rubbing and cofeeding. Previous studies have revealed that female bonobos both affiliate and associate with other female bonobos, and that they also prefer interactions with other females to interactions with males despite being genetically unrelated (Parish 1996). Here, I examine female bonobo proximity preferences to gain a broader understanding of same-sex sexuality in humans. Do female bonobos exhibit a preference to spend time in proximity to other female bonobos relative to males, and do these proximity preferences reflect preferences in sexual and social relationships?

Session 5
Led by Timmis Maddox

Jo Gansemer — Changing Approaches to a Field: Primatology Today

Human impact on the natural world has become so dominant that the current epoch has been named the Anthropocene – the human epoch. This impact does not exclude our closest living relatives, the nonhuman primates. As a result, primatological study has shifted from epistemological work to ethnoprimatological work. As our impact on nonhuman primates continues to increase in the forms of climate change, overlapping habi-

tat, and hunting and trade, primatologists have focused increasingly on understanding and mitigating such risks. Conservation efforts have fallen more into the sphere of primatologists now than in the past, as researchers work to apply their findings to limit human effects on nonhuman primates as the threat of extinctions rise.

Crystal Morgan — Unidentified or Unknown? New Insights into Understanding the Mystery Chert of the Midwest

Across the Midwest, archaeologists are unearthing tools made of chert that are unlike any known type of chert in their study area. Raw material in lithic analysis provides insight into the trade and exchange of raw or worked materials, mobility patterns, behavior, and culture of past people. Understanding the origins and retrieval of this mystery chert could reveal important information about the people being studied. By examining past published works where unidentified raw material is noted, the geographical extent of mystery chert can be mapped. Knowing the geographical extent, researching the geochemical formations of chert, and understanding the movement of glacial ice sheets across the upper United States, the origin and retrieval of unidentified chert may be exposed. Furthermore, having an open-source platform for archaeologists to retrieve information on chert and stone material that does not form naturally in their study area would aid in the identification of raw material type across the globe. Unidentified lithic material is found all over the world, and it is the archaeologist's responsibility to tell the story of where the lithic raw material originated and how it was retrieved by the people who used it to make tools in their everyday lives.

Sayema Khatun — Politics and Forces of Compassion in Humanitarian Governance

Driven by the forces of compassion (Redfield & Bornstein, 2011) within a remotely mediated experience, humanitarian program responding the humanitarian disaster has become a chronic condition in a deeply damaged world of never-ending war or war-like situation creating an astronomical increase of human displacement and consequential growth of millions of refugee population (i.e., Sudanese, Somali, Syrian, Rohingya, Georgian). As Elizabeth Dunn (2017) described this as an emerging global humanitarian governance system largely led by the UN and international donor agencies supersede the national boundary providing emer-

gency assistance and care aimed at immediate preservation of physiological life. This aid is often temporary and short-term includes food, water, shelter, and medical care based on provisional crisis management for refugees for an indefinite period of time. Refugee camps have become the sites for reconstructing human experience by construction of camps as physical location as well as by reconstruction of identities of the refugee population and their human experience as stateless having no right to have rights as a way living in limbo for a protracted period. How does this emerging global network of humanitarian agencies undertake the enterprise of reconstruction and restoration of human life unfolded at the edge of disenfranchisement and confinement of the camp living? How are they forging the identities and socio-cultural life of the displaced people through their neutral intervention? Does the humanitarian response program contribute or cultivate to the possibility of restoration of human rights or circumvents the encounter of issues designating them as "political" and alienate life from politics? This proposed session intends to open up the discussions around the separation of humanitarianism and human rights as larger political issues engaging with the relevant concepts of biopolitics (M. Foucault, 1979) and necropolitics (A. Mbembe, 2003) as an effort of anthropological intervention in humanitarianism, human rights and care.

Acknowledgments

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Land Acknowledgment

We acknowledge in Milwaukee that we are on traditional Potawatomi, Ho-Chunk and Menominee homeland along the southwest shores of Michigami, North America's largest system of freshwater lakes, where the Milwaukee, Menominee and Kinnickinnic rivers meet and the people of Wisconsin's sovereign Anishinaabe, Ho-Chunk, Menominee, Oneida and Mohican nations remain present.