

## 6th Annual GBAC Anthropology Student Conference

Collins Cinema and Davis Foyer, Davis Art Museum  
Wellesley College

February 27, 2009

8:15 Registration and Coffee (Davis Foyer)

8:45 Welcome and Introductory Remarks (Collins Cinema)

Phil Kohl, Chair of the Department of Anthropology, Wellesley  
College

Dean Adele Wolfson, Wellesley College

Erich Fox Tree, Visiting Instructor in Anthropology, Wellesley  
College, and Wellesley Coordinator of the 2009 GBAC conference

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9:00 Panel #1:

### Bounded Circulations

**Ieva Jusionyte**, BRANDEIS UNIVERSITY

*Writing on the Margins: How Journalists Negotiate Borders and the State in a  
Northern Argentinean Town*

**Allison Petrozziello**, CLARK UNIVERSITY

*Beyond Financial Flows: Family and Gender Dimensions of Remittance  
Management in Honduran-U.S. Transnational Families*

**Emily Saras**, WELLESLEY COLLEGE

*Dainos of Independence: How Lithuanians are Using Folk Song to Reestablish  
Their Ethnic Identity*

DISCUSSANT: **Amahl Bishara**, Department of Anthropology, TUFTS  
UNIVERSITY

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10:15 Break

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10:30 Panel #2:

### Problems of Value

**Yonit Bousany**, BRANDEIS UNIVERSITY

*A Paradigm Shift for Mathematics: A Peruvian Model*

**Benjamin Sacks**, TUFTS UNIVERSITY

*Constructed Utopia and the Culture of Deception: The Harvard Expansion  
Towards the Charles River 1902-1932."*

**Elyse Tyson**, TUFTS UNIVERSITY

*Fetishes, Power and the Electric Car: An Anthropological Critique of the 'Better  
Place' Car Model*

DISCUSSANT: **Mark Auslander**, Department of Anthropology, BRANDEIS  
UNIVERSITY

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11:45 – 12:30 Lunch

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12:30 POSTER SESSION (Davis Foyer)

**Samantha Bellach**, WELLESLEY COLLEGE

*Are Our Hospital Too Sterile? Ethnographic Insights from an HIV Clinic in  
Guatemala (media presentation)*

**Darius Bittle-Dockery**, TUFTS UNIVERSITY

*The Evolution of the Family Portrait Through the Development of the Photographic  
Camera*

**Lauren Forcucci**, BRANDEIS UNIVERSITY

*FIFA's No to Racism: Monkey Chants and Fascist Salutes; Globalization Theories  
and Racism's Effect on Contemporary Soccer*

**Casey Golomski**, BRANDEIS UNIVERSITY

*The Structural Study of Meat: Food, Sex/Gender, and Power in Swazi Lore and Practice*

**Kelsey Hanf**, WELLESLEY COLLEGE

*Professional Natives: Engaged Anthropologists' Role in Kayapo Re-appropriation of Environmentalism and Film*

**Emma Hyatt**, CLARK UNIVERSITY

*Big Swings, Little Pieces: Dominican Lifestyle and Hypertension in Barrio Obrero*

**Julia Ivanova**, TUFTS UNIVERSITY

*Media and Water Scarcity*

**David Landy**, TUFTS UNIVERSITY

*'Yesterday': A Media Representation of the Relationship between Economic Disparity and AIDS*

**Teresa Le**, WELLESLEY COLLEGE

*Illness in the Cure: How the Breast Cancer Trend Promotes the Disease*

**Jessica Lockrem**, Northeastern University

*Undying Tradition: The Changing Shape of Ancestor Veneration in Viet Nam A Case Study of a Mekong Delta Village*

**Jennifer Pawson**, WELLESLEY COLLEGE

*Balkan Vampires: Constructing Myths, Cultures and Realities*

**Bryce Peake**, BRANDEIS UNIVERSITY

*Sounding Identity in Gozitan Restaurants*

**William Reid-Varley**, BRANDEIS UNIVERSITY

*"Peirce-eiving" Saussure: A Synthesis of the Semiotic Theories of Charles Peirce and Ferdinand de Saussure*

**Ellen Rovner**, BRANDEIS UNIVERSITY

*Eating and Arguing: The Sisterhood, Value, and Serious Sociability*

**Steph Tung**, WELLESLEY COLLEGE

*Re-Envisioning the ABCs of Mandopop: Who owns the American Born Chinese musicians of Mandarin Pop Music?*

**Jessica Yoo**, WELLESLEY COLLEGE

*You're a Korean from Where???*

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1:30 Panel #3:

### Creating Enactments

**Megan Tibbs**, WHEATON COLLEGE

*Madagascar's Famadihana: Changes in the Traditional 'Turning of the Bones' Ceremony*

**Michele Lemaire**, WHEATON COLLEGE

*La vida de un piratas para mi: A Case Study of the Complexity of Cultural Otherness*

**Jessica Hardin**, BRANDEIS UNIVERSITY

*Constructing Social Boundaries: Remaking Fale Aitu in Hawaii.*

DISCUSSANT: **Gabrielle Torres**, Department of Anthropology, WHEATON COLLEGE

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2:45 Break

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3:00 Panel #4:

### Embodied Communities

**Kendall LaSane**, WELLESLEY COLLEGE

*Shooting Up Together: An Exploration into Heroin Subculture in Boston*

**Doug Pet**, TUFTS UNIVERSITY

*The South African HIV/AIDS Crisis: A Struggle for Recognition, Aid and Identity*

**Lily Mulcahy**, WHEATON COLLEGE

*I'm Too Young for This!— Multivocality in Young Cancer Advocacy*

DISCUSSANT: **Ellen Foley**, International Development and Social Change Program, CLARK UNIVERSITY

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4:15 – 4:45      Awards and Reception (Davis Foyer)

Award for best panel paper, presented by **Caitrin Lynch** (Anthropology Department, OLIN COLLEGE) & **Charles Goldin** (Anthropology Department, BRANDEIS UNIVERSITY)

Award for best poster, presented by **Sarah Pinto** (Anthropology Department TUFTS UNIVERSITY) & **Donna Kerner** (Department of Anthropology, WHEATON COLLEGE)

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## ABSTRACTS

for papers and posters

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**Samantha Bellach**

***Are Our Hospital Too Sterile? Ethnographic Insights from an HIV Clinic in Guatemala***

This presentation explores social aspects of medical care through a video-media exposé of the healing environment at an AIDS Healthcare Foundation-sponsored clinic opened by the national Hospital Rodolfo Robles in Quetzaltenango, Guatemala, where I worked as medical volunteer during the summer of 2008. The free clinic treats persons afflicted by serious long-term illness, primarily men and women with tuberculosis or HIV (the latter primarily contracted by male temporary migrants while working in the USA). Unlike United States hospitals, which typically emphasize privacy and individualized care, Guatemalan national hospitals make healing a far more social activity. Patients in the clinic in which I worked typically live in close quarters, sharing rooms with 6-12 patients, while exchanging life experiences, hardships, and friendships. Since the clinic has limited resources, patients are expected to perform menial tasks such as cleaning dishes, washing laundry, and maintaining their living space during their stays. The activities train the ill to take responsibility not only for their own care, but for the healing environment itself. Whereas this would seem too much to ask of someone with a serious illness in the USA, my participant-observations in Guatemala suggested some benefits of this degree of personal responsibility for patients, such as providing a more social atmosphere and a daily sense of purpose. Additionally, the hospital encourages all able patients to participate in soccer, basketball, and even tree-climbing

activities on site—something unlikely to occur in a North American hospice or hospital setting. The Guatemalan clinic's approach represented a holistic dialogism of frugal biomedicine and patient-to-patient interactive healing. The clinic's culturally distinct emphases may enlighten the way that we in the USA conceptualize the function of a hospital for patients with serious, long-term illnesses.

(This is a poster to be delivered with a simultaneous media presentation)

*Samantha Bellach is a junior Neuroscience major and prospective Anthropology minor at Wellesley College, originally from Port Saint Lucie, Florida. She is interested in the interaction of traditional medicine and western biomedical practices, especially in rural contexts. For her, the topic brings together issues of medicine, immigration, human rights, and Indigenous Latin American culture. With a scholarship from the Jack Kent Cooke Foundation, she has studied Tropical Medicine and Ethnobiology in San Vito, Costa Rica. She has also volunteered as a medical intern at Hospital Robles in Quetzaltenango, Guatemala, and looks forward to pursuing a career that reflects her medical and anthropological interests.*

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**Darius Bittle-Dockery**

***The Evolution of the Family Portrait Through the Development of the Photographic Camera***

The ideas surrounding identity and self-representation have often been looked at solely through the lens of culture constructions. The body inherently embodies the values of the culture it inhabits. Normative actions such as sleeping, eating and walking have been anthropologically defined as containing cultural variations and therefore determined by culture. These ideas about the body being culturally constructed obviously bleed into our ideas surrounding representation of one's self or identity in daily life. Our dress, our values, even the words and tones we use to speak are determined by the cultures we inhabit. However it may also be the case that our representations of identity and self are not only molded by these cultural norms. The ways in which identity and self are presented through different media such as the internet, television, and photographs technologically filter the self (meaning the presentation of one's identity is shaped by the abilities and limitations of the technology being used to communicate). This poster addresses the intersections of identity and the properties of technology that therefore shape its representation through the media of photography. The idea of the nuclear family and the portrait are associated, though not solely, with American culture. The invention of the photographic camera allowed for our concepts of family and portraits to be permanently documented and represented through photography. The properties of the technology of the camera mediate the way in which that family or portrait will be represented. I plan to compare photographs from the early stages of photography with others throughout its technological advancement ending with photographs from today's digital age. This will hopefully portray how they reveal the relation of the development of the camera and the development of the ideas surrounding the family portrait (i.e. the representation of the identity or self of the nuclear family).

*Darius Bittle-Dockery was born on August 12, 1988 in New Haven Connecticut. He is currently attending Tufts University where he plays on the Men's Varsity Lacrosse team and is involved in several other clubs on campus. He has recently worked as a trip leader for the youth outdoor adventure program Overland. He is a co-founder of DNA Productions, a custom clothing and apparel company. Academically, Bittle-Dockery is interested in the study of socio-cultural anthropology and philosophy of mind and is currently studying for his BA majoring in both anthropology and philosophy.*

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**Yonit Bousany**

***A Paradigm Shift for Mathematics: A Peruvian Model***

The field of applied ethnomathematics is a relatively new movement that aims to improve math education by aligning curricula with the cultural realities of students. Under this model, the mathematical potential that every child develops through his or her initiation into a specific culture is used as a starting point for their induction into the study of formal mathematics. A child's understanding of patterns based on their cultural heritage (language, art, agriculture, music, etc.) is used as a building block for more abstract mathematics, rather than discarded upon entering the classroom.

In this paper, I discuss ideas for curriculum development for students in an intercultural-bilingual school in Cusco, Peru, and the ways that historically relevant lessons make mathematics more exciting for frequently unconfident students. I provide lesson plans that I used with success in the classroom, and connect anthropological theories of ritual and meaning construction to mathematics pedagogy. Through a discussion of ways that students can come to hold power in the abstract realms of mathematical concepts, I argue that the teaching of Western Mathematics can, and should, begin with local mathematical models. Furthermore, the world's body of ethnomathematics has much to offer the formal study of "pure" mathematics.

Using personal fieldwork in Peru from last spring semester and this winter break, I aim to dispel popular notions of mathematics as a "universal" objective language without history, ideologies, or values. Instead, specific mathematical inheritances are used as evidence for the myriad of ways that people worldwide approach the study of natural patterns. I show that neurobiological models for processing patterns manifest themselves in distinct systems and "cultural models", as discussed by Bradd Shore in his *Culture in Mind*. I suggest that a curriculum that begins with a study of these localized practices may be the best way to initiate students into thinking in the abstract terms of formal, academic mathematics.

*Yonit Bousany is a senior at Brandeis University with majors in Anthropology, Linguistics and Mathematics. Her interest in the field of ethnomathematics developed during a semester abroad in Peru, during which time she volunteered at an intercultural-bilingual school in Cusco, teaching math lessons. She has since been developing a senior thesis topic around the study of math across cultures.*

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**Lauren Forcucci**

***FIFA's No to Racism: Monkey Chants and Fascist Salutes; Globalization Theories and Racism's Effect on Contemporary Soccer***

The relationship between contemporary soccer and racism is a complex dialectical association. While it might be assumed that globalization is decreasing gaps and erasing boundaries, soccer is revealing a vastly different situation. The scramble for African and more broadly black athletes has been on the rise in recent years. Observe any European football competition and the noticeable degrees of diversity are apparent. This recruitment is often attributed to and compared with commodity fetishism. While black athletes continue to be employed by European football clubs, racism has spread. Monkey chants, banana and peanut tossing and fascist salutes are but a few of these symbolic racist actions performed during competitions. This poster seeks to explore what programs are being instituted to influence transformations in the sport while examining instances of monkey chants and fascist salutes.

*Lauren E. Forcucci is a graduate student in Anthropology at Brandeis University. She holds a Master's Degree in Comparative History from Brandeis University and a BA in History and International Relations from Regis College. Lauren's research focuses on the anthropology of sport while examining issues of racism, nationalism and globalization. Currently, Lauren is assistant director of a museum and works with several non-profit organizations and committees.*

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**Casey Golomski**

***The Structural Study of Meat: Food, Sex/Gender, and Power in Swazi Lore and Practice***

Cattle are important signs in Swaziland and constitute customary exchange relations and symbolic power. Cattle serve as transactional units between persons and families in marriage and death. Rigid categorizations of cattle types exist based on hide color and patterns and reflect distinctive lineages of exchange between parties. Cattle blood is a sign which ritually transforms personhood and being in local varieties of religious practice and experience. Slaughtering, butchering, preparation and cooking of cattle are highly ritualized and body parts are apportioned to and by consumers based on sex/gender. In addition to cattle meat, other foods such as chicken, grains, alcohol, and cake are deployed as signs in language and ritual to index types of gendered persons and power hierarchies within Swazi society, as well as reflecting oppositions between religious and moral ideologies. The aims of this poster are to illuminate structural correlates in lore and modes and means consumption between foods and gendered and socially-stratified human bodies in Swaziland, and attempt a structural analysis of these which accounts for the often cited Levi-Straussian deficiency of explaining real

world practice and lived experience, drawing on anthropological and phenomenological models of semiotics. The pragmatic effects of these food-signs are the mythic mediation and delineation of a multitude of self-other relationships by which many Swazis understand, describe, order, and live in a historically and culturally-conditioned world.

*Casey Golomski is a PhD student in Anthropology at Brandeis University. He received his BA, summa cum laude from St. Norbert College. Currently he is doing ethnographic fieldwork with families and churches in central Swaziland, and is member of several local Zion Christian sects. Topically, his research focuses on individual and collective ritual, social networks, self-other relations, and experiences of transcendent phenomena. Casey speaks Zulu, siSwati, and German. He's done ethnographic and collections work for archives and museums and also lectures, being named Brandeis Outstanding Teaching Fellow in 2007.*

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**Kelsey Hanf**

***Professional Natives: Engaged Anthropologists' Role in Kayapo Re-appropriation of Environmentalism and Film***

The Amazonian Kayapo have become well-known throughout the world for their intriguing combination of videography and environmentalist rhetoric in numerous rights struggles against the Brazilian government. This activism has been in large part facilitated through anthropological engagement and has thus raised pertinent questions about the role of anthropologists in indigenous activism, particularly when indigenous communities seek to re-appropriate imported concepts and technologies for their own ends. Anthropologists like Terence Turner have played a critical role in this re-appropriation not only by bringing video equipment to the community, but also by stressing ideas of environmental protectionism both in their portrayals of Kayapo life and through their interactions with Kayapo in the field. In my thesis research, I have looked at ways engaged approaches to anthropology can have both positive and negative effects on the communities in which they work and how the field can move forward in its attempts to balance theoretically sound research with anthropological activism that is truly beneficial to these communities. While anthropologists have the potential to create powerful alliances with indigenous communities by serving as mediators in indigenous re-appropriations of imported concepts (e.g. environmentalism) or technologies (e.g. film), it is important to be aware of a variety of affects that can come about from this type of engagement. A balance between the solidarity of advocacy and the professional objectivity of anthropological research must be found in order for truly useful collaboration to occur.

*Kelsey Hanf majors in Religion and Anthropology and is currently completing her senior year at Wellesley College. She has focused extensively on issues of engaged anthropology and spent her junior year abroad studying international development at the School of Oriental and African Studies (SOAS) in London. After graduation she hopes to use her knowledge of anthropology, religion, and international development to help implement both religiously and culturally relevant development projects.*

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**Jessica Hardin**

***Constructing Social Boundaries: Remaking Fale Aitu in Hawaii***

In the Samoan diaspora there has been much re-working of traditional cultural performance forms in order to meet the needs of contemporary demands. The performance genre of *fale aitu*, translated as Spirit House, is an example of a performance that fulfills multiple functions, one of which is the expanding and contracting of social boundaries. Concerns and ideas about sexuality and propriety intersect with concerns about kinship, status and rank as central themes to *fale aitu*; from its originary form to its modified form in contemporary Samoa, American Samoa, United States, New Zealand and Australia, *fale aitu* publicly manifests these tensions. Through the use of humor, gender crossing, and spirit possession, these performances embody the tensions between Samoan ideas about sexuality, gender, family and normative behavior.

Based on the available ethnographic material on *fale aitu* and fieldwork conducted with a Samoan community in Hawaii, in the summer of 2008, this paper will analyze the ways in which normative social and gendered boundaries are transgressed in an acceptable form as a way to enact social drama. Enacting a social drama, in this case, is a form of cultural work that seeks to alleviate social and cultural tensions arising from the postcolonial and transnational landscape. In thinking about performance and its connection to social norms I use the work of V. Turner, M. Bakhtin, and R. Bauman in order to build a model that allows for the simultaneous enforcement and deconstruction of social norms. *Fale aitu* is a special performance form that pictures sexuality, politics and tradition in ironic quotation marks –enabling a stage for self-inspection.

*Jessica A. Hardin is a second year PhD student in anthropology at Brandeis University. She received her BA in history from Fordham University in 2003. She is interested in gender, health, food culture and beauty in Samoa, American Samoa and the diaspora. She traveled to Honolulu, Hawaii in the summer of 2008 to conduct preliminary fieldwork for her dissertation and participate in Samoan language training at the University of Hawaii Manoa.*

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**Emma Hyatt**

***Big Swings, Little Pieces: Dominican Lifestyle and Hypertension in Barrio Obrero***

This poster will present the results of a community health research project in Barrio Obrero in the south of Santiago de los Caballeros, in the Dominican Republic, realized between August and December of 2008. I worked under the direction of “Juan XXIII” Hospital, with a supervisor and four health promoters of Barrio Obrero, a community served by the hospital. The principle objective of the study was to prevent hypertension

by addressing environmental and behavioral risk factors in the barrio. The project included research on risk factors for hypertension, and an educational component to increase the population's understanding of hypertension.

The research team distributed and analyzed 100 questionnaires addressing acoustic contamination (the noise levels present in the community) and Dominican lifestyle (exercise and eating habits) as risk factors that can increase blood pressure and worsen the conditions of hypertension. We found very low levels of knowledge of hypertension as a chronic disease, suggesting that education about lifestyle changes and other solutions to control and prevent the disease are necessary. After analyzing our research findings the research team gave a presentation to the community to address risk factors such as nutrition, stress, diet, and exercise, and cultural ideas about hypertension.

*Emma Hyatt is a senior at Clark University, majoring in International Development and Social Change. She studied abroad in the Dominican Republic in the Fall of 2008, studying Community Development and working independently on a Service Learning Project. She is from Newton, MA and graduated from Newton North High School in May, 2005. Next year she will be entering the Community Development & Planning Master's program at Clark, and hopes to return to the Dominican Republic soon after.*

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**Julia Ivanova**

### ***Media and Water Scarcity***

The media are given the responsibility of enlightening the public on the current issues of the world, providing entertainment, or convincing consumers to buy something (in the western world in particular). From ads to movies and music, different types of media bombard the public with information throughout the day. Human rights organizations have particularly used the Internet to disseminate knowledge of human rights violations and issues around the globe; however, capturing the attention of the audience and holding the attention of the audience are two different things. Websites from organizations such as WITNESS have vast amounts of material, but the viewer can easily click a button and be on to a different site altogether. In our contemporary times, something novel and inspiring is needed to keep the audiences attention on the subject at hand. People have been flooded with images that appeal to emotional aspects of human rights issues—an example being nutrition and water scarcity. Unfortunately, after being exposed to these images over an extended period of time, the meaning of the message is lost in what Meg McLagan calls “compassion fatigue” (McLagan 2003). Human rights organizations need to battle this habituation through other approaches: Stephen Colbert's The Colbert Report provides a perfect example of a novel way to present human rights issues to a broad audience. Paired with satire and charisma, Colbert ran a special episode on World Water Day that captivated the audience in a way that WITNESS' website cannot. With the help of anthropologists' multi-cultural

perspective and ethnographies, human rights organizations and the media can create a medium to spread knowledge of human rights issues in the most effective ways possible while providing the context that the public needs to fully understand the complexity of the issue.

*Julia Ivanova was born in Pleven, Bulgaria, and at the age of six moved to Phoenix, Arizona with my older sister to join my parents in the United States. I have grown up exposed to many cultures, so anthropology has always interested me in the way a person can approach one issue through so many different perspectives. I am currently a freshman at Tufts University, where I plan to do my pre-medical studies; as of now, my major is undecided.*

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**Ieva Jusionyte**

### ***Writing on the Margins: How Journalists Negotiate Borders and the State in a Northern Argentinean Town***

“Puerto Iguazú is about terror,” - the strong voice of an elderly man pierce the silence in a small public library room, one late Friday evening packed with wary local journalists. His comment about how the small Argentinean town, bordering Brazil and Paraguay, is seen by the state was addressed to Julio Lopez, the Director of Communications in the President's Press Office, who had come to Iguazú to debate the highly criticized new media law. This law was very soon understood by the gathered to be about breaking the monopoly of Clarin, the biggest national daily, but having little to do with the problems they were facing as journalists in the margins of the state. What followed was a disorderly and somewhat ironic, but very meaningful miscommunication about the right to knowledge on the border between the local media and the man who came to represent the state.

This paper examines how journalists, working in Puerto Iguazú, experience, articulate, and engage the state at its borders. In the national and international media the region, known as *la Triple Frontera*, has been portrayed as dangerous and exotic — plagued by tropical diseases such as Dengue and yellow fever and inhabited by legally ambiguous residents, balancing on the unstable boundary between the formal and the illicit economies. As one journalist put it, this region is seen as a *'frontera caliente'* (hot border). In this situation, why do local journalists —being both everyday actors and cultural brokers— both create and challenge these representations of the border as an allegedly lawless frontier? Working in the territorial and institutional gaps of the state(s), which, ironically, still absorbs the representations they create for the imaginary consumption of the nation, how do they employ their lived experiences to negotiate the tension between the state and its borders? Although in order to answer these questions more fieldwork research needs to be done, analyzing this particular evening encounter between the local media and the state representative the paper will help understand how the narratives of the state are produced and challenged at its territorial margins, therefore, contributing to broader anthropological discussions on governmentality, territoriality, power, violence, and agency.

*Ieva Jusionyte is a 3rd year Ph.D. student at Brandeis University, working in the area of political anthropology. Her research interests are in the triborder region between Argentina, Paraguay and Brazil, where she studies the issues of borders, media, violence and the state. She received her M.A. degree in Anthropology from Brandeis and her B.A. in International Relations and Political Science from Vilnius University (Lithuania).*

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**David Landy**

***"Yesterday": A Media Representation of the Relationship between Economic Disparity and AIDS***

With an approximate five million people infected, South Africa has the largest prevalence of HIV of any country in the world. On July 9, 2000 at the opening of the 13<sup>th</sup> International AIDS Conference in Durban, South Africa, President Thabo Mbeki both appalled attendees and caused divisions amongst international experts when he denied that HIV is the *exclusive* cause of AIDS, proclaiming instead that, "the world's biggest killer and the greatest cause of ill health and suffering across the globe, including South Africa, is extreme poverty." As with the case of many human rights issues, however, the reality of AIDS in South Africa cannot be discussed with simple dualisms. Though there is an undeniable biomedical link between HIV and AIDS, one must realize that in order to creating meaningful change, factors such as socioeconomic status and the lack of access to medical care that results from poverty must be given attention. This poster has two goals. First, referencing works from thinkers including famed medical anthropologist Didier Fassin, Helen Schneider, and South African AIDS researcher Krista Johnson, this paper explores the connection between AIDS and socioeconomic conditions. It argues that in combating AIDS in South Africa, we must consider how we can improve socioeconomic conditions, because many people's ability to actualize their rights to health, dignity, and equality are contingent on their capacity to access employment, wages, and services such as health care. The poster then explores and analyses the symbolic imagery used in Darrell Roodt's acclaimed film *Yesterday* to demonstrate how images in popular media can be used as a tool to demonstrate the devastating effects poverty can have on both health, social status, and access to care. Finally the poster argues that images in popular Media can be used to enlighten people about the bigger issues surrounding AIDS and organize for change.

*David Landy is a sophomore at Tufts University, originally from Marblehead, MA, double majoring in Anthropology and Community Health. He works for The Tufts Daily, is a contributing photographer for Tufts Traveler Magazine, and is an active member of Peer Health Exchange at Tufts, which is a program that recruits college students to teach comprehensive health education workshops (in his case, a workshop about drug abuse) to high school freshman in and around Boston. His true passion is traveling. He has visited every continent (except Antarctica), living and working on 5 of them (including North America). This past summer he interned in New York City for PBS' acclaimed P.O.V. series, which showcases independent non-fiction films that are known for their intimacy and incredible storytelling, "putting a human face on contemporary social issues." In his free time he enjoys*

*hanging out with his friends, including his twin brother (a fellow Jumbo) and participating in intramural sports*

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**Kendall LaSane**

***Shooting Up Together: An Exploration into Heroin Subculture in Boston***

Heroin addiction is a pervasive cross-regional public health problem in American society that often results in expensive hospitalizations and injury-related deaths. Heroin is a semi-synthetic opioid created from morphine, a derivative of the opium poppy. Opiate molecules bring analgesic effects similar to the body's natural painkillers, but provide euphoria when used recreationally. The drug has become a major focus of addiction nationwide. This paper examines heroin use in Boston, where it is the primary "hard" recreational drug used: 48% of drug users are heroin users.

Yet addiction is not a simple matter of chemistry or biology; rather, it is in large part constructed by society. While we must understand the properties of heroin that make it so highly addictive physically, we must also understand how our society and users define heroin addiction and how those definitions affects treatment and influence health outcomes for users. A user's physical and psychological reaction, even after one use, can result in cravings and negative withdrawal symptoms. However, this overwhelming body/drug interaction has important *social* implications in the user's life both inside and outside of mainstream society.

My fieldwork among heroin users in Boston reveals that they share a strong subculture that helps relieve social suffering and marginalization from society. Although it was once dispensed legally in the United States, heroin is presently illegal for recreational use, forcing addicts to create their own communities that continually give them access to social networks, a special economy, and gift/exchange relationships. Importantly, narratives from users themselves recognize the complexities of users' lives and how social stigma about both addiction and treatment further fuels their dependence on one another. Highlighting shortcomings of the USA's homogenous abstinence-only treatment modules, my presentation stresses how the modules do not adequately address the needs of a heterogeneous heroin using population.

*Kendall LaSane is currently a senior at Wellesley College, majoring in Anthropology, interested in medical anthropology and drug addiction. Her study abroad experience in Geneva, Switzerland last spring culminated in a project that focused on the shift in heroin addiction treatment from predominant law enforcement to predominant health care. Her senior thesis examines the American biomedical and social definitions of heroin addiction and its subculture in Boston. In the future, she hopes to continue studying both drug addiction in an anthropological context and public health.*

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**Teresa Le**

***Illness in the Cure: How the Breast Cancer Trend Promotes the Disease***

Societal perceptions of the female body help to socially construct Breast Cancer by creating a particular “culture” around the disease in the western world. These perceptions and this culture distract attention and resources that ought to be given to environmental factors of carcinogenesis in the breast tissue. Product marketing naturalizes household solvents, perfumes, and other products laced with carcinogens as an unquestioned and necessary part of female daily life. And instead of emphasizing breast cancer prevention, western society creates a culture of breast cancer that is based on treatment and reconstruction.

How do society’s views of the "normal" female body affect how women with breast cancer feel stigmatized? Analyzing portrayals of both the "ideal" female body and breast cancer in popular women's magazines in order to draw a line between how the media responds to the realms of the sick vs. the well, this poster argues that concepts like “feminism” and “housewifization” can influence how people view breast cancer. In doing so, it compares the transformation of the normal female body image to the transition from mastectomy to lumpectomy in order to see how Western society is able to influence a female's image of herself when cancer takes over part of her body. Finally, this paper will tackle "pinkwashing" and the political economy of breast cancer marketing. Why is everything associated with breast cancer pink, and how does this affect the feminization of the disease? Central to both questions are the transformation of breast cancer into a trend and the improper support of the breast cancer industry by perpetrators of the disease.

*Teresa Le is currently a sophomore anthropology major at Wellesley College. Originally from Dallas, Texas, she spent her high school years at the Northfield Mount Hermon School in western Massachusetts. She hopes to focus on minority and indigenous cultures. After going abroad next year to South Africa and Vietnam, she hopes to pick up a Peace and Justice double major and concentrate on human rights, particularly minority rights.*

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**Michele Lemarie**

***La vida de un piratas para mi:  
A Case Study of the Complexity of Cultural Otherness***

The word “pirate” has a tendency to conjure a stereotypic vision of a peg-legged “salty seadog” that flaunts all societal rules in his transgressions. To a contemporary audience this figure signifies a specific set of character traits of which the ability to excel at living outside societal norms and pressures is most prominent. It is this aspect of piracy that makes such figures so appealing today.

Though pirates have always been an “other”, the qualities that make them into a desirable outlaw were not always viewed so positively. During the 17th and 18th centuries, large numbers of pirates worked the seas but instead of being appreciated as symbols of rebellion and freedom, they were represented as a force to be feared and loathed for their actions and what they stood for by the colonial civilizations who embraced a tightly regimented society based on conservative Christian values.

Based on the works of Keith Axel and Said as well as ethnographic archival research in Madrid and Valladolid, I argue that culturally constructed norms of behavior and ideas about how “rebellious” or “marginal” groups of society threatened colonial societies, as seen in contemporaneous administrative reports between the colonies and their ruling sovereigns, played defining role in the formation of the rebellious and dangerous pirate stereotype. I suggest that the category of pirate came to be fetishized in the 17th and 18th centuries by attributing specific ideas and behaviors to piracy itself thereby defining it as a form of immoral resistance and threat to colonial life and not just an extra-legal method for obtaining wealth. It is through the process fetishizing and attributing specific beliefs and behaviors to a particular group begun in the 17th and 18th centuries that piracy became the general synonym for rebellion understood today.

*Michele Lemarie is a senior anthropology major from Somerset, MA. She was awarded a Davis Fellowship in 2008 to conduct archival research in Spain and Portugal for her senior thesis.*

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**Jessica Lockrem**

***Undying Tradition: The Changing Shape of Ancestor Veneration in Viet Nam  
A Case Study of a Mekong Delta Village***

Ancestor veneration is a set of practices in which the Vietnamese remember and honor ancestors long after they have died through altars, rituals and celebrations. This poster documents the practices of ancestor veneration of an extended family in a town in the Mekong River Delta. In addition to describing and analyzing the contemporary practices, I aim to assess some ways in which ancestor veneration has changed since reunification and in the current era of economic and social liberalization. Through a discussion of contemporary rituals of ancestor veneration in Viet Nam, I aim to show how the practices of ancestor veneration are not only continually changing, but that the Vietnamese taking part in these traditions willingly and knowingly reinterpret the practices without compromising their belief that they are following generations-old rituals.

*Jessica Lockrem graduated from Northeastern University with a major in International Affairs and a minor in Anthropology. She is currently working in the field of international education and applying to PhD programs in Anthropology in order to pursue her research interests in tourism, historical production and national identity.*

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Lily Mulcahy

*I'm Too Young for This!: Multivocality in Young Cancer Advocacy*

Recognition of the health benefits of socially supportive environments for chronic illness patients has come to the forefront of medical anthropology, and this research has begun filtering back into support communities. Beginning with a 2006 National Cancer Institute study reporting zero improvement in remission rates for young adults (YA) 15-40 diagnosed with cancer in the previous 30 years, resources for YA survivors have ballooned. Yet, while internet agency for GenY and patient advocacy movements grow alongside one another on the web, anthropology has neglected to examine the community theory and notions of personhood supporting YA cancer support.

This Honors Thesis is based on research conducted over the course of 18 months with the *I'm Too Young for This! Cancer Foundation*, addressing the shifting topography of patient and survivor support in the internet age. *I/2/y* is an online resource founded by a charismatic YA survivor that uses internet-age marketing techniques and social networking on and off the web to combat isolation among YA survivors. Touting the multivocality of the YA survivor community and conscious consumerism of support and aid, *i/2/y* has exploded in popularity on and off the web since its inception less than two years ago.

Interviews with *i/2/y* central figures as well as marginally involved users over a six-month period in 2008 are supplemented by participant observation over the course of 18 months transitioning from my role as a survivor to a new role as a researcher as this study intensified. This study examines *i/2/y*'s success in ending isolation and fostering agency, activism, and dedication to resisting cancer's power to pigeonhole one's identity by evaluating the presence or absence of these types of representations in the words of *i/2/y* adherents themselves.

*Lily Mulcahy is a Wheaton College Senior from Norwell, MA. An Honors Thesis candidate and Watson Fellowship finalist, Lily celebrated the 3rd anniversary of her thyroid cancer diagnosis Thanksgiving day, 2008.*

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Jennifer Pawson

*Balkan Vampires: Constructing Myths, Cultures and Realities*

Far from being purely blood-sucking legends, vampires and vampire-like creatures are essential mythemes across the world that account for the cultural adaptation to illness, disease, and the cultural "other". Vampires are not unique to the Balkan area, but the region's story of Dracula became a dramatized version of one of the most

ancient folklore creatures. *Dracula* by Bram Stoker takes a little bit of old Romanian, Hungarian, and other Balkan folklore, combines it with a dash of historical evidence, and finishes the masterpiece with the flair of the classic gothic romance tale. Vampires, however, have a great deal more to tell about culture than this dramatic account relates. As creatures of legend, vampires are able to incorporate various dimensions of culture, including ideas of cleanliness, death (or "undeath"), danger, and the notions of mixed culture. Vampire myths and legends frequently arise from people residing alongside political and geographic boundaries. These are often people who lived with a great deal of political upheaval, often leading to cultural integration of the people in these areas. Vampires and the historical figures they are based upon are neither the "self" nor the cultural "other", but a "non-other", just like they are neither alive nor dead, but undead. Vampires are more than legends; they represent real aspects of cultural turmoil, latent potential for disruption, and finally cultural reconciliation and incorporation of the "other" into the self.

*Jennifer Pawson is a senior at Wellesley College majoring in anthropology and mathematics. She focuses primarily on medical anthropology, and she hopes to find ways to track and predict infectious disease. She is from Milford, NH.*

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Bryce Peake

*Sounding Identity in Gozitan Restaurants*

Much like landscape, soundscape is a medium for human expression. People inscribe it with meanings by marking it with instrumental, vocal, and even ambient aural sounds, as well as using- or avoiding in some instances- certain aural representations. The process is one of world building; in these ways people audibly carve the culturally meaningful arenas in which human actions take place, and imbed their multi-faceted identities into its architecture.

In this poster, I examine the use of soundscapes composed of both incidental ambience and purposeful sound as a way of voicing identity. Whereas recent research on music has taken a discourse-driven approach (Fox, Feld, Cohen, etc.), this poster focuses on sound as a cultural commodity of both global and local import. Further, this paper explores the current state of soundscapes in Gozo, Malta, in which sound is used to negotiate, refute, and promote various identities amongst various audiences. The primary focus lies in examining the effects of globalizing forces, such as tourism, on the perception of identity and the ways in which "the authentic" is used to contest both globally and locally conceived notions of the "Gozitan."

Soundscapes are not meaningful when perceived of as a battleground of social identities and hierarchy; this view situates local and non-locals as opposing forces where they exist in a symbiotic relationship. The soundscape is not a battleground, but a palette onto which local and non-local communities are authoring meta-social commentary on identity through the appropriation and re-appropriation of globalized sounds. Often debated, however, is how this has come to be- is globalization stamping out all indigenous forms of expression, or are these global medias being manipulated to

resemble and enhance pre-existing notions of identity? As groups seek to redefine themselves, they alter globalized sounds to fit their own uses and notions of identity. What is “Gozitan” is voiced in different ways by different people for different situations

*Bryce Peake is an MA student in Cultural Production at Brandeis University with a background in medieval musicology, 20th century music theory and compositional techniques, and anthropology. His ethnographic work examines the ways in which people construct, manipulate, and alter space through art, sound, performance, and imagination in urban spaces around the Arabic Mediterranean; and his research interests include literary-philosophical approaches to anthropology, meta-theory, psychoanalytics, phenomenology, and urban semiotics. He is currently writing his thesis, a philosophically informed anthropology of the social imagination, on zombie performances in Toronto, ON.*

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**Doug Pet**

***The South African HIV/AIDS Crisis:  
A Struggle for Recognition, Aide, and Identity***

This paper looks at the social and biological status of South African citizens living with HIV/AIDS (PWA's) through the lens of what Adriana Petryna (2000) termed “biological citizenship”. Biological citizenship in this context refers to how South African PWA's have been socially redefined, politically marginalized, and/or entitled by way of their biological status as HIV/AIDS carriers. In trying to understand this new bio-political category, I deconstruct how post-apartheid state ideologies and the unfair practices of transnational pharmaceutical companies have acted as dehumanizing barriers as PWA's have struggled for state recognition and aide. For South African PWA's, the AIDS-infected body emerged as the exclusive entity through which they were socially and politically defined; it also became the sole grounds upon which they could make claims as state subjects and plead for help. The relationship that formed between the South African government and its PWA subjects is looked at critically in terms of the Foucauldian conception of biopower and direct governance over the social and physical body. In the midst of the state's severe reduction of the PWA's to the to the contents of their blood and the objective visibilities of their suffering, new local modes for attaining *affective* biological citizenship arose through the activist work of groups like the Treatment Action Campaign. This and other groups have fostered the social re-transformation of PWA's by promoting the acquisition of knowledge about HIV/AIDS and personal empowerment in the face of the disease. This paper concludes that PWAs' fight for recognition, aide, and identity has been as much a

struggle for knowledge as for resources. Efforts to empower PWA populations from the bottom up have shown much promise in reducing their vulnerability to the bio-political abuses of the state and have afforded them a new means for recapturing a place within their society.

*Douglas Pet is a fourth year student in a 5-year double-degree program with Tufts University and the New England Conservatory of Music where he majors is Anthropology, Community Health, and Jazz Performance. He grew up with his parents and two brothers in New Milford, Connecticut where, throughout his pre-college years, he developed passions for music, language, and world cultures. He has pursued and developed these and other interests living and studying in Boston for three years, interning and performing for a summer in Vienna, Austria, and spending a semester abroad in Buenos Aires, Argentina.*

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**Allison Petrozziello**

***Beyond Financial Flows:  
Family and Gender Dimensions of Remittance Management in Honduran-U.S.  
Transnational Families***

Remittances – the earnings immigrants send home to their families – now total approximately \$318 billion worldwide. This financial flow is twice as large as official development aid and nearly two-thirds of all foreign direct investment to developing countries. Many development policymakers and practitioners now hail remittances as the next ‘silver bullet’ solution to poverty, if only they can ‘leverage’ these funds to stimulate economic development in migrants’ countries of origin. Remittances are not public funds to be allocated, however; they constitute private transfers within families stretched across two or more nations, for which anthropological research is aptly suited. My research, carried out during May-August 2008, explores the gendered family dynamics that govern the sending and spending of economic remittances. Through multi-sited, semi-structured interviews with Honduran immigrants in Alexandria, Virginia (remittance senders) and their family members in Nacaome, Valle, Honduras (remittance recipients), this study traces the transfers in twenty transnational families in order to reveal the many gender dimensions of remittance management. It also draws on ethnographic observations of Honduran family economies and gender roles to develop a gender analysis of the push and pull factors for international migration, and helps and hindrances to families in achieving their economic goals. My research found that members of the transnational families participating in these remittance networks have varying education levels, interests and power within the family. These individuals are placed differently within their families and communities as well as vis-à-vis their nations and the global economy according to their age, social status and education level, among other factors. These factors are cross-cut by gender, which shapes family responsibilities, economic opportunities, mobility, and decision-making power, all of which are aspects of the migration process as a strategy for family survival and success.

**Allison Petrozziello** is a Social Change Fellow at Clark University, where she is working to complete her master's degree in International Development & Social Change. She is also a consultant for the German Technical Cooperation (GTZ) on a development project called "Transnational Bridge" that aims to strengthen connections between Hondurans in the U.S. and their communities of origin to stimulate economic development in the latter. She has spent several years working on gender and development initiatives in Honduras and Washington DC. As an undergraduate she attended Smith College, where she studied women's studies and Spanish. Her research interests include: gender, development, migration, remittances, and transnationalism.

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William Reid-Varley

**"Peirce-eiving" Saussure:**

***A Synthesis of the Semiotic Theories of Charles Peirce and Ferdinand de Saussure***

The semiotic theories of Charles S. Peirce and Ferdinand de Saussure (called by Peirce "semiotics" and by de Saussure "semiology") emphasize, respectively, the tripartite and dipartite nature of the sign. As a result of this apparently fundamental contradiction the two theories have existed for the past century as virtually independent (and many would argue, incompatible) conceptions of the sign. In this poster I propose a synthesis of the Peircean and Saussurean theories of the sign. I discuss each theory individually, then, employing evidence from both, I construct a basic model for a single "Peirceo-Saussurean" sign. Next, I draw on the concepts of *langue* and *parole*, their Peircean equivalents of *Type* and *token*, both *diachronic* and *synchronic paradigms* as well as de Saussure's theory of the *oppositional construction of value*, and the Peircean process of *semiosis of a sign* to explain the relationships and interactions between signs in a cultural-semiotic system, arguing that the linear model of a sign paradigm is a simplification of what is actually conceptually a three-dimensional "nested-egg" (like a nested doll set, but of a different geometrical shape) model of paradigm. I further argue that semiosis (beginning from a "seed sign"—which can be chosen as such either arbitrarily or in a culture-specific manner) is the generative process giving rise to a paradigm, and that the oppositional construction of value is based on the opposition of differences between signs within a paradigm which have accrued to them as an inherent effect of semiosis. I conclude with responses to potential questions raised by the synthesis and an application of the proposed theory in the semiotic analysis of a particular ethnographic example to demonstrate its utility.

**William-Bernard Reid-Varley** is from Lawrence, Kansas, is a senior at Brandeis University majoring in Biology and Linguistic Anthropology and is currently working on an honours thesis in Biology. This past summer he participated in the Summer Undergraduate Research Fellowship at the University of Texas Southwestern Medical School. His primary areas of linguistic and anthropological interest are the Scandinavian, German, and Celtic languages and cultures, as well as philology and semiotics. He loves learning foreign languages, including Hebrew, German (which he began teaching himself the summer before high school and then took for all four years), as well as Swedish and Welsh which he is still in the process of teaching himself. He is the founder of the

Brandeis chapter of Health Occupations Students of America (HOSA), the Massachusetts state chapter of HOSA, and is co-leading the Rhode Island HOSA state affiliation process. Other extracurricular activities include Quiz Bowl, Colleges Against Cancer, Brandeis Ensemble Theatre, BTV, and the Brandeis newspaper *The Justice* (where he writes theatre reviews). He also enjoys creative writing, including poetry, short stories, and plays (one of which will be performed at Brandeis' Festival of Arts in April). Writing this paper has enabled him to immerse himself in the semiotic theories of Peirce and Saussure and challenge himself with their synthesis.

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Ellen Rovner

***Eating and Arguing: The Sisterhood, Value, and Serious Sociability***

Throughout American personal and collective consciousnesses, representations abound of Jewish American women as nagging, perpetually dissatisfied, argumentative persons from whom family and friends either flee or accept with ambivalent mixtures of anger, sadness, resignation, and love. While feminist anthropology and inter-disciplinary research demonstrate that negative meanings attributed to women's complaining, arguing, and speaking loudly are culturally constructed, often pragmatic modes of behavior that express a degree of subjective empowerment (Antler 1998; Barack Fishman 1998; Brenner 1995; Heinze 2000; Hyman 1997, 2002; Prell 1990, 1998), as well as intimacy and kinship values among arguing parties (Simmel 1949; Shiffrin 1984), there is the notion that these behaviors connote triviality and are not "serious" life practices (Simmel 1949; Shiffrin 1984). I propose, however, that contentious, chaotic interactions among some older Jewish American women, are, in fact, critical, life-sustaining, and gendered strategies deployed by women to protect tenuous Jewish American female identities and to counter loss through the cultural re-production of familiar forms of social connection. Further, I suggest that arguments about food and money, two areas of great concern to older, Jewish American women who are health conscious and living on fixed incomes, act as both symbolic and material means to enhance personal self-esteem and to produce value, individually and collectively.

This poster presents ethnographic accounts of Temple Emmanuel Sisterhood meetings in Chelsea, Massachusetts, an organization of Jewish American women who either presently reside in or around Chelsea, and who range in age from their early sixties to early nineties. All Sisterhood activities have two ostensible goals: to raise money for the Temple and to provide enjoyable meals for Sisterhood members, thus participants' putative concerns with finances and food. My research began in 2006 and is on-going.

**Ellen Rovner** is an advanced graduate student in the Department of Anthropology at Brandeis University. For the past two years Ellen has been conducting fieldwork in Chelsea, Massachusetts among a group of older Jewish women. Ellen's interests include story-telling, food, memory, the senses, and the simultaneous loss and construction of ethnic community. When not conducting fieldwork and working on her dissertation, Ellen enjoys story-telling, food, memory, and the sensual experiences of family and community.

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Benjamin James Sacks

***Constructed Utopia and the Culture of Deception:  
The Harvard Expansion Towards the Charles River 1902-1932.***

A June 11, 1997 *Boston Globe* article on Harvard's expansion into Allston, revealed Harvard's "secret land purchases, mostly along Western Avenue [in Allston], took place by proxy over several years without the knowledge of abutters or city officials. The university's desire to buy low apparently outweighed its obligation to establish trust with its neighbors." Although controversial at the time, the practice of secretly buying land was not new to Harvard. Between 1902 and 1932, Harvard employed this tactic in order to construct a series of large residential houses along the Charles River, away from the traditional enclave of Harvard Yard. A low-value area, the riverside region of Cambridge was nonetheless densely populated with tenement houses of the working, immigrant class. In particular, both the University and the Harvard Riverside Associates actively employed the *strawman* approach to gain the necessary land: the utilization of proxy real estate agents to deceive a property owner into believing that they were selling their land to an individual with no Harvard affiliation, when in reality they were selling their land to the University. This method allowed Harvard and their affiliates to purchase large numbers of properties at values far less than if the individual owners had understood that they were selling their property to the enormously wealthy institution. Fearful of a precipitous loss of tax income and influence, the city of Cambridge and the Massachusetts State Legislature both attempted to intervene in Harvard's land grab, but with ultimately little success. This narrative adds a new perspective upon the Harvard administration of Abbott Lawrence Lowell, shedding light on his anti-Semitic beliefs, discrimination against religious, ethnic, and immigrant groups, and the continuation of admissions policies that placed class and perceived social rank above merit.

**Benjamin J. Sacks** (*Tufts University A'10*) is a Bachelor's candidate in the Department of History. Editor-in-Chief of the *Tufts Historical Review*, co-Editor-in-Chief of *Hemispheres*, and a business associate of the *Fletcher Forum of World Affairs*, he has previously presented research on rural globalization at both the GBAC and the 68<sup>th</sup> National Conference of the Society for Applied Anthropology in Memphis, Tennessee. His work on Belle Epoque society will be the focus of an exhibit slated for November, 2009 at the *Tufts University Art Gallery*. Sacks's presentation is part of a larger paper intended for publication in an academic journal in 2009.

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Emily Saras

***Dainos of Independence:  
How Lithuanians are Using Folk Song to Reestablish Their Ethnic Identity***

The people of the small Baltic country of Lithuania have an ethnic history that extends back into the eleventh century A.D. After over one hundred years of

occupation under the Russian Empire, Lithuania reestablished its independence by signing the Act of Independence in the wake of World War One. For the following two decades, Lithuanians drew upon their folk culture to establish their deep historical roots in an effort to display their identity as separate from, if not superior to, that of the Russians that had usurped them. Ethnomusicologists of the Western Classical tradition took a special interest in Lithuanian *dainos* (folk songs) because of their ties with the development of the Lithuanian language, their place in pagan folk history, and their connections with Lithuanian national holidays and festivals. After the Soviet Union forcibly took control of Lithuania under the Molotov-Ribbentrop Pact, the government allowed music to be a part of Lithuanian life, but controlled the direction of tradition and forced the Lithuanians to sing in Russian under their aims of state-sponsored evolutionism. The pivotal moment in Lithuania's struggle to regain independence from the USSR was the Red Army's attack on the Vilnius TV Tower in 1991. Lithuanians gathered together in a moment of solidarity to oppose the Soviet's attempted arrest of the media tower, singing *dainos* in their native language. Lithuania reestablished sovereignty later that year, and using primordialist thought to reestablish their cultural uniqueness, Lithuanians are once again using their music tradition to display their ancient ethnic roots. This ethnomusicological project is a comparative analysis of the cultural and musical trends after these two establishments of Lithuanian independence, focusing on the function of folk song festivals held in concert halls, city centers, and even sports stadiums in the national and ethnic definition of Lithuanians today.

**Emily Saras** is a junior at Wellesley College who hails from Hopedale, Massachusetts. Although she has a strong background in research in Cancer Biology from her work at the Shaw Laboratory of the University of Massachusetts Medical School, Ms. Saras is a double major in Anthropology and Music with a focus on vocal performance. In her time at Wellesley, she has sung with the Choir and the Chamber Singers and has performed with MIT's Gilbert and Sullivan Players. Her vocal studies with Aaron Sheehan have been enhanced through performance in opera workshops at both Wellesley College and New England Conservatory. At Wellesley, she tutors for the Biology and Music departments and is a Public Speaking Tutor at the Pforzheimer Learning and Teaching Center. Ms. Saras is planning to continue her studies in Lithuanian folk music through an ethnographic project in Lithuania this summer, which will culminate in an interdepartmental thesis to be completed in her senior year.

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Megan Tibbs

***Madagascar's Famadihana: Changes in the Traditional 'Turning of the Bones'  
Ceremony***

Scattered throughout the highland plateau of Madagascar are hundreds of large family tombs. From July through September, the hills around these tombs echo with the music of *famadibana*, the turning of the bones ceremony where families gather to exhume their ancestors, change their shrouds, ask their blessing, enjoy a family reunion that includes feasting, traditional music, wild dancing, and replacing the ancestors in the tomb. *Famadibana* is a ceremony where ancestors are simultaneously actively remembered and forgotten. This practice embodies the Merina world view, particularly the importance of ancestors, and has been much studied by anthropologists.

Antananarivo, capital city of the Merina culture and now of all Madagascar, was the nexus for dramatic change in *famadibana* in the late 1700s. In spite of its history, Antananarivo has been largely ignored as atypical by researchers studying the Merina culture, whose research has centered in smaller villages. While no one denies that Antananarivo has a different character from the rest of Madagascar's highland plateau, *famadibana* is a ceremony that takes people from the city to their ancestral homes in the villages. Economic, religious, and political pressures spreading from Antananarivo are affecting the practice of *famadibana*.

I spent last summer in Antananarivo, participating in *famadibana* and interviewing English speaking Malagasy adults. I conducted group interviews with adult English students at the American Cultural Center, speaking with fifty students in small groups during multiple two-hour blocks. Individual questionnaires followed the interviews, and were returned by twenty-seven students. I also interviewed five Malagasy business people.

My research suggests that *famadibana* is again facing a dramatic change in form and function. The significance of this study lies in exploring how traditions, such as *famadibana*, can change and evolve as times change, while continuing to fulfill their traditional roles in an ever-changing and modernizing world.

*Megan Tibbs is a senior anthropology major at Wheaton College, writing her senior thesis. Born and raised in Athol, Massachusetts, Megan moved to Israel with her family at age 14. She graduated from WB American International School in Kfar Shmaryahu, Israel in 2005, and promptly moved to Sofia, Bulgaria. Now, when not at Wheaton, she calls Madagascar home. In addition to her studies, Megan works at the campus preschool and participates in club sports, as well as other campus clubs.*

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**Steph Tung**

***Re-Envisioning the ABCs of Mandopop:***

***Who owns the American Born Chinese musicians of Mandarin Pop Music?***

With Mandarin pop music characterized by descriptions like 'chinked-out' and songs peppered with references to 'ABCs' (American-Born Chinese), the emergence of a transnational arts scene seems imminent, if not already well-established. ABC artists within this genre have typically grown up in the United States, achieved musical heights of fame in Taiwan, and articulate their hybridized identities through their works. But what happens to this individually articulated identity and the genre of transnational arts when they are re-negotiated by national governments in publicity campaigns and national celebrations? Given that many of the most prominently figured ABC musicians are male, and draw on hip hop as an inspiration for their hybridized music, what does this suggest about how states wish to represent themselves to their native-born and overseas populations? Using the ABC artists Wang Leehom (of the 'chinked-out' musical philosophy), Vanness Wu, Jeff Kung, and Jeremy Huang, this poster employs a transnational arts framework to evaluate created notions of cosmopolitan masculinities, the role of national cultural policies of Taiwan and the People's Republic of China (PRC) in re-positioning the arts as part and parcel of larger political projects, and to

understand how nation-state legitimacies between Taiwan and the PRC are played out in the spaces of popular music. Research methods will include detailed analyses of music videos, interviews, biographical information, and fan sites of the artists, as well as a handful of interviews with youth in Taiwan, Mainland China, and America to examine how national employment has influenced perceptions of these artists.

*Steph Tung is a senior at Wellesley College, majoring in both Sociology and Anthropology. Her interests include transnational theory, particularly as applied to the arts, and food anthropology.*

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**Elyse Tyson**

***Fetishes, Power and the Electric Car:  
An Anthropological Critique of the Better Place Electric Car Model***

Since its invention, the car has existed as an exalted, yet unquestioned facet of modern American culture. Its functional and nonfunctional attributes are intrinsically tied to conceptions of modernity, capitalism and citizenship. In this paper, I contest the simplistic semiotic interpretation of automobiles by situating cars within a Marxist and Mintzian framework and asking whether shifting transportation paradigms undermine the car's status as a fetishized and functional commodity. Academic analyses of automobiles, whether from anthropological, sociological or historical perspectives, are all too frequently limited within the Geertzian language of symbolic anthropology. These treatments of automobiles fail to acknowledge the technology's position within a Marxist system of hierarchical production relationships. By applying both Marxist and Mintzian critiques, the car becomes not only a symbol of status, but also a tool for those in power to enact their authority through its use-value as well as its exchange value. Cars thus provide individuals access to political agency, independence and a better quality of life.

Better Place, Israel's promising response to worldwide energy concerns in the realm of transportation, uses tax incentives to all but mandate the purchase of electric vehicles and electricity, yet retains freedom of choice and movement. Given that it has achieved unprecedented success, in what ways does the Better Place model undermine and in what ways does it preserve the car's position as a fetishized commodity and mechanism of power in the Israeli context, if such conceptualizations even exist? Moreover, what does Better Place's purported congruency with complex ideologies reveal about the broader relationship between technological change and social processes in this and other contexts?

In order for the automobile to survive the proposed changes to environmental standards (or, conversely, for environmental standards to survive the institution of the automobile) it will be necessary to deconstruct and critically analyze exactly what it means buy, own, use or covet a car in a diverse range of contexts.

*Elyse Tyson is a senior anthropology major and entrepreneurial leadership studies minor from the Boston area. She spent her semester abroad in Ghana, where the local energy crisis sparked her interest in the role energy plays in political, economic and cultural development. Since her return, Elyse has*

*become increasingly fascinated by our own looming energy crisis and the connection between energy consumption and American culture. She currently serves as a co-director for both the Tufts Energy Forum and the Tufts Anthropology Collective and interns with the New England Clean Energy Council.*

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**Jessica Yoo**

***You're a Korean from Where???***

Afraid of the growing Korean population in the Russian Far East and suspicious that some of these Koreans were spies for Japan, Stalin ordered the deportation of Koreans from Russia's Far East to Central Asia in the fall of 1937. The forced migration scattered 180,000 people mostly in Kazakhstan and Uzbekistan without any resources, thus, leaving them to start all over again. The Central Asians welcomed the Koreans and helped them settle, but life in the new territory under the Soviet Union was not easy. They were denied their basic rights such as the freedom to choose where to live, where to work and where to study. Despite the challenges that they faced since the relocation, the Koreans nevertheless fully integrated into Soviet life and some found their success by contributing to the Soviet cause. However, as they assimilated into Soviet culture, the Koreans began to lose their ties with their Korean heritage. Thus, the Soviet experience has forever changed their identities. Are they Korean or Russian? Or are they citizens of the newly independent Central Asian nations that they have called home for the past several decades?

*Jessica Yoo is a junior at Wellesley College. She grew up in the neighborhood of Koreatown in Los Angeles and would like to study more about the Korean diaspora.*