



Anthropology Department
**Scholars Week
Conference**

May 18-19, 2022





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Special Thanks

Thanks to the following individuals whose dedication of time and energy made this year's Anthropology Department Scholars Week possible.

Anthropology Club Officers

Maddie Adams

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About Scholars Week

The Annual WWU Anthropology Scholars Week Conference provides students in the department with the opportunity to present their research and hard work to their peers and faculty. Students gather to share their anthropological interests and engage in meaningful dialogue.

Schedule of Events

Events will be held in Arntzen Hall 317

Please enjoy refreshments in AH 319 throughout the events

Wednesday May 18th

11:15 Keynote Speaker

Mindy Pelton Associate Director of Career Services, WWU

12:15 Language and Culture

Doris Manglicmot * *Taglish: A Future Filipino-English Creole?*

Sylvia Cohen *Rarámuri Language and the Rural School System in Chihuahua Mexico*

Ana Ramirez *Indigenous Resource Management and its Perseverance in British Columbia*

Esther Kruman *The Ongoing Journey of Scottish Gaelic: Strength, Endangerment & Revitalization*

1:45 Resume and Job Search Workshop

Abby Senuty WWU Career Services Center

3:00 Sexuality, Energy & Consciousness

Mads Hall, Bella Barlow, Jay LeMieux, and Isabella Conover
Asexual and Aromantic College Students' Experiences with Relationships and Community

Jennifer Kastner *절대 잊혀지지 않는 (Never forgotten): The Stories of Korean*

Grim Brandt *Bleed: Duality of Consciousness in Dungeons and Dragons*

Adriannah Roman *Delve Into the Positive Economic Impact Solar Power has had on Morocco Civilians*

4:15 Graduate Student Panel

Kelsey Maloy, Rhiannon Joker, Isabella Pipp, Caroline Hyde, Elizabeth Smyth, Elizabeth Baseman and Mia Price
Master's-Level Theses Designed to Enact Change

Thursday May 19th

10:00 Archaeology, Religion & Primatology

Ruth Barnes *Storytelling in Cave Art: Use of Natural Elements to Illustrate Stories*

Alexander Williams *Cosmology, the Afterlife, and Mortuary Rituals Among New World Civilizations*

Julia Epps *Bones here, bones there, bones everywhere: Bioarchaeology and Osteology in Action*

Kate Hawken * *Tattooing Antiquity, Symbolism, and Practice in Early Cultures*

11:45 Awards and Recognition

Outstanding Student Research; Outstanding Service

12:30 Round Table ANTH 303

Olivia Rose, Lance Tulloch, Marcus Benson and Judy Pine *Experiencing the Shift to Online Learning*

1:45 Round Table Medical Anthropology Lab

Sean Bruna, Rhiannon Joker, L.C. Osadchuk, Dan Hargrave, Caitlin Millard, Tori Bianchi, G McGrew *Being a Diverse Lab; Labs as Unsettling Counterspaces for Mentored Research at PWUIs*

3:00 Politics and History

Hannah Durland *Ceaușescu's Abortion Ban*

Kiersten Shjerven *The Lingering Impact of COVID-19 on Grief and Bereavement, Practices Among College Students in the Pacific Northwest*

Guy Adamo *For the Furs: Servitude, Collaboration, and Violence between Russian Traders and Indigenous Alaskans*

Crow Chloupek * *Reflections in the Nagorno-Karabakh Conflict: Drawing Links from the Armenian Genocide, Turkish Denialism, and Ethnic Hatred*

*Outstanding Student Research Award Recipient

Keynote Speaker



Mindy Pelton

Mindy is a first-generation graduate and double alum from Western. She earned her BA in cultural anthropology and returned five years later to get her master's in business administration. She found her community in Bellingham and happily made it her home, starting a family here, launching two businesses and returning to Western to grow her career. Currently, Mindy

is the Associate Director of the Career Services Center at Western, where she supports the mission to empower our community to explore, to connect, and to create their future. Mindy also loves traveling; she spent a year teaching English in South Korea and has made multiple voyages to southeast Asia.

Presentation Abstracts

Language and Culture

Doris Manglicmot *Outstanding Research Award Recipient*

Taglish: A Future Filipino-English Creole?

With the rapid globalization of the Philippines, exacerbated by the colonial mentality that those who speak English are smarter and better, more and more Filipinos are favoring English over their native dialect. With the above in mind, I became curious if



there was a possibility that Tagalog will disappear in fifty to one hundred years if this trend continues. As I gathered data, read ethnographic works and research, I have found that Tagalog is not disappearing; it is giving birth to a creole language: Taglish. The Philippine historical and political past is tumultuous. Having been subjected to colonization for hundreds of years, this greatly affected not only the culture, politics, and mindset of the Filipino people, but has dramatically changed their languages. Today, education is taught in two languages—English and Filipino, Filipino being the standardized register of Tagalog—and it has been inculcated in the minds of the young ones that English is the language of democracy and progress while Filipino is of nationality and patriotism. Eventually, codeswitching between these two languages, called Taglish, became prevalent that there are children in the Metro Manila, and possibly in other regions of the Philippines, who either only speak English as their mother tongue, or have embraced Taglish instead of being fluent in Filipino.

Sexuality, Energy & Consciousness

Mads Hall, Bella Barlow, Jay LeMieux, and Isabella Conover
Asexual and Aromantic College Students' Experiences with Relationships and Community

On college campuses in the United States there is the presumption that students are not only working hard at their academic studies but also find themselves in a realm of possible experimentation with sexual and romantic relationships. However, there is a wide variety of college experiences, and not every college student experiences sexual and romantic desire. Those who do not may feel marginalized by a large portion of college interactions and social life such as parties, clubs, sports events, and classroom discussions. Some college students identify along the asexual and/or aromantic spectrums, and others may be questioning their disinterest in sexual and/or romantic experiences. Our research team was interested in evaluating how students who identify as asex-



ual and/or aromantic attending Western Washington University perceive their community and form their identity through the use of qualitative interviews. While investigating previous research in the field of asexual and aromantic studies, our team discovered that there are many knowledge gaps that we hope to shed further light on. In particular, the experiences of aromantic people and asexual men have been overlooked. With our research, we aimed to gain further insight into the unique ways in which students who identify on the asexual and/or aromantic spectrum engage with the larger Western Washington University community. With our limited sample size of eight qualitative interviews, we gathered a wide variety of experiences and personal stories that reflects the larger asexual and aromantic community.

Jennifer Kastner 절대 잊혀지지 않는 (*Never forgotten*): *The Stories of Korean Comfort Women*

Comfort women was a term used for women who were taken from their homes and used for sexual slavery during the second world war by the Japanese Imperial Army. The trauma, abuse, and torture comfort women went through in the various stations set up in Japanese-occupied territory are unimaginable and must not be forgotten. The majority of comfort women were from Korea, though women from China, Taiwan, Indonesia, the Philippines, Dutch, and even some Japanese women all suffered the same fate. Many comfort women survivors did not ever return to their homes, leading entirely different lives post-war. In this literature review, I will analyze ten articles which discuss the psychological trauma, sexual trauma, coping mechanisms, transgenerational trauma, modern issues reconciliation, and victim silencing in which these women went through after the war ended. It is important to note again that not all comfort women were from Korea, but a vast majority were due to Japanese occupation in Korea at the time. The main goal of this paper is to educate, remember, and acknowledge the different experiences comfort women went

through, how they lived after the war, and modern issues the remaining comfort women face presently.

Grim Brandt

Bleed: Duality of Consciousness in Dungeons & Dragons

Dungeons and Dragons (D&D) is a popular tabletop role play game (TTRPG), published by gaming company Wizards of the Coast. Gameplay consists of creating and acting as a character, typically in a fantasy setting. The game is largely collaborative and players work together in “parties” to fight monsters, solve problems, and go on adventures. TTRPGs are named after the typical modality this specific type of role play game utilises—a table strewn with maps and mini figures to represent the setting and the actions player-characters (PCs) and nonplayer-characters (NPCs) take in game, with Dungeon Master (DM) running the game and the players sitting around the table. D&D is fairly decentralised and game mechanics created by players, known as homebrew content, is encouraged by the developers.

Graduate Student Panel

Isabella Pipp

Reparative Anthropology

The ever-changing relationships between anthropologists and Indigenous communities has called for new approaches to heritage studies that deconstructs past and current colonial agendas to promote future possibilities foundationalized with respect and promoting Indigenous sovereignty. This paper explores decolonizing anthropological research that uses reparative methodologies within rights-based frameworks in heritage studies. Heritage management, revitalization, and survivance are situated focuses used to demonstrate how intersecting issues come together to uphold Indigenous self-determination within anthropological and community-based partnership. This paper argues that anthropologists have individual and field wide responsibilities to uphold

right's-based discourse and practices as basic requirements in participatory action research with Indigenous communities.

Archaeology, Religion & Primatology

Ruth Barnes

Storytelling in Cave Art: Use of Natural Elements to Illustrate Stories

Visual art is a key element of human culture; in studying early humans, it is essential to discuss any remains, but the study of art provides a unique insight into the perspective of early humans. Prehistoric cave and rock art have been the subjects of extensive study for decades, and several aspects of interpretation are continually debated. One such argument is that these early paintings and engraved images are a form of visual narrative, or storytelling. Through analysis of how the human eye sees; the formal qualities of how the art is presented; and the interpretation of meaning, it can be stated that several examples of lithic art provide evidence to support the argument that early humans were capable of sophisticated techniques of visual storytelling. The interaction of light, shadow, and movement also plays a role in the perception and interpretation of these images, and the deliberate manipulation of these elements by the artists provide insight into their ability. The interpretation of parietal art as a form of illustrated narration would provide a deeper understanding into early human's point of view, and indicate that the difference between modern human and early human isn't as large as it might seem.

Alexander Williams

Cosmology, the Afterlife, and Mortuary Rituals Among New World Civilizations

One of the greatest mysteries asked by humanity is that of what happens to us after we die. Religions the world over have come up with a variety of answers to this question which resulted in the



creations of an even larger variety of rituals surrounding death and the afterlife. The Aztecs, Maya, and Inca Civilizations of the new world were no different. Each of these Civilizations had their own distinct cultural and religious concepts surrounding death and the afterlife which were embedded uniquely into their respective visions of the cosmos. We shall explore the similarities and differences in how the Aztec, Inca and Maya understood the universe and their place in it. Focusing on their concepts surrounding cosmology and the afterlife. The purpose of this exploration is to examine how the ideas of the cosmology and the afterlife affect the rituals which people were expected to follow among the new world civilizations.

Kate Hawken *Outstanding Research Award Recipient*

Tattooing Antiquity, Symbolism, and Practice in Early Cultures

As one of the most permanent markings of culture etched into human skin, tattooing provides a unique view into the beliefs and practices of the human species. Tattooing has existed throughout human history, but it can be difficult to establish its true purpose and antiquity within early cultures. This is due in part to biological degradation and misclassification of the material implements of tattooing, as well as the scarcity of tattooed physical human remains. Archeological context and the identification of possible material artifacts associated with tattooing, along with the examination (or re-examination) of physical human remains for evidence of tattooing, will help place tattooing's presence and purpose within a historical context. For this paper, I reviewed ten scientific journal articles on the subject of tattooing within early cultures. Current investigations into the proposed purposes of early tattoos focus on iconographic and symbolic use, as well as cross-cultural therapeutic application. Tattoos, as instruments that transmit culture, can provide new insights into ancient societies and thereby reveal new avenues for exploring the visual language of Paleolithic times.

Round Table ANTH 303

Olivia Rose, Lance Tulloch and Marcus Benson

Experiencing the Shift to Online Learning

Anthropology 303, Winter 2022, Investigated the effects of the shift to online learning on students at Western Washington University. This was done through interviews, focus groups, and auto-ethnographical field notes. The class then coded the information to find patterns within the responses, which we found focused around a larger themes of Absence/Presence, Disconnection, and Loss. This presentation includes two of the recognized patterns from the data, Accountability and Liminal Spaces resulting from the shift to online learning. The results of the study have shown a significant pattern of students feeling less accountable for their schoolwork, which in many cases was tied to the use (or lack thereof) of webcams and microphones while attending online synchronous classes. Additionally, there have been trends of students expressing their perceptions of the decrease in accountability of those around them, including the institution, faculty, and classmates. Many students reported that their productivity and/or engagement with class material was linked to ideas focused on if others could see them, if they had roommates, family members, or others present in their home, and place/space as it relates to liminality. The identification of liminal spaces emerged from all three methods of data collection, with zoom being a catalyst for the blending of once separate personal and academic spaces. This transformation would result in classrooms and advisors' offices becoming the same as bedrooms, kitchens, and bathrooms. This blending of spaces, through which the liminality emerged, would feed back into the creation of the Absence/Presence dichotomy identified as an overarching theme.

Round Table Medical Anthropology Lab

Sean Bruna, PhD., Western Washington University (WWU)

Rhiannon Joker, M.A. Candidate, WWU

L.C. Osadchuk, M.A. Candidate, WWU

Dan Hargrave, PhD. Candidate, U of South Florida, WWU Alum

Caitlin Millard, BA Candidate, WWU

Tori Bianchi, MS., Cabrillo College and WWU Alum

G McGrew, PhD., WWU

Being a Diverse Lab; Labs as Unsettling Counterspaces for Mentored Research at PWUIs

In a discipline that continues to exclude BIPOC, LGBTQ+ and Disabled researchers, this panel of diverse scholars from a multi-institution medical anthropology lab situated in a Primarily White Undergraduate Institution (PWUI), explores the ways we unsettle ourselves and those around us. Building on Ong, Smith, & Ko's use of "counterspaces" (2018), we begin with a recognition that "the prevailing culture and structural manifestations in STEM have traditionally privileged norms of success that favor competitive, individualistic, and solitary practices—norms associated with White male scientists." As diverse scholars, we recognize that our disability, gender, and ethnicity do not settle neatly in the spaces that usually exist in academia. Through discussion and sharing of our experiences creating and maintaining the Medical Anthropology Lab, including decisions about who engages and receives recognition for projects, how we are funded, who we represent in our work, how we speak, or how we unsettle ourselves and those around us, we seek to come to a better understanding of how we created and can maintain an inclusive and supportive mentoring environment that unsettles both research and mentorship norms at PWUIs.

Politics and History

Hannah Durland

Ceaușescu's Abortion Ban

In the 1950s, Romania followed the practices of the Soviet Union and legalized abortion across the country. A decade later, the general secretary, Nicolae Ceaușescu, implemented a nationwide ban on all abortions—Decree 770—with the hope of improving Romanian birth rates. This paper aims to investigate the effects Decree 770 had on Romania and its citizens and to understand the effects of having reproductive rights are stripped away by the government. This is done by analyzing Ceaușescu's strategies encouraging women to become pregnant and the failure of the government to provide for Romanian citizens, and how this led women to seek out illegal abortions or abandon children in orphanages. Even after its repeal in 1989, the consequences of Decree 770 have marked lasting implications across societies. Importantly, removing reproductive rights from women will lead to a rise in maternal mortality rates as many women would rather risk their health and their lives through unsafe procedures than remain pregnant, especially those in poverty and most at risk in a society that failed to provide them stability and safety.

Kiersten Shjerven

The Lingering Impact of COVID-19 on Grief and Bereavement, Practices Among College Students in the Pacific Northwest

This research aims to examine the effects of COVID-19 on grief, bereavement, and funerary/mourning rituals among Western Washington University college students. Through a queer feminist death studies theoretical lens, an autoethnographic approach with individual and focus group interviews, alongside historical background research, aims to examine the relationship between COVID-19, and changes to grief, bereavement, and funerary ritual behavior.

Guy Adamo

For the Furs: Servitude, Collaboration, and Violence between Russian Traders and Indigenous Alaskans

Before becoming one of the last states to join the US, Alaska was initially under colonial control by the Russian Empire. It is also important that a long time before the Russians ever crossed the Bering strait, the Native Alaskans were there long before the Russians. These tribes are also among those who have suffered under the effects of colonialism. These were mainly perpetrated by first the Russians, then by the Americans after the purchase of Alaska. This paper will mainly focus on the colonial interactions between the Russians working for the Russian-American Company and the Indigenous Alaskans that had suffered under the colonial actions by the Russian colonists. In order to get a comprehension of the full effects that colonialism had on the Indigenous Alaskans, a brief overview of what life was like before contact with Europeans. As well as the impact of the mandates by the Russian officials on not only the cultural practices of the Native Alaskans but on the land itself as well. Including upon this how the Russian colonial officials managed to keep the Native population in line in order to exploit them better. Then there are the reasons as to why the Russians were interested in the colonization of Alaska. That mainly being otter furs, which became a lucrative market in Europe at the time. The Russians ordered every male in the tribes they held sway over to hunt for otter furs in exchange for supplies to get these furs. Which greatly disrupted the normal lives of the natives there. These tribes would, however, would resort to violence in order to fight back against the growing colonial power. These attempts were met with mixed success, and the final most significant conflict would end in Russian victory in 1802. But it is a mistake to assume that the Alaskan Natives were thoroughly beaten, and no resistance would be measured against the Russian Colonials, even with the degradation of their cultural practices and the destruction of the environment around them.

Crow Chloupek *Outstanding Research Award Recipient*

Reflections in the Nagorno-Karabakh Conflict: Drawing Links from the Armenian Genocide, Turkish Denialism, and Ethnic Hatred

This paper begins with a discussion of the Armenian Genocide of 1915-1923 and builds a timeline of events through the subsequent century towards the creation of the present-day Nagorno-Karabakh conflict between Armenia and Azerbaijan. It draws on the connecting strings of genocide denial, ethnic tension, and instability in the region to situate the conflict within the recent past as well as explain how genocides of the past are reflected in modern relations.

Annual Anthropology Award for **Outstanding Student Research**

The Annual Anthropology Award for Outstanding Student Research recognizes excellent undergraduate research. Faculty nominated papers, posters, and presentations or other scholarly endeavors completed the previous Spring quarter through Winter quarter of the current year are eligible. Three selected awardees present their research during Scholars Week each year. We are proud to announce this year's recipients:

Crow Chloupek

Reflections in the Nagorno-Karabakh Conflict: Drawing Links from the Armenian Genocide, Turkish Denialism, and Ethnic Hatred - nominated by Kathleen Young

Kate Hawken *Tattooing Antiquity, Symbolism, and Practice in Early Cultures* nominated by Kathleen Young

Doris Manglicmot *Taglish: A Guture Filipino-English Creole* - nominated by Judy Pine

Recognition of Outstanding Service

Presented to **Alia Landon** by The Department of Anthropology at Western Washington University in recognition of her outstanding service, as a Personal Accessibility Assistant to WWU Anthropology Alum, Dan Hargrave, Ph.D candidate at University of Florida. Alia has served in this role as Dan completed his undergraduate degree in anthropology at Western, his masters degree in anthropology at Northern Arizona University, and his Ph.D work at the University of Florida. As Dan described, Alia completed all of the same course readings and discussions, and he was able to earn the degrees in large part due to her dedication. It is an honor to recognize Alia Landon for her commitment to outstanding service.



Anthropology Club

2022 WWU Anthropology Scholars Week Hosted by the Anthropology Club

The Anthropology Club is a group of students and faculty who promote interest in the discipline of Anthropology. We plan and promote speakers, trips, and events which relate to all 4 of the subdivisions within Anthropology.

Anyone with an interest in Anthropology or its related sub-disciplines can come to the meetings and the events we organize. We welcome under grads, grad students, faculty, alumni, folks yet undecided, etc.

Send us your email to wwuanthclub1@gmail.com so that we can send you announcements about the club's events. On any space limited trips or events, Anthropology Club members get first choice with any opening on a first come first serve basis.

Stay updated by joining the WWU Anthropology Club Facebook page.

Anthropology Department

Mission

Western Washington University's Department of Anthropology is dedicated to providing students with a well-rounded understanding of the four sub-fields of anthropology (Cultural Anthropology, Archaeology, Biocultural Anthropology, and Linguistic Anthropology). The Anthropology major is a liberal arts degree with



a broad base of information and understanding about human behavior. This unique, critical perspective provides a framework for understanding the many sub-cultural differences we meet every day. The Anthropology major can open many doors of opportunity and provide valuable training to successfully deal with the future.

Our program, at both the undergraduate and graduate levels, reflects a strong commitment to a cross-cultural, comparative perspective. Students in each of our degree programs have the opportunity to work with and take courses from faculty members who are nationally and internationally recognized teachers.

Land Acknowledgment

As we meet, work, and interact in physical and virtual spaces, we affirm our support for Indigenous sovereignty throughout the United States and throughout the world, acknowledging that wherever we may physically be in the United States, the land retains and reflects the impact of settler colonial violence. We acknowledge that our campus is located on unceded land belonging to the Indigenous Coast Salish population here since time immemorial. We acknowledge that anthropology was part of a system that upheld settler colonialism and acknowledge the responsibility the past confers on us.

We affirm our respect to the Elders past and present from the Skagit, Swinomish, Samish, Sauk-Suiattle, Tulalip, Snohomish, Stillaguamish, Suquamish, S'Klallams, Skokomish, Duwamish, Nisqually, Snoqualmie, Muckleshoot, and especially from the Nooksack and Lummi Nation who teach us through their enduring care and protection of the land and waters.