

A world map where the oceans are depicted with vibrant blue and green swirling patterns representing ocean currents, while the continents are shown in solid black. The text is overlaid on the map.

CURRENTS IN ANTHROPOLOGY

2nd Annual STUDENT RESEARCH CONFERENCE

MARCH 4TH, 2016

Department of Anthropology
University of Victoria



University
of Victoria
Social Sciences



University
of Victoria
Anthropology

Welcome to Currents in Anthropology: A Student Research Conference 2016!

The Department of Anthropology at the University of Victoria is hosting this conference as a celebration of the research efforts of our undergraduate and graduate students. The presentations represent research completed for in class and out of class projects, Honour's theses, JCURA research, and Master's and doctoral research. Enjoy the presentations, ask questions, and do not forget to vote for the "People's Choice Award" for best presentation.

Our Keynote speaker, Jennifer Schine, will talk about how Anthropology contributes to her career. Jennifer is a sound artist, broadcaster, and researcher whose work explores the oral histories and soundscapes of coastal British Columbia. She has experience working as an ethnographer with communities from Cape Town to New York City and throughout Canada. Passionate about public engagement and collaborative projects, Jennifer has extended her academic work into film, radio, electroacoustic composition, and art installations. These have been exhibited and broadcast widely, receiving national and international acclaim. As an educator, Jennifer teaches courses and leads workshops in both the city and the wilderness. She holds an MA in Communication from Simon Fraser University and a BA in Anthropology from the University of Victoria. Currently Jennifer works as a Research Coordinator at *The Firelight Group*, where she supports community-based projects across Canada. In her spare time Jenni likes to hang out around boats, and she currently serves on the board of Salmon Coast Field Station, in the Broughton Archipelago, BC.

We wish to thank our sponsors – the Department of Anthropology, the Faculty of Social Sciences Dean's Conference Fund, and the Bureau of Anthropology Students (B.O.A.S).

Sincerely,
Conference Program Committee

SCHEDULE

12:30 – Mix, Mingle and Munchies in the Hallway outside COR B250

POSTER PRESENTATIONS – 12:30-5:00, COR B250

When possible, presenters will be available for questions during breaks in the podium presentations.

1. **The Impact of Forest Fragmentation on Wolly Monkeys (*Lagothrix*) and Biodiversity in the Amazon.** Mike Axenroth and Don Crawford
2. **Differential Rates Of Decomposition: A Maceration Study Of Fleshed Remains In Closed-Air Vs. Open-Air Environments.** Tara Fraser
3. **A Geometric Morphometric Analysis of Sadlermiut Distal Humeral Shape.** Jay Devine
4. **Mapping Kanehsatá:ke in the Summer of 1990.** Aviva Lessard
5. **Dawn of Dema.** Brittany Witherspoon and Hannah Shin
6. **From Natural Resources to Remittances: Cape Breton, Deindustrialization, and Circular Migration; A Graphic Novel.** Mark McIntyre
7. **Tool Use in Great Apes.** Martine Van Der Heever and Megan Upton
8. **Drawing Our Own Self: Re-Politicizing And Radicalizing Queerness Through Visual Media.** Katherine Thwaites
9. **Bushmeat: Primates in West Africa.** Taylor Smith and Elena Pennell
10. **Marble Monument Conservation in Emanu-el Cemetery.** Brittany Walker, Nicole Smirl and Meaghan Efford
11. **Revealing Long-Lost Inscriptions Using Reflective Transformation Imagery.** Zoë Deneault, Melanie Heizer, and Kim Kuffner

PODIUM PRESENTATIONS – 1:30-4:45, COR B235

- 1:30 **Creating a Virtual and Visual Exhibition Landscape: Reflections on an Ethnography of Process and Design.** Jennifer Robinson
- 1:45 **Beyond The Memory: Nazi Camps As Palimpsests Of Memories.** Myriam Gerber
- 2:00 **The Processes of Burn Trauma and the Implications for Recovery in Forensic and Archaeological Contexts.** Meaghan Efford
- 2:15 **Practicing Forensic Anthropology in Guatemala.** Raven Broster-Paradis
- 2:30 **Adorning the Dead: A Socio-Archaeological Analysis of Ochre Application to Gravettian Burials.** Sierra McKinney
- 2:45 **An Experimental Investigation of Paleolithic Stone Lamps.** Grace Wicken and Sierra McKinney
- 3:00 BREAK
- 3:15 **Strategies for Determining the Purity of Ecstasy (MDMA).** Melanie Callas
- 3:30 **Infected Indigeneity: A Comparative Analysis of the Responses to the Indigenous HIV/AIDS crises in Canada and Australia.** Cheyenne Smith
- 3:45 **Animal-Assisted Therapy: The role of the interspecies bond in patient recovery.** Holly Cecil
- 4:00 **The Politics of Preservation: A Cultural Analysis of "Archaeological Significance" in the Case of Grace Islet.** Danya Fleming
- 4:15 **Reading Death: The Significance of Case Studies to Biocultural Theory in Paleopathology.** Taylor Smith
- 4:30 **Familiar/Strange: Anthropology, Surrealism and Everyday Life.** Nick Wees

KEYNOTE ADDRESS - 5:00, COR B235

Jennifer Schine (BA UVic, MA SFU) - Sound Artist, Broadcaster, Educator, and Research Coordinator
with *The Firelight Group*

PRESENTATION ABSTRACTS

The Impact of Forest Fragmentation on Wolly Monkeys (*Lagothrix*) and Biodiversity in the Amazon.

Mike Axenroth and Don Crawford

Forest fragmentation has been increasing worldwide to catastrophic levels. In the last two centuries humans have destroyed over 30% of the global forest cover. The Amazon rainforest is one of the world's largest contiguous forests, and is renowned for its incredible biodiversity of animals and vegetation; however, forest fragmentation and deforestation has been altering the physical landscape at alarming rates. The majority of these fragments are less than 1 km², which poses the serious threat to biodiversity. The woolly monkey (*Lagothrix*) highlights the interrelation between animals, plants, and the perpetuation and renewal of the rainforest in the face of increasing fragmentation. Despite conservation efforts to protect these large, frugivorous primates the woolly monkeys remain a highly vulnerable species due to traditional hunting, loss of habitat, and failure to adapt to small forest fragments. They are a keystone species in the Amazonian ecosystem as seed dispersers. Woolly monkeys are known to disperse the seeds of over 75 fruiting trees, and they are unique compared to other local seed dispersers because they disperse large seeded fruit. Their habitat has been reduced for the last 400 years as humans have transformed the Amazon into a pastoral landscape; and recent logging and oil exploitation continues to impeded the woolly monkey's territory. They have also been an indigenous favourite to eat, which has led some scholars to suggest they are the most hunted animals in the Amazon. This has led to some woolly monkeys being critically endangered. Our research addresses the current dialogue of woolly monkey behaviour and ecology, threats from fragmentation and humans, and outlines effective and ineffective conservation techniques.

Practicing Forensic Anthropology in Guatemala.

Raven Broster-Paradis

Guatemala was enveloped in an internal armed conflict between 1960 and 1996 during which more than 200,000 people were killed, 45,000 more were forcibly disappeared, and more than 1 million were displaced. The worst period was 1980-83 when most of the deaths and disappearances occurred. Since the signing of the Peace Accords in 1996, extensive efforts have been made by Non-Governmental Organizations within the country and the UN for the recovery of the remains of those killed. Forensic Anthropology can be radically different in this context, especially in a country where governmental funding for this work is non-existent and all funding relies on international aid. My goal, through this presentation, is to bring to light how Forensic Anthropology is different in less stable and poverty-stricken countries, specifically Guatemala in this case. More specifically, how it differs in terms of the application do perform the exhumation, how an organization determines where the dig will take place, how the identification of remains is done, and what the limitations of these differences are.

Strategies for Determining the Purity of Ecstasy (MDMA).

Melanie Callas

Ecstasy is a popular party drug that got its name because it causes feelings of empathy, and euphoria. It should be comprised of a chemical called methylene-dioxy-methamphetamine (MDMA). However, it often contains other chemicals in addition to or instead of MDMA, such as opiates, amphetamines, and over-the-counter drugs. You cannot tell what is inside ecstasy pills based on appearance, so most people do not know their ecstasy contains dangerous chemicals until after they consume it. As a result, many people, especially teenagers and young adults, have died by ingesting impure ecstasy. For my Masters research, I am studying how ecstasy users in Victoria determine the purity of their ecstasy. I analyzed survey data on ecstasy use in Victoria, and then I conducted 10 interviews with ecstasy users. I found that the main strategy people use to determine purity is to ask their friends about it, as opposed to using ecstasy testing kits or laboratory testing services. The main reason ecstasy users do not test their ecstasy is because they do not know of these options or they do not know how to access them. My research will help inform harm reduction approaches aimed at ecstasy users, including increasing accessibility and awareness of ecstasy testing.

Animal-Assisted Therapy: The role of the interspecies bond in patient recovery.

Holly Cecil

The inclusion of animals in physical and psychological therapies, termed both AAI (Animal-Assisted Intervention) and AAT (Animal-Assisted Therapy), is a growing field promising exciting results in patient recovery and healing. What influences does the human-animal relationship bring to therapy that human practitioners alone cannot? Although animals have been engaged in European therapy programs since the late eighteenth century, only recently have published studies confirmed the neurological basis for their success. Patients interacting with dogs, the most common therapy partner, exhibit lowered blood pressure and increases in the “healing” neurochemicals dopamine, beta endorphins and oxytocin. Although AAI is recognized more broadly across Europe and the United States, practitioners in Canada are working to increase recognition at both the public and professional levels, and distinguish its rigorous medical therapies from the more recreational pet visitation programs, termed “Animal-Assisted Activities” (AAA). This 10-minute film follows Victoria registered nurse Lisa Markin and her certified therapy dog Cajun, in their practice at residential and medical care facilities. Cajun helps Hank, an 80-year-old stroke recovery patient, work through a series of cognitive and physical therapy exercises. Lisa reports that patients are inspired by their interaction with therapy dogs to work harder and longer at their exercises, share their successes, and benefit from the resulting tactile and emotional interaction. This film also highlights published international research to ask how the human-animal relationship gives these programs an edge over traditional therapies, and helps increase patient survival and recovery rates.

Revealing Long-Lost Inscriptions Using Reflective Transformation Imagery.

Zoë Deneault, Melanie Heizer, and Kim Kuffner

Our goal with this project was to identify, assess, and examine what threats exist to graveyard monuments and to explore the functionality of RTI as a means for documenting and evaluating monument threats, and illuminate otherwise indecipherable texts and decorative motifs. Our work took place in May and June of 2015, as part of Anthropology 395: *Heritage and Historical Archaeology Field Course*, as we took part in a survey of the Jewish Cemetery. As part of this project, we highlight some of the threats these monuments are facing, and we use RTI photography (Reflectance Transformation Imaging) to help record, and in some cases, recover inscriptions on the monuments.

A Geometric Morphometric Analysis of Sadlermiut Distal Humeral Shape.

Jay Devine

The human skeleton varies with respect to genetics, as well as environmental stimuli and habitual behavior due to biological plasticity. Skeletal shape change (i.e. morphological variation), a topic of interest to anthropology, has typically been quantified using standard two-dimensional (2D), osteometric techniques. Three-dimensional (3D) geometric morphometrics (GM), which refers to the statistical analysis of an object's form (i.e. shape and size) based on Cartesian landmark coordinates, has superseded these methods within the last decade. 3D GM analyses are capable of pinpointing small, yet highly significant gradations of variation via computer-assisted models. For this reason, my research applied 3D GM to the distal humeri of the archaeologically derived Inuit population, the Sadlermiut (N=25; 13 females, 12 males), to investigate bilateral asymmetry and sexual dimorphism in shape. Strengthening interpretations of morphological variation allows anthropologists to better reconstruct past human behavior through skeletal remains. This study found non-statistically significant differences in both asymmetry and sexual dimorphism due to a strong, confounding signal of allometry (i.e. morphological change associated with or caused by variation in size). Potential evidence of sexual dimorphism in humeral shape was seen in the olecranon fossa, capitulum, lateral epicondyle, and coronoid fossa. Asymmetrical shape was more prominent in males than females; particularly asymmetrical features included the olecranon fossa, coronoid fossa, and medial and lateral epicondyles.

The Processes of Burn Trauma and the Implications for Recovery in Forensic and Archaeological Contexts.

Meaghan Efford

This project will discuss burn trauma and the implications of that trauma to the recovery process in both forensic and archaeological contexts. It will be a study of literary sources addressing the issue of burn trauma to human bone, in many cases using *sus scrofa domesticus*, or the domestic pig, as an experimental proxy. It will also be an experimental study of how different tissues, including both soft and hard tissues, react to thermal trauma, specifically burn trauma. The experiment consisted of pig limbs subjected to burn trauma on open wood and charcoal fires. The results of this experiment will provide a discussion on what evidence is left behind by burn trauma, and how can that evidence be

retrieved from the site. This project is currently in progress and some preliminary findings are discussed below. Drawing on the experimental data and the literature, the project seeks to answer the question: what are the implications of burn trauma for recovery in forensic and archaeological contexts? Burn trauma causes significant changes in morphology, structural integrity, and existing mass. These changes have important implications for recovery: the remains are more fragile and demonstrate morphological changes. This can cause increased fragmentation and damage, and therefore loss of data and evidence. These changes will also affect what archaeologists and forensic anthropologists find when they are presented with burned remains.

The Politics of Preservation: A Cultural Analysis of "Archaeological Significance" in the Case of Grace Islet.

Danya Fleming

Cultural resource management is a type of salvage archaeology conducted in the context of development. The notion of "significance" is central to cultural resource management, since it determines what features are worth protecting as well as what ways are best to protect them. However, "significance" is abstract and difficult to objectively evaluate since land owners, archaeologists, First Nations, and community members may value archaeological sites in different ways. Grace Islet is a contemporary case which demonstrates how stakeholders may have strong, differing ideas about the significance of archaeological sites. By analysing the archaeological reports, permit applications, and communications documents pertaining to the site, my paper seeks to answer the following research question: How is the notion of significance conceptualized and deployed by Grace Islet's stakeholders? A critical discourse analysis of the concept of "archaeological significance" in these documents can determine how cultural, political, and economic context affects the way that archaeologists and descendant communities define site features, assess their value, and determine conservation strategies. Ultimately, my paper will attempt to show how the notion of "significance" is culturally and politically constructed, while having material effects on archaeological site assessment, interpretation, and management in the case of Grace Islet.

Differential Rates Of Decomposition: A Maceration Study Of Fleshed Remains In Closed-Air Vs. Open-Air Environments.

Tara Fraser

My poster consists of a study that was conducted in Stephanie Calce's Forensic Anthropology class in summer 2016. My research used two fleshed pig (*sus scrofa domesticus*) legs for a comparative study on the macroscopic rate of decomposition. One pig (*sus scrofa domesticus*) leg was placed in an open-air environment and one was placed in an air-tight, clear container and over the period of 14 days I recorded an observable difference between the two legs. Though some research has been conducted in viewing rates of decomposition with maceration (closed-air container) and taphonomic processes (open-air) the studies tend to focus on chemistry, fat content or trauma induced. My study looked purely at the observable elements of comparative change and thus speed on decomposition in Victoria B.C. during July 2016.

Beyond The Memory: Nazi Camps As Palimpsests Of Memories.

Myriam Gerber

This paper analyzes relationships between the tangible, material landscapes of Holocaust sites and what is “beneath” the surface. Through the analytical tool of palimpsests, I explore popular images of iconographic Holocaust images, sites and objects, which have come to inform popular cultural memory; the actual historical circumstances of specific sites and objects; and finally, the traces of meaning and memory which lay beneath the obvious surface. In this paper, I investigate the complex and processual relationships between the ramp and the railway tracks leading into the extermination camp Auschwitz-Birkenau: what are the relationships between the structures at the site and Nazi ideology? What are the relationships between the historical context of the structures and the iconographic images of the ramp and railway tracks at Birkenau? What is the role of these structures in the commemoration of the Holocaust in the 21st century? My analysis demonstrates misconceptions about the history of Auschwitz-Birkenau and its topography and structures which are rooted in the specific focus of archival photographs; furthermore, present-day commemoration tends to focus on specific structures, whereas other aspects of the site, such as the ashes of the victim, are overlooked or under-represented. An analysis of Holocaust sites through the analytical lens of palimpsests enables us to perceive the connections and separations between the historical layers of the site, its topography, materials and memory, and the representation of specific aspects of the site in the present, particular tangible or visible aspects of its structural environment and certain episodes of its history.

Mapping Kanehsatá:ke in the Summer of 1990.

Aviva Lessard

Much of Indigenous knowledge and experiences are silenced in our current education system and often teachers do not have the resources to supplement the current curriculum. The “Oka Crisis” of 1990 is an example of this. I was inspired to create an educational tool because I was not personally taught about the “Oka Crisis” in my high school curriculum in Montreal, Quebec, yet I believe that it is extremely important for certain histories to be taught to students. I have created a digital atlas of the events in Kanehsatá:ke in the summer of 1990 and created a program for understanding the history of the problems that the Mohawk people have faced regarding their land. I draw from published sources and interview data to offer an alternative narrative, other than what mainstream media sources. This tool, created using Google's My Maps, locates the events in particular places and allows a multimedia platform (photos, video, external links etc.) to be used and shared online. Indigenous histories should not remain hidden in the Canadian narrative and the dissemination of information is in partial response to the Truth and Reconciliation Commission's calls to action regarding education. Indigenous and non- Indigenous people have a responsibility to educate others about injustices that have occurred. I want to acknowledge that the project I have created is a reflection of my personal research, and I welcome critique and new perspectives to the digital atlas. In the ongoing process of decolonization, it is important to change the dominant narrative of history.

From Natural Resources to Remittances: Cape Breton, Deindustrialization, and Circular Migration; A Graphic Novel.

Mark McIntyre

This poster explores anthropologic pursuits of *making* as participant observation and embodied practice. Thinking through making, or experiential learning, is tantamount to participant observational practice, as both require individuals to acquire knowledge through the act of *doing* (Ingold 2013). Doing, whether it is through artistic ventures or writing a textual ethnography -though the two need not be mutually exclusive- requires thoughtful engagement with the materials or participants involved. This poster presents my experiences with experiential learning through the production of a graphic novel and reflects upon the processes involved, engaging Appadurai's (1991) social imagination and discussing the importance of anthropological knowledge regarding making. As artistic practice and media making is a process that necessitates contemplative transformations of materials, I devote one section to the act of producing the graphic novel, discussing what I did and why I did it, while reflecting on the process of making and engaging with theoretical concepts related to both media and making. Further, as producing media content can open new means of public access to anthropologic ideas, I engage with the benefits and potential burdens that the dissemination of knowledge through mediums such as graphic novel ethnographies my open up.

Adorning the dead: A Socio-Archaeological Analysis of Ochre Application to Gravettian Burials.

Sierra McKinney

The ritual behaviour associated with funerary activity is exceptionally variable across time, space and cultures. The Gravettian is a cultural time period found in Europe that dates to approximately 28,000 to 21,000 years ago. It is in this period that elaborate and decorated burials, such as Il Principe begin to arise. These burials, found across Europe, are single and less commonly multiple internments, that share common attributes such as the inclusion of grave goods, personal ornamentation and ochre application. Although the tradition does spread from modern day Portugal to Russia, regional variation is present. Evidence has been found for the presence of ochre on the head, pelvis, body, surrounding ground and associated grave goods, to differing degrees. I propose that the method of ochre application is related to regional cultural traditions within the larger pan-European Gravettian tradition. This research will add to our understanding of Gravettian ritual behaviour as well as provide insights into regional variation during this time period.

Creating a Virtual and Visual Exhibition Landscape: Reflections on an Ethnography of Process and Design.

Jennifer Robinson

The presentation will reflect on the methodological framework designed for conducting an ethnography of human rights related heritage practices and exhibitions in Canada. In addition to taking account for how human rights related issues have been curated and the practices involved in doing this kind of museum work, this research has also been an effort to formulate what the process of a museum ethnography about this topic might look like. What does the exhibition landscape of human rights actually look like in Canada and how do creative and arts-based research

methodologies add to qualitative interviewing and the practice of participant observation to develop a more nuanced understanding of this strain of exhibition work? To answer these questions this presentation considers: 1) the role of visual research tools such as the camera and the process of selecting and altering images; 2) the use of visual journals and webpages to not only to make academic work more publically accessible but also as tangible and virtual creative spaces to think through complex ideas that develop through the analysis of images; and finally, 3) the importance of walking through cities in order to put various other cultural institutions, heritage monuments, and cultural urban markers in conversation with one another. This presentation will show how adopting creative methodologies not only provides the means with which to document and analyze human rights work in Canada's heritage industry but subsequently produces a visual narrative of what human rights exhibition and curatorial work in Canada looks like.

Infected Indigeneity: A Comparative Analysis of the Responses to the Indigenous HIV/AIDS crises in Canada and Australia.

Cheyenne Smith

Being HIV-seropositive is no longer a death sentence. The introduction of antiretroviral therapy (ART) and highly active antiretroviral therapy (HAART) has changed the game in terms of HIV (human immunodeficiency virus) and AIDS (acquired immune deficiency syndrome) survival rates. However, though HIV transmission and AIDS-related death rates appear to be maintaining, if not decreasing in most parts of the world, the disease remains a growing problem among the Indigenous people of Canada. Conversely, these findings are not echoed among the Indigenous people of Australia. Although the group experiences much poorer health as a group, exemplified by a much higher morbidity rate than that of the non-Indigenous population, the response to HIV in Australia, as a potentially population decimating disease, has resulted in relatively low and maintaining rates of HIV transmission among Australia's Indigenous peoples. With such different responses to HIV/AIDS in these separate Indigenous communities, how have different governmental policies affected the impact of HIV/AIDS? Have non-governmental organizations also responded to this issue? Additionally, how can integrative medicine be beneficial to HIV/AIDS treatment within Indigenous communities? Using comparative analysis, various sources pertaining to HIV/AIDS and the governmental and non-governmental responses to the disease within the Indigenous communities of Canada and Australia are analysed. From this research I aim to promote the idea that state policies can make or break Indigenous communities when it comes to HIV/AIDS. Furthermore, by incorporating their cultural beliefs into these policies and healthcare systems, many lives can be saved.

Reading Death: The Significance of Case Studies to Biocultural Theory in Paleopathology.

Taylor Smith

Within the worlds of bioarchaeology and paleopathology one of the dominating theoretical paradigms adopted by scholars is the biocultural approach. Originating from a number of reflexive critiques claiming the study of human remains was stagnating in a period of overly descriptive reports, the biocultural model seeks to understand human remains as both biological and cultural entities. From this understanding, biocultural bioarchaeologists adopt an approach similar to that of

processual archaeologists, focusing on hypothesis driven research that stresses an importance on social questions. While this model of thought is generally well received within the discipline, it is difficult to understand its current state within paleopathology. Recent publications have brought to light potential issues with case studies, a form of publication common to paleopathology, calling them relics from the past; their place in paleopathology is becoming questioned. This research has sought to examine the state of case studies in paleopathology today. In conducting a content analysis of all published articles in *The International Journal of Osteoarchaeology* between the years 2005 and 2015, I have found that case studies remain a static element to paleopathology's and bioarchaeology's publications, and continue to be a dominating form of publication despite critique. To then examine the significance of case studies, a citation analysis was conducted to see how case studies are being used to further anthropological knowledge. This research aims to fill the apparent gap on how case studies affect the discipline of paleopathology, and what their presence means to biocultural theory.

Bushmeat: Primates in West Africa.

Taylor Smith and Elena Pennell

In many West African communities, families and individuals are faced with increasing pressures to sustain themselves but hunting wild animals. This gives rise to what is known as the bushmeat trade. A variety of wild animals are hunted; however, primates have been known to make up a large portion of the protein found in households and bushmeat markets. This is especially true for the area of Western and Central Africa, where there is the greatest demand for bushmeat.

Drawing Our Own Self: Re-Politicizing And Radicalizing Queerness Through Visual Media.

Katherine Thwaites

The rise of homonormative depictions in Western mainstream advertising campaigns has produced new visibility of LGBT identities as consuming capitalist subjects. Building upon the notion of a post-feminist theoretical perspective, I argue that the effect of homonormative discourses within mainstream advertising may be best understood as 'post-queer'. More specifically, I suggest that the neoliberal market imaginary of queer took it from being a radical political practice in the margins to a mainstream consumer identity and in so doing, stripped away its inclusionary and revolutionary intent. In examining this thesis, I used the medium of a graphic novel to explore how invisible narratives may become embedded in visible storytelling, and what discourse they may uphold. Further, I examined how the use of such methodologies as the graphic novel may be of use in radical explorations of anthropological research, in that such media present new challenges and opportunities for textual and visual explorations.

Tool Use in Great Apes.

Martine Van Der Heever and Megan Upton

Tool use is found across all species of great apes, but with both intraspecific and interspecific variation in frequency, number, and complexity of tools used. Tool use can be a foraging strategy,

environmental manipulation, and be associated with pro-social behavioural activities. Chimpanzees use tools most frequently and have the largest number of tool types. However, there is variation throughout the species as a whole. Examples of chimpanzee tool use include termite fishing, nut cracking, ant dipping, and algae scooping. Gorillas have been observed using tools for foraging, but most use them most commonly in the context of environmental manipulation. Some examples include using a tree trunk as a bridge or sticks to test water depth. Most orangutan tool use data comes from Sumatra. Further research needs to be conducted to fully understand the ecological factors that impact the amount and kinds of tool use seen in the great apes in Asia. An example of orangutan tool use is the use of sticks to extract seeds from fruit. Very little research has been done on tool use in wild bonobos, but this lack of data does not necessarily indicate limited cognitive ability. These apes have been observed using tools to improve personal comfort more often than for foraging. There is still more research that needs to be done involving tool use in wild apes. However, these types of longitudinal studies require large amount of time and resources.

Marble Monument Conservation in Emanu-el Cemetery.

Brittany Walker, Nicole Smirl and Meaghan Efford

The Emanu-el Jewish Cemetery contains a wide array of plot sizes, and monument styles. Throughout the years, design choices and materials used has varied, lending to the diverse monuments found there. Of particular interest are the old marble monuments dating from 1860-1910, many of which are now lying flat and cemented in place because they are too fragile to stand on their own. The focus of this poster is on a selection of these marble monuments and any environmental threats they may face. The intention of this research is to find suggestions on how to protect these delicate monuments, as well as bring attention to the design styles that have been the most durable.

Familiar/Strange: Anthropology, Surrealism and Everyday Life.

Nick Wees

There is a creative stream at the heart of modernity that can be traced in the coincident trajectories of ethnographic anthropology and Surrealism – in terms of historical place and moment, and above all, of theoretical and methodological frameworks. However, anthropology has tended to downplay the significant role of subversive arts practices within its own historical course, as though a little embarrassed by seeming extravagances of imagination and an ‘unscientific’ blend of psychoanalytic theory, revolutionary fervour and aesthetically-driven preoccupations with the exotic. Exploring these dual traditions of critical analysis and creative practices, I argue that they can be vehicles for a reflexive bodily engagement with the urban environment and a claiming of the everyday as a site of, and means to, emancipatory praxis. I trace various currents of Surrealist-inspired arts practices, from early the 20th century, through to the Situationists and their successors, to some contemporary work at the intersection of art and anthropology. In doing so, I highlight the historical congruences between anthropology and Surrealism and its heirs, focusing on the shared frameworks of these entwined yet seemingly distinct traditions. It is my contention that the theoretical and methodological approaches of Surrealist-inspired arts-based practices – a tradition that attempts to

provoke a direct awareness and radical reclaiming of everyday life – can continue to productively inform anthropological inquiry.

An Experimental Investigation of Paleolithic Stone Lamps.

Grace Wicken and Sierra McKinney

The Upper Paleolithic refers to the time period dating from approximately 40,000 years ago to 10,000 years ago in Eurasia. This time period is associated with shifting behaviours and patterns of living in Eurasia. The physical evidence of this change is found in different tool industries and both rock and portable art. Within the context of the Upper Paleolithic, stone lamps have been found in France and Northern Spain. Interestingly, the majority of recovered stone lamps have been found in open air or rock shelter sites rather than deep caves. Evidence of use of stone lamps includes traces of carbon and blackening on lamp bowls and handles. These traces can be carbon dated. To better understand the manufacturing and functional requirements of these lamps, we utilized an experimental archaeological method. We attempted to reproduce a limestone bowl lamp with a lichen or juniper wick and Equidae or Bovidae fat. We experimented with making stone lamps in order to determine the parameters for manufacture. We first manufactured the lamps from limestone, and then tested a variety of fuels and wicks. The plant wicks were difficult to sustain, however when store bought wicks were utilized, the lamps worked successfully for up to fifty minutes. The experiment presented insights regarding mechanical and behavioral requirements for the manufacture and use of stone lamps.

Dawn of Dema.

Brittany Witherspoon and Hannah Shin

The Aztecs represent a people that were part of the short-lived Mexican empire that was founded pre-Spanish contact in 1428 and lasted until 1525. The Aztecs were a population comprised of central Nahua groups and those that spoke Nahuatl. A commonality throughout the Aztecs was human sacrifice. These sacrifices terrified and perplexed the Spanish and that skewed view contributed to the savage image past Aztecs and Nahua people have. The true purpose of Aztec sacrifice was to please an upset god by nourishing them and connecting to them through magical powers called “dema”. Sacrifice not only represented attempts the please the gods, it represented the Aztec belief that after life is more life. Death simply represents entering a new world were one lives again and again. This continual rebirth alters one’s soul to impersonate the deity they so desire.