

HIGH PLAINS SOCIETY FOR APPLIED ANTHROPOLOGY

SPRING 2015 ANNUAL CONFERENCE PROGRAM

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THURSDAY, APRIL 23RD

3:00—7:00 Registration, Tivoli Room 640 and Infinitus Pie

3:30—4:00 **OPENING CEREMONY: Yaxkin, Yucatec-Mayan Opening Prayer**
Free & Open to the Public Tivoli Room 640
 Tiburcio Can May trans. by Eduardo Rene Chable Maay and Roberto Forn-Broggi

4:00—5:00 Integrative Healthcare Program at MSUD: Embracing Complementary Medicine Modalities of the Past and Looking Toward the Future Tivoli Room 640
Michelle Tollefson, Metropolitan State University of Denver

5:30—8:30 Board Meeting Tivoli Room 442

5:30 MEET & GREET: Pizza at Infinitus Pie, Tivoli Building

**FREE & OPEN
TO THE PUBLIC**

YAXKIN, YUCATEC-MAYAN OPENING PRAYER
 WITH TIBURCIO CAN MAY AND TRANSLATED BY
 EDUARDO RENE CHABLE MAAY AND ROBERTO FORNS-BROGGI

FRIDAY, APRIL 24TH

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| 8:00—4:00 | Registration | |
| 8:30—9:00 | Welcome & Opening Remarks <i>Shawn Kelley, HPSfAA President</i> | |
| 9:00—9:30 | Wathóŋho Phezúta: Common Plant Medicines Among the Lakota <i>Linda Black Elk, Sitting Bull College</i> | Tivoli Room 640 |
| 9:30—10:00 | High Risk Youths' Reflection on Substance Use After a Wilderness Experience <i>LisaMarie P. Miramontes, Prevention Research Center</i> | |
| 10:00—10:15 | Break | |
| 10:15—10:45 | Unav-Nuquaint: Southern Paiute Pilgrimage on the Arizona Strip <i>Kathleen Van Vlack, University of Arizona</i> | |
| 10:45—11:15 | The Social Construction of Water in Dominica <i>Evelyn Pickering, University of Arizona</i> | Tivoli Room 640 |
| 11:15—11:45 | The Use of Yoga and Mindfulness for Healing and Recovery <i>Desire Anastasia, Metropolitan State University of Denver</i> | |
| 11:45—1:00 | Lunch | |
| 1:00—1:30 | Samskaric Archeology & Alchemy: Transgenerational Inheritance & Lineage Samskaras <i>Jeff Masters, Thunder Mountain Wellness</i> | |
| 1:30—2:00 | Curanderismo: A Spiritual Journey into Healing the Mind, Body and Soul <i>Judy Baca, Colorado State University Pueblo</i> | Tivoli Room 640 |
| 2:00—2:30 | Embedding Curanderismo and Cultural Rituals into a Mainstream Healing System: Boundary Spanners and Innovation in Action <i>Dr. Ramon Del Castillo, Metropolitan State University of Denver</i> | |
| 2:30—2:45 | Break | |
| 2:45—3:15 | Native American Men's Health: A Holistic Perspective <i>Steven Rissman, ND, Metropolitan State University of Denver</i> | Tivoli Room 640 |

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| 3:15—3:45 | Cultural Factors Influencing Infant Sleep Location: Why Anthropological Approaches Matter for Public Health Discourse <i>Dr. Lane Volpe, The Implementation Group</i> | Tivoli Room 640 |
| 3:45—4:00 | Break | |
| 4:00—5:00 | KEYNOTE ADDRESS: A Balanced Life: Healing the Mental, Physical, Emotional, and Spiritual Linda and Luke Black Elk | Tivoli Room 640 |
| 6:00—9:00 | RECEPTION: Join us for drinks & a light dinner at The Dikeou Collection, 1615 California St., Ste. 515 | |

KEYNOTE ADDRESS

A BALANCED LIFE: HEALING THE MENTAL, PHYSICAL, EMOTIONAL, AND SPIRITUAL WITH LINDA AND LUKE BLACK ELK



Linda Black Elk (Catawba Nation) is an ethnobotanist specializing in teaching and learning about culturally important plants and their uses as food and medicine. Linda works to build curriculum and ways of thinking that will promote food sovereignty and the use of traditional medicines in our everyday lives. Linda has written articles for numerous publications and is the author of the recently published "*Watoto Unyutapi*," which is a field guide to edible wild plants of the Dakota people.

Along with being a mother to two Hunkpapa Lakota boys, Linda spends her time as an instructor at Sitting Bull College. Since 2001, she has taught many courses from English, Math and Native American Studies, to Science Education and Ethnobotany.

Luke Black Elk (Thítŋuŋwaŋ Lakota) is a storyteller, grassroots activist, and traditional spiritualist. He has conducted research in water restoration, sustainable building design, and food sovereignty, and he hopes to use these techniques to encourage a more traditional way of life among his people. Along with his duties as a Sundance leader and practitioner of the seven sacred rites of the Lakota, Luke is currently a student of environmental sciences at Sitting Bull College in Fort Yates, ND.



SATURDAY, APRIL 25TH

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|-------------|--|--------------------------------|
| 8:00—4:00 | REGISTRATION | |
| 9:00—12:00 | Marijuana Facility Walking Tour Meet in Hallway in front of UCD Student Commons Building, Room 1500 | |
| 8:30—9:00 | Can You Submit a Fundable Research Proposal to the National Center for Complementary and Integrative Medicine ? Questions and Ideas Shared by a Pioneer in the Field. <i>Jody Glittenberg Hinrichs, Professor Emerita, University of Arizona , Tucson</i> | |
| 9:00—9:30 | Holistic Hope: the Road to Socio-Ecological Resilience <i>Benjamin Quernheim, Plant Oyate</i> | UCD Student Commons, Room 1500 |
| 9:30—10:00 | Community Coalitions and Environmental Strategies: A Discussion of Community Goals and Challenges for Alcohol, Tobacco, and Other Drug Prevention <i>LisaMarie P. Miramontes, Prevention Research Center</i> | |
| 10:00—10:15 | Break | |
| 10:15—10:45 | Bhopal: 30 Years Post Chemical Holocaust <i>Carol Jensen, Metropolitan State University of Denver</i> | |
| 10:45—11:15 | An Investigation into the Lack of Climatically-Driven Variation in Internal Nasal Fossa Breadth <i>Elizabeth Moore and Arielle Dening, Metropolitan State University of Denver</i> | UCD Student Commons, Room 1500 |
| 11:15—12:30 | Lunch | |
| 12:30—1:00 | Pediatric Cancers and Cannabis: Changing the Conversation <i>Mara Gordon, Aunt Zelda's Inc.</i> | UCD Student Commons, Room 1500 |
| 1:00—2:00 | Marijuana Q & A | |
| 2:00—2:15 | Break | |
| 2:15—2:45 | Victimizing, Trauma and Stress: The Abuse Cycle as a Mechanism for Structural Violence <i>Melanie Archuletta and Michelle Perez, Kaibab Paiute & Metropolitan State University of Denver</i> | UCD Student Commons, Room 1500 |

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|-----------|--|--------------------------------|
| 2:45—3:15 | Finding God in Recovery <i>Vanessa Ewing, University of Northern Colorado</i> | UCD Student Commons, Room 1500 |
| 3:15—3:45 | A Story of Bobby Gborgar Joe from Grassfield, Liberia <i>Katy Little, Katy's Tales</i> | |
| 3:45—4:00 | Break | |
| 4:00—5:30 | FILM: The Thick Dark Fog Documentary & Discussion Free & Open to the Public Walter Littlemoon and Jane Ridgway | UCD Student Commons, Room 1500 |
| 6:00 | MEET & GREET: Evening Meal and Reading of Poems by Poet Laureate Howard F. Stein | Euclid Hall, 1317 14th St. |

**FREE & OPEN
TO THE PUBLIC**

FILM & DISCUSSION

THE THICK DARK FOG WITH WALTER LITTLEMOON AND JANE RIDGWAY



Walter Littlemoon, born in 1942, was raised in the community of Wounded Knee on the Pine Ridge Indian Reservation in South Dakota. His father was a full blood Lakota and his mother a Northern Cheyenne. For many years he sought solutions to the cross-generational defeat and depression ensuing from historical policies. Walter tried to help raise his people's self-esteem, bringing in supplies and encouragement through the Tiyospaye Crisis Center, which he founded, offering drug and alcohol abuse counseling, promoting awareness through speaking across the U.S., or serving as Wounded Knee District president. Now exploring and sharing his personal recovery is one more, and perhaps the greatest step in that effort. In his memoir "They Called Me Uncivilized" and the award winning documentary by Randy Vasquez - *The Thick Dark Fog* - based on the memoir, he describes the devastating impact of U.S. government boarding schools. He shares the unburdening relief it gives to have a name for the hopelessness he called the thick dark fog that haunted him for over sixty years – Complex Post Traumatic Stress.

Littlemoon's memoir and the documentary have become part of the curriculum at several high schools, colleges and universities. It is said that he brings a flesh and blood perspective to the abstractions that are federal policies and that his voice gives life to academic texts.

This story has now sparked the formation of the Cante Sica (Lakota "Heart Bad") Foundation of which he and his wife, Jane, are board members. Through that vehicle Jonathan Skurnik, the producer of *The Thick Dark Fog* documentary, is filming the histories of many more Indian boarding school survivors to aid in their healing and to preserve the knowledge this dark time in American history. The Autry Museum in California has partnered to archive their histories.

Walter's message is universal in that it speaks not only of pain and suffering but more importantly of the hope to live a contented life.

Event Sponsored by Metropolitan State University of Denver (MSUD) First Year Success Program, MSUD Extended Campus,, Archaeological, Linguistic, Physical, and Cultural Anthropology (ALPACA) Club at MSUD, University of Colorado at Denver American Indian Student Services, and the High Plains Society for Applied Anthropology



SUNDAY, APRIL 26TH

| | | |
|-------------|--|--------------------|
| 8:30—1:00 | REGISTRATION | |
| 8:30—9:00 | Business Meeting Open to all Members and Registrants | |
| 9:00—9:30 | Awards Ceremony | |
| 9:30—10:00 | The Good Enough Leader: The Applied Anthropologist as Group Healer <i>Howard F. Stein, University of Oklahoma Health Sciences Center</i> | Tivoli Room 640 |
| 10:00—10:30 | Muu Igar: Strengthening Guna Migrant Communities through Poetic Healing Practices <i>Daniel Hopkins, Tarrant County Community College</i> | |
| 10:30—10:45 | Break | |
| 10:45—11:15 | Mayans in Greeley <i>Stephen O. Stewart, Metropolitan State University of Denver</i> | |
| 11:15—11:45 | Language Revitalization Among the Ch'orti' (Maya) <i>Robin Quizar, Metropolitan State University of Denver</i> | |
| 11:45—12:15 | Challenging Epistemic Injustice in the Chiapas Highlands: the Zapista Experience <i>Sergio Gallegos and Carol V. A. Quinn, Metropolitan State University of Denver</i> | Tivoli Room 640 |
| 12:15—12:30 | Closing Remarks: <i>Shawn Kelley, HPSfAA President</i> | |
| 12:30—1:15 | CLOSING CEREMONY: Yucatec-Mayan Je'ets Me'ek Workshop Free & Open to the Public Tiburcio Can May trans. by Eduardo Rene Chable Maay and Daniel Hopkins | |

**FREE & OPEN
TO THE PUBLIC**

CLOSING CEREMONY: YUCATEC-MAYAN JE'ETS ME'EK WORKSHOP WITH TIBURCIO CAN MAY AND TRANSLATED BY EDUARDO RENE CHABLE MAAY AND DANIEL HOPKINS



THANKS TO OUR OPENING CEREMONY, CLOSING CEREMONY, AND FILM DISCUSSION SPONSORS!



METROPOLITAN
STATE UNIVERSITYSM
OF DENVER

Learning Communities—First Year Success
Extended Campus
Department of Sociology and Anthropology



ABSTRACTS, BY PRESENTER'S LAST NAME

THE USE OF YOGA AND MINDFULNESS FOR HEALING AND RECOVERY

Desire Anastasia, Metropolitan State University of Denver

The goal of this piece is to utilize both sociological and anthropological theoretical perspectives to 'explain' how the practice of yoga is useful in assisting those with PTSD, STS, anxiety, depression, and addiction in finding harmony with themselves and the world around them. The yogic tradition indicates that, through practice, we learn our true identity; our 'true self' that has the ability to witness and respond with awareness to situations and circumstances that arise. Through yoga practices such as mindfulness, compassion, and physical exercise, one can strengthen resiliency in the body, mind, neurological system, and transform how he or she experiences and handles stress.

VICTIMIZING, TRAUMA AND STRESS: THE ABUSE CYCLE AS A MECHANISM FOR STRUCTURAL VIOLENCE

Melanie Archuletta and Michelle Perez, Kaibab Paiute & Metropolitan State University of Denver

I want to express what trauma is to indigenous people, how to deal with it and the repercussions of untreated trauma through cultural persistence. Indigenous people experience trauma in various ways nationwide that deal with it in different ways, and the repercussions associated with the lack of treatment available further perpetuates the destructive disorders which plague indigenous communities. Healing is an individual and communal process through which social situations and relationships of both Native and non-Native peoples are influenced by the narrow language of the colonizer throughout the institutions of America. My time in Towaoc with the Weminuche lead me to my conclusion that through application of a healthy, culturally inclusive educational policy we can meet the needs of the families and children in our communities to create healthy social change while addressing the concerns of social inequalities of the healing process.

CURANDERISMO: A SPIRITUAL JOURNEY INTO HEALING THE MIND, BODY AND SOUL

Judy Baca, Colorado State University Pueblo

Curanderismo is an ancient healing practice utilized by indigenous populations throughout the Americas for centuries. This ancient healing practice is still utilized today in many areas throughout the United States and in many countries that access to western medicine is unavailable. The art of this practice utilizes a holistic perspective on healing the person, family and even community. Curanderismo utilizes the mind, body and soul as essential elements of the healing process. The presentation will review the historical elements of curanderismo, traditional healers and their areas of expertise, as well as some examples of healing practices and cultural illnesses. Professionals in health care need to effectively intervene with people that possess a different cultural perspective of illness and healing. Living in a diverse society it is important that the provider of health or mental health care have the skills required to provide culturally appropriate services. This includes the ability to communicate respect and understand the culture, values and beliefs of the population encountered in practice. Professionals, educators and health care provider's ability to understand the client's traditional values, perspectives and practices of health care can assist with the development and applica-

tion of culturally competent assessment and intervention skills. The session will include case studies; examine the need for future research on health care perspectives of indigenous people and the need to develop cultural competent skills for practice. The participants will have an opportunity to engage in discussion.

WATĤÓŦĤO PĤEŽŪTA: COMMON PLANT MEDICINES AMONG THE LAKOTA

Linda Black Elk, Sitting Bull College

Interest in Lakota ethnobotany tends to focus on plants that were important at some time in the past, usually pre-colonization. However, the Lakota still have a vibrant and diverse knowledge of plant medicine, and plants still play an important role in the everyday lives of the Lakota people. This talk will focus on some common medicinal plants and the ways in which they are used to promote mental, emotional, spiritual and physical health and healing.

YUCATEC-MAYAN JE'ETS ME'EK WORKSHOP

Tiburcio Can May trans. By Eduardo Rene Chable Maay, Servicios de Salud De Yucatan, and Daniel Hopkins

The Je'ets Me'ek is a rite of passage which defines the personality, social identity, and community activities that an individual will be responsible for in his or her life. It is the ceremony whereby they become Mayan and is integral to the child's wellbeing throughout his or her life. The Je'ets Me'ek is a social ceremony, where the specifics are determined by the sex and age of the infant. This ritual is of pre-Columbian origin and marks the beginning of the infant's consciousness of the world and is also the moment the child becomes a member of the community. Religiously, the Je'ets Me'ek is a Mayan baptism, and which gives thanks to the gods for protecting the land and for the rains that come from the four cardinal directions (north, south, east, and west), which is where the spirits (Yuumtsilo'ob) reside. This ceremony, which is performed at the house of the parents and attended by the godparent, signifies the embrace of the community and is performed for girls at 3 months and for boys at 4 months old. Other family members such as uncles and grandparents also attend, as do close friends of the family. The ceremony is performed with a table or altar that is adorned with the physical objects of the ceremony, which typically represent the gender roles a person will play in society. The table or altar also includes a boiled egg; representing knowledge, salt; representing the ability to differentiate between truth and falsehoods, pumpkin seed; that they will live a life filled with joy, and pinole; that they will have a life full of fond memories.

EMBEDDING CURANDERISMO AND CULTURAL RITUALS INTO A MAINSTREAM HEALING SYSTEM: BOUNDARY SPANNERS AND INNOVATION IN ACTION

Dr. Ramon Del Castillo, Metropolitan State University of Denver

In 1974 Southwest Denver Community Mental Health Center, one of many not-for-profit community mental health centers springing up across the country during the mental health de-institutionalization movement was faced with a dilemma in serving its community. There was minimal relevance and effectiveness of mental health services for many Chicanos and other Spanish speaking groups resulting in the underutilization of services by this growing population. In response to this dilemma, a bilingual, bicultural specialty team, *Centro de las Familias* was created under the auspices of the center.



The goal this clinic was to develop specialized treatment modalities, techniques and expertise to meet the mental health needs of the predominantly Chicano and Spanish speaking population. As part of the effort to offer relevant services, a radical approach was introduced to the repertoire of services within the clinic: bringing a *curandera* into the clinic to offer healing services along with the psychiatrists and other providers. *Curanderismo*, or the art and science of indigenous and Mexican healing, has existed in indigenous and Mexican cultures for centuries. A *curandero/a* is an indigenous healer in Chicano and Spanish speaking communities, "an individual who is recognized in his community as having the ability to heal, and who has knowledge of and utilizes the theoretical structure of *curanderismo*" (Trotter and Chavira, 1980, p. 429). Its practice traditionally includes a "holistic approach to physical, psychosocial, and spiritual conditions," utilizing prayers, rituals, symbolic and magical acts, herbs and massage for healing purposes (Lucero, 1981, p. 1). *Curanderos/as* traditionally practice "underground," within the communities and outside of the mainstream health and mental health systems. The implementation of *curanderismo* at Centro de las Familias was an unprecedented introduction of a *curandera* into a publicly funded, formal mental health setting in the state of Colorado.

FINDING GOD IN RECOVERY

Vanessa Ewing, University of Northern Colorado

12-Step Programs of Recovery begin with a focus on God (or our conception of 'God'), fellowship with others, and a lifelong process and journey toward wellness. In an era where drug companies, certified professionals, and gurus are often the dominant force behind recovery from drugs, alcohol, sex, and food addictions, 12-Step programs continue to support and help millions overcome addiction without required payment, drugs, or professionals. A brief review of some programs available, as well as my personal family story of recovery will be a part of this interactive presentation.

CHALLENGING INJUSTICE THROUGH PLANT-BASED MEDICINE

Sergio Gallegos and Carol V. A. Quinn, Metropolitan State University of Denver

Mexican indigenous women have been traditionally subject to multiple layers of vulnerability in virtue of the oppressive conditions that they face as women, as indigenous persons and as poverty-stricken and illiterate individuals (Hernandez Castillo 1997, Freyermuth 2003, Tezoquipa et al. 2005), which often interact with each other in ways that increase their plight. Even though the Mexican government has developed programs for decades aimed at eliminating or alleviating the multiple vulnerabilities that this group is subject to, these programs have failed to change the oppressive conditions that Mexican indigenous women face in everyday life. Our goal in this paper is twofold. First, we argue that the main reason that the government policies aimed at eliminating these layers of vulnerability have failed is due to the fact that government officials have systematically adopted a top-down approach at both state and national levels to address these vulnerabilities. To be specific, we argue that this approach, which has involved setting up medical clinics staffed with personnel that do not speak indigenous languages and treat patients in a paternalistic way (often reprimanding them for their poor health), has failed because it is underpinned by a form of epistemic injustice (e.g., Fricker 2007, de Sousa Santos 2014) primarily directed against indigenous women. Secondly, we argue that the actions undertaken by some Zapatista women in the Chiapas highlands in the



years that followed the 1994 Zapatista uprising –in particular, becoming health promoters of traditional medicine in their communities (e.g., Forbis 2006)– are implicitly guided by a form of feminist standpoint theory and that this form of standpoint theory provides the basis to articulate an epistemology of resistance that challenges the injustice they have been subject to.

CAN YOU SUBMIT A FUNDABLE RESEARCH PROPOSAL TO THE NATIONAL CENTER FOR COMPLEMENTARY AND INTEGRATIVE MEDICINE? QUESTIONS AND IDEAS SHARED BY A PIONEER IN THE FIELD

Jody Glittenberg Hinrichs, Professor Emerita, University of Arizona, Tucson

As a pioneer in the field of alternative medicine while teaching at the University of Colorado in 1976-85, Jody continued her interest as she taught Fellows in Andrew Weil's new program in Alternative & Integrative Medicine at the College of Medicine, U. of Az. (1991-2003), She brought to the program the broad perspective of a cultural anthropologist. As interest in the field continued to grow, in 1998 she helped establish the new Center for Complementary & Alternative at NIH and became one of the first grant proposal reviewers and remained active for ten years. She is a certified Healing Touch therapist.

Jody will share some points of interest to those wishing to undertake research proposals for the (newly named) Center for Complementary and Integrative Medicine (NCCIH). She will urge transdisciplinary associations with clinical resources.

PEDIATRIC CANCERS AND CANNABIS: CHANGING THE CONVERSATION

Mara Gordon, Aunt Zelda's Inc

This presentation is about treating pediatric cancer using high dose cannabinoid therapy in conjunction with conventional medical treatments including surgery, chemotherapy and radiation therapy. Five cases will be presented with case histories, dosing, strain selection, and continuing results of combined treatments. The treatment of side effects from chemo and radiation therapy such as nausea, pain, neutropenia, anxiety, and depression with cannabinoid therapy will be demonstrated. The successful outcomes in these cases suggest that not only are conventional medical treatment plans rendered more efficacious, but activation of CB1 and CB2 receptor sites by phytocannabinoids causes apoptosis in many forms of cancer as demonstrated by reduction of tumor loads. Current research as well as our own statistical data also suggests that the combination of specific phytocannabinoids work synergistically to increase cannabinoid therapy efficacy.

MUU IGAR: STRENGTHENING GUNA MIGRANT COMMUNITIES THROUGH POETIC HEALING PRACTICES

Daniel Hopkins, Tarrant County Community College

In recent years, the increasing numbers of Guna migrants working or studying far from their homeland of the Comarca Guna Yala has created a community of Guna writers who publish a number of literary works from the host communities where they reside. These writers occasionally have represented their community's healing traditions through indirect references to healing chants, ceremonies and medicines. For questions of brevity, this paper will explore how Guna healing ceremonies, medicines and chants like the Muu Igar (Way of the Grandmother) are portrayed in the poem "1925: Puño de corajudos" (2002) by Aiban Wagua. Employing research from ethnographer Mac Chapin



on the Guna world of spirit, disease and curing, this paper will elucidate some possible reasons why Wagua chose to obliquely reference this particular Guna healing chant through poetry. Such explanations can help us to understand how indigenous writers living far from their homeland maintain a healthy connection with their communities of origin while passing on knowledge about traditional medicines to future generations living in a diasporic community.

BHOPAL: 30 YEARS POST CHEMICAL HOLOCAUST

Carol Jensen, Metropolitan State University of Denver

On December 3, 1984, a Union Carbide plant in Bhopal, India leaked tons of poisonous gas into the surrounding neighborhood, killing thousands of people and leaving tens of thousands burned and injured. The deeper tragedy has come to light over the past thirty years as the descendants of survivors have been born with congenital disorders that include all levels of retardation, blindness, deafness, and physical malformations. The plant has never been cleaned up and the neighborhood is still without running water, leaving residents to rely on the contaminated ground water for their drinking water, which perpetuates the health issues and birth defects. A small group of individuals created the Sambhavna Clinic, which sits in the midst of the slum where the worst of the damage occurred. This clinic offers free integrative healthcare to the community members. This presentation will review the history of this tragedy and then look at the work being done by and through the Sambhavna clinic. It will also discuss the proposed study abroad project for January 2016 where Integrative Health Care students will learn about Ayurvedic medicine (the indigenous health system of India) and how it can be integrated with western medicine, and how it can be utilized to deal with health issues related to chemical toxicity and environmental pollutants. This study abroad will allow students to find meaning through service learning projects while increasing their respect for, and understanding of, indigenous health practices, and how to integrate indigenous and western medicine for sustainable global health.

A STORY OF BOBBY GBORGAR JOE FROM LIBERIA: HE SPEAKS FROM HIS BONES REGARDING THE EBOLA CRISIS

Katy Little, Katy's Tales

This story tells of my meeting of a boy of 16 in Liberia in 1971. His story of making his way to the United States, working and earning his Master's Degree while having to live on the streets and strive to earn his citizenship. I heard from him in 1987 and listened to a man who worked with other Liberians in his community in Baltimore, MD. We had lost contact for the past years but I was led to an article about this boy, turned man, speaking at a Global Ebola Conference assembled at Johns Hopkins University. His comments must be shared with all of you and how Bobby Gborgar Joe and I realize how the two of us have helped to build our legacy from our life experiences of touching each other's life. Be prepared to hear his words that may be hard to hear but as Anthropologists know his words to be true. Mr. Joe lives in Baltimore, MD and is an Educational Specialist at Maryland Department of Human Resources.



SAMSKARIC ARCHEOLOGY & ALCHEMY: TRANSGENERATIONAL INHERITANCE & LINEAGE SAMSKARAS

Jeff Masters, Thunder Mountain Wellness

The story of your life is written into the tissues of your body. This dynamic volume is comprised of the imprints of experiences and perceptions that form your orientation to the world and "your" reality. Contemporary psychology would posit that this information is imprinted only from birth and is derived from interacting with caregivers and the environment. From Nature, it is accepted that we inherited certain traits from our parents but not our behavior; this is assigned to the category of Nurture or learned behavior. However, recent research is casting doubt on this accepted paradigm. The study of Transgenerational Inheritance is experimentally proving that we not only inherit our ancestor's physical traits, but also aspects of their psychobiology and trauma. Although new to Western psychology and genetics, this has been known for centuries in the ancient science of Yoga. Lineage Samskāras are habituations that are passed from ancestor to progeny, form the undercurrent of our consciousness, and manifest themselves later in our lives as behaviors. From over thirty years of personal and clinical practice, I have observed the practice of Yoga to be uniquely designed to generate awareness of and facilitating the processing and release of these unconscious inherited traits.

COMMUNITY COALITIONS AND ENVIRONMENTAL STRATEGIES: A DISCUSSION OF COMMUNITY GOALS AND CHALLENGES FOR ALCOHOL, TOBACCO, AND OTHER DRUG PREVENTION

LisaMarie P. Miramontes, Prevention Research Center

"This presentation will be a discussion of community goals to promote healthier lives through focus on alcohol, tobacco, and other drugs (ATOD). The presenter has worked with various community coalitions in California that focus on ATOD prevention and policy work, primarily using environmental strategies. Coalition members generally include community stakeholders, community members, and community youth leaders. Coalition activities include youth needs assessments, addressing alcohol advertisements, outlet density of alcohol, medical marijuana, and tobacco, and policy change. Discussions in the presentation will address the following: group dynamics, role of youth leaders, measuring change and evaluation, and common challenges. Example discussion topics:

At what age should community coalitions recruit youth leaders?

What impact does working with the community coalition have on youths own healthy behaviors? Do they transfer that learning to their families, friends, and peers?

Do the efforts of the community coalitions truly impact the community, or just some demographics?"

HIGH RISK YOUTHS' REFLECTION ON SUBSTANCE USE AFTER A WILDERNESS EXPERIENCE

LisaMarie P. Miramontes, Prevention Research Center

Research has demonstrated that a wilderness experience (WE) allows participants to grow in their sense of self, others, and environmental awareness. Evidence also shows that WE may be particularly beneficial to disadvantaged youth. However, most studies do not look at specific behaviors that may change after a WE. This study examined high-risk youth' reflections on alcohol, tobacco, and other drugs (ATOD) during a ten-day wilderness experience. Interviews were conducted with 12 participants on the last day of ten-day wilderness trip and then a nine-month follow up. Most students



reported thinking about their ATOD use during the WE, and those participants who reported high, frequent ATOD use reported a desire to decrease or discontinue use. Initial and follow-up interviews found that students changed in their ATOD attitude and behaviors, including discontinued or decrease use of particular ATOD substances.

AN INVESTIGATION INTO THE LACK OF CLIMATICALLY-DRIVEN VARIATION IN INTERNAL NASAL FOSSA BREADTH

Elizabeth Moore and Arielle Dening, Metropolitan State University of Denver

Previous studies have analyzed variation in recent and fossil human samples using a series of linear skeletal measurements, concluding that populations from cold and/or dry climates have narrower, taller, and deeper nasal cavities than populations from hot, humid climates. This pattern has been suggested to reflect a climatological adaptation. However, these studies did not find significant differences in internal nasal fossa breadth (INFB), defined as the greatest distance between the lateral walls of the nasal cavity, at the inferior portion of the nasal cavity in modern humans. A methodological issue with measuring INFB is the metric only measures the widest point of the internal nasal cavity. Therefore, INFB may not be a good indicator of the average breadth of the nasal cavity from anterior to posterior, which is hypothesized to be physiologically relevant for climatic adaptation. To test this hypothesis, we assembled a sample of CT scans of 25 living humans and, for each individual, measured the maximum nasal cavity breadth on each of 100-150 coronal slices spanning the anterior-posterior extent of the nasal cavity. Using the measured maximum breadth from each slice we calculated an average nasal cavity breadth and compared it to the maximum INFB for each individual. Regression analysis revealed an R^2 of .908 indicating that INFB is a good reflection of the average breadth of the nasal cavity anterior to posterior. These results do not support our hypothesis, and suggest that selection may be stronger on the middle and upper portions of the nasal cavity."

THE SOCIAL CONSTRUCTION OF WATER IN DOMINICA

Evelyn Pickering, University of Arizona

Dominica has been recognized for its landscape containing hundreds of rivers and receiving high rainfall, and "our water belongs to the world," or so says many Dominican citizens, and their government. A schism exists in the understanding of the water resources of Dominica. Local perceptions are in conflict with regional climate change data. Where climate change research has found Dominica to be high risk for water quality and quantity, locals maintain the mindset that there is an overabundance of the resource. Local epistemologies influence governmental water management practices, which presently focus on exportation of the resource. In efforts of economic development, while trusting that there is a surplus of water, Dominica leases billions of gallons of water each year to foreign companies. A popular conception on the island is that there is an abundance of water, and therefore, it should be shared globally. This unique social construction of Dominican water has been a foundation leading to the sale of billions of gallons of fresh water to international corporations. However, the bulk exportation of water is occurring in the context of climate change, and thus, the availability of water will be impacted by changes in annual rainfall, sea level rise, increased temperatures, and more severe hurricanes. The purpose of this study is to gain a better understanding of how the social understanding of water in Dominica was constructed, and what this means in relation to resource exportation and climate change.

HOLISTIC HOPE: THE ROAD TO SOCIO-ECOLOGICAL RESILIENCE

Benjamin Quernheim, Plant Oyate

The resilience within Socio-ecological communities and families across the globe are due to many factors, focusing on connecting the people with the environment they live in. The communities that rely on these ecological systems must take holistic measures in order for these systems to continue to flourish and provide. Many Native and Indigenous people have the seasonal knowledge of Wild Edible Plants (WEP) and how the effects of climate change are impacting the availability of local, as well as global resources. Market Economies have had large impacts on the loss of Local Ecological Knowledge (LEK); how can we balance the rise of economic benefits with the sustainability of LEK? When trying to accomplish socio-ecological development through ethnobotanical guidance, the sustainability of the environment/resources must be parallel with sustaining the systems of LEK. Gender specific knowledge has created gaps in the Traditional Ecological Knowledge (TEK) spectrum and dialogue needs to be established between all parties to assure that TEK doesn't disappear with a relative. The youth of our communities are the recyclers of LEK, which contribute to the sustaining holistic methods that preserve the ecological resources.

HOLISTIC LANGUAGE REVITALIZATION AMONG THE CH'ORTI' (MAYA)

Robin Quizar, Metropolitan State University of Denver

Because of the pressures of the modern world, language revitalization among speakers of a rapidly-dying language must be holistic in order to be effective. Surrounded by Spanish speakers, the approximately 22,000 Ch'orti' (Maya) of eastern Guatemala must learn Spanish and have varying opinions about attempts to maintain their native language. Following the civil unrest of the 1960's through the 1980's, the government enacted policies to provide bilingual education in the schools and bilingual literacy classes for adults in the villages. These government programs have limited effectiveness in maintaining the native language, however, since they are primarily designed to help people become literate in Spanish. Nevertheless, there are extensive efforts designed to revitalize the language and preserve the culture. Community members in Jocotán are building an interactive museum to showcase Ch'orti' culture and language and their historical connection with the Classic Maya. They are thinking about the impact of tourism and want to create an effective bilingual school for local children. The Ch'orti' (Mayan) Language Project here on campus is working together with the Academia de Lenguas Mayas de Guatemala (ALMG) to taking old texts and stories recorded in the 1930's and 1960's and transcribe them into the modern Ch'orti' alphabet for use in the classroom and the proposed museum. The Ch'orti' (Mayan) Language Project also hopes to participate both in the creation of the museum and in the planning for future tourism to the area. This year we will work with ALMG to establish a language school for teaching Ch'orti'.

NATIVE AMERICAN MEN'S HEALTH: A HOLISTIC PERSPECTIVE

Steven Rissman, ND, Metropolitan State University of Denver

Across many American cultures, the health of men is suffering. Men are suffering more chronic diseases and dying of all the major causes of death at higher rates than women. This has spawned a new interest in understanding the lives of men in today's changing world. While there are many studies of the health of Caucasian men, and even black, Latino and Asian men, very little is known



about the gender-specific health and health care of Native American men. In this innovative presentation, Dr. Steve Rissman, naturopathic doctor and associate professor at Metropolitan State University of Denver, will discuss the health of Native American men, from the physical, psycho-emotional, social and spiritual dimensions. Included in this discussion will be the key determinants, as well as behavior factors, which dictate the health of men in Native American culture, using the principles of naturopathic medicine to frame this perspective. Dr. Rissman has developed and currently teaches Men's Health, Men Across Cultures and Men and Anger in the Integrative Health Care program in the College of Professional Studies at MSU Denver.

THE GOOD ENOUGH LEADER: THE APPLIED ANTHROPOLOGIST AS GROUP HEALER

Howard F. Stein, University of Oklahoma Health Sciences Center

The author proposes a model of a "good enough leader" who is also a group healer. The model is based on the work of Donald Winnicott. Although the proposed leadership model of healing and "good medicine" is rarely included in the western biomedical model, it is widespread among non-Western peoples (e.g., American Indians). The author argues that this approach to leadership applies to the style and work of applied anthropologists, who, at their best are group healers who practice "good medicine." Qualities or values of such leadership are openness, inclusiveness, transparency, collaborativeness, trustfulness and trustworthiness, and respectfulness.

POETRY AND APPLIED ANTHROPOLOGY

Howard F. Stein, University of Oklahoma Health Sciences Center

An essential part of doing applied anthropology is eliciting, understanding, and respecting the inner experience of the people with whom we are working. One way of doing this is for the applied anthropologist not only to attend to the expressive culture (as well as instrumental) of the people with whom he or she is working, but also to create such expressive culture oneself. That is, one understands another person or group through an intersubjective process. One method of doing this is writing poetry, even sharing that poetry with members of the group, which in turn often deepens the relationship and collaboration. The presenter will read some of his poetry to illustrate this process.

MAYANS IN GREELEY

Stephen O. Stewart, Metropolitan State University of Denver

The Mayans are people who have lived in the Guatemala and southern Mexico area for 5000 years or more, and who speak one of some 30 separate languages with considerable dialect differentiation in some of the languages. The recent history of the Mayan area became well known during the civil conflict of the 1980's when the Mayans suffered what was essentially a genocidal military campaign on the part of the national government. Many were forced to flee the country, and a number of them found refuge in Colorado High Plains in the towns of Greeley and Fort Morgan working in the meat packing industry. Those still in Guatemala have not had an easy time, despite the end of genocidal hostilities. One community, San Vicente Buenabaj, a K'iche' speaking community, has exchanged in uncertainty of the civil conflict for an invasion of Ladino (non-Mayan) gangs with ties to Salvadoran international gangs that terrorize the community, forcibly recruiting young people by threatening them with beatings and, in one case, killing a young person unwilling



to join the gang. For many, their only hope is to leave the community and seek asylum in the United States, a difficult prospect.

INTEGRATIVE HEALTH CARE PROGRAM AT MSU DENVER: EMBRACING COMPLEMENTARY MEDICINE MODALITIES OF THE PAST AND LOOKING TOWARD THE FUTURE

Michelle Tollefson, Metropolitan State University of Denver

Metropolitan State University of Denver's Bachelor of Science in Integrative Health Care, is a dynamic program which embraces complementary and alternative medicine, explores its connection with today's conventional medicine, and explores how to optimize holistic health through multiple modalities. Our majors and minors take courses which introduce them to complementary and alternative medicine modalities such as Shamanism, Native American Medicine, Curanderismo and other types of indigenous medicine. They also learn about medical systems such as Traditional Chinese Medicine, Ayurveda, and Naturopathy. They gain an appreciation for herbal medicine, botanical pharmacology, ethnobotany, and aromatherapy. In addition they explore some controversial alternative medicine modalities such as homeopathy and forms of energy medicine such as Reiki and Therapeutic Touch. Our students also have a scientific foundation through taking basic science biology and chemistry courses, anatomy and physiology, pathophysiology, health care research, and introduction to statistics. We also have a significant focus on holistic health and its use across the lifespan. We are truly a special program as we embrace learning about complementary and alternative medicine modalities, their history, traditions, rituals, beliefs, and cultures influenced by them. Our students learn to appreciate and analyze these modalities, understand why some people continue to utilize them, and debate their role in today's health care environment. Many of our majors go on to obtain advanced degrees in integrative health care modalities after doing internships in the community that are often connected with complementary medicine. We would appreciate the opportunity to share our vibrant program with your organization.

UNAV-NUQUAINT: SOUTHERN PAIUTE PILGRIMAGE ON THE ARIZONA STRIP

Kathleen Van Vlack, University of Arizona

The Arizona Strip is part of the traditional Southern Paiute homeland. It is an ecologically and geologically diverse region that shares two of its borders with the Colorado River. The landscape is punctuated with volcanoes and volcanic places. The volcanoes on the Arizona Strip are part of the Southern Paiute ceremonial landscape. One particular volcano, near Mount Trumbull plays an important role in two ceremonial local landscapes that connects the Arizona Strip to the Colorado River through complex pilgrimage trail system. This paper describes this landscape and trail system is cultural central to the Southern Paiute people.

CULTURAL FACTORS INFLUENCING INFANT SLEEP LOCATION: WHY ANTHROPOLOGICAL APPROACHES MATTER FOR PUBLIC HEALTH DISCOURSE

Dr. Lane Volpe, The Implementation Group

Public health recommendations about infant sleep safety have prioritized one-size-fits-all messages that categorize infant sleep environments as "good" or "bad" and assume that parental failure to adopt the recommended practices is due to lack of message exposure. As part of campaigns to reduce the incidence of SIDS and accidental death in the U.S., parents are instructed to place infants



in a supine position for sleep, to alter infant bedding, to avoid unsupervised sleep, to eliminate bed-sharing either at all or under specific circumstances, and to avoid sofa-sharing. The prevailing public health approach suggests that infant sleep environments are consistent and modifiable, that parents can and will alter infant sleep environments to conform to recommendations, and that sleep-related risks to infants can be reduced or eliminated by informational campaigns. However, failure to acknowledge the cultural settings within which infant sleep environments are created has resulted in ineffective, and in some cases harmful, risk-elimination messages that are frequently rejected in whole or in part by the populations for whom they are intended. Anthropological studies provide a differing view on why sleep-related risks to infants occur and offer an alternative risk-reduction approach that moves beyond simplistic messaging. This paper highlights anthropological research methods and findings, and presents culturally-embedded interventions that have been delivered in diverse settings and among minority populations to improve sleep-related health and safety outcomes for infants. The important contribution of anthropology to public health discourse is discussed.

Special thanks to Heather Hill and Liz Moore of A.L.P.A.C.A. for their commitment and dedication to event planning and meticulous organization for this year's conference!



The 2015 Spring Conference Committee would like to thank Michael Brydger for his contributions to the organization of this event and in the creation of the conference program. They would also like to thank Andrea Akers for her design of the program.



AURARIA CAMPUS MAP



LINK TO CAMPUS MAPS: <http://www.ahec.edu/about-auraria-campus/maps/>



HOTEL INFORMATION AND RATES

SpringHill Suites Denver Downtown

\$143-\$153 for 2 queen beds

1190 Auraria Parkway, Denver, Colorado 80204

Phone: 303-705-7300

<https://www.marriott.com/hotels/travel/densd-springhill-suites-denver-downtown/>

Distance from Conference: hotel is on campus, short walk to Conference.

Transportation to DIA:

Super Shuttle; fee: \$26 (one way); on request

Bus service, fee: \$7 (one way)

Estimated taxi fare: \$55 (one way)

La Quinta Inn Central Denver

\$99 for 2 queen beds

3500 Park Ave West, Denver, CO 80216-5126

Phone: 303-458-1222

<http://www.laquintadenvercentral.com/>

Distance from Conference: 4 miles, 30 minute bus

Hampton Inn and Suites

\$129 for 2 queen beds

2728 Zuni St., Denver CO, 80211

Phone: 303-455-4588

<http://hamptoninn3.hilton.com/en/hotels/colorado/hampton-inn-and-suites-denver-speer-boulevard-DENCOHX/index.html>

Distance from Conference: 1.2 miles; 20 minute bus; 26 minute walk

Transportation to DIA:

Bus Service: \$10 (one way)

Super Shuttle: \$30 (one way)

Taxi: \$50.00 (one way)

Embassy Suites Denver-Downtown/Convention Center

\$179 for 2 queen beds

1420 Stout St., Denver CO, 80202

Phone: 303-592-1000

<http://embassysuites3.hilton.com/en/hotels/>

colorado/embassy-suites-denver-downtown-convention-center-DENESES/index.html

Distance from Conference: 1.03 miles; 13 minute train

Transportation to DIA:

Bus Service: \$7 (one way)

Super Shuttle: \$34 (one way)

Taxi: \$60.00 (one way)

AAE Denver Ramada

\$59 for twin/double private

\$39.97 for 3 bed private

\$29.98 for 4 bed private

1150 E Colfax Ave, Denver CO, 80218

<http://www.hostels.com/hostels/denver/aae-denver-ramada/38529#>

Distance from Conference: 2.2 miles; 20 minute bus

Holiday Inn Express

\$157.50 for 2 double beds

401 17th St., Denver CO, 80202

Phone: 800-439-4745

http://www.ihg.com/holidayinnexpress/hotels/us/en/denver/dende/hoteldetail?redirect=true&scmisc=recent_DENDE_ex

Distance from Conference: 1.2 miles; 15 minute bus

Transportation to DIA:

Bus Service: \$10 (one way)

Super Shuttle: \$22 (one way)

Taxi: \$55.00 (one way)

FREE SCREENING OF

UNBOUND:
THE STORY OF THE ROMERO THEATER TROUPE



THURSDAY APRIL 23RD AT 7PM

AURARIA CAMPUS IN PLAZA BUILDING M204

THE ROMERO THEATER TROUPE, A SOCIAL JUSTICE AND ACTIVIST THEATER ORGANIZATION USES THE STAGE IN DENVER COLORADO TO BUILD SOLIDARITY AND POWER AMONG THE COMMUNITY. THIS FILM USES AN ANTHROPOLOGICAL LENS TO EXAMINE HOW A THEATER ORGANIZATION WITH COMMUNITY MEMBERS INSTEAD OF PROFESSIONAL ACTORS CAN BRING CHANGE AND HOPE TO THE DENVER COMMUNITY.

FOR MORE INFORMATION: LORIDIANSLABORATORY@GMAIL.COM



Mni
grassroots for water justice

Sovereignty through
Water Sustainability

Photo © Richard Steinberger and Matt Normann

June 14th - June 27th 2015

WATER SUSTAINABILITY TRAINING CAMP

OPEN TO ALL VOLUNTEERS

TATANKA WAKPALA BUFFALO CREEK CAMP GROUNDS

CHEYENNE RIVER LAKOTA RESERVATION

Eastern Dewey, SD GPS: (45°12'40.0"N, 100°22'51.5"W)

two-week hands on experience in rainwater harvesting techniques and permaculture

focus on decolonizing our relationship with water
providing skills to implement water restoration on your own homelands

- water restoration development
- rainwater catchment construction
- reforestation / replanting
- non-conventional sustainable housing
- traditional ecological knowledge
- permaculture
- decolonization techniques
- nature hikes/plant identification
- making traditional medicines
- shampoo and lip balm
- Lakota seed ceremony
- women's teachings
- cradle board construction
- story telling/star knowledge

ALL MEALS PROVIDED

BRING OWN CAMPING GEAR

Volunteers apply at <http://mniwater.org/volunteer/>
or contact Candace @ 605-733-2148

MNIwater.org



SUMMER 2015 ETHNOGRAPHIC FIELD SCHOOL

2015 DATES

Session 1: June 1—June 10

Break: June 11—June 14

Session 2: June 15—June 24

Break: June 25—June 28

Session 3: June 29—July 8

COST

\$4,800 includes tuition, fees, food, lodging, and transportation for 30 days during active field school sessions.

CREDITS

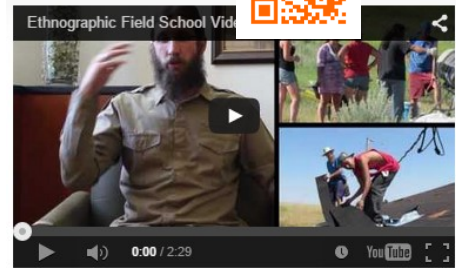
6 credits available through Colorado State University



WHAT YOU LEARN

- Ethnographic Participant Observation and Field Work Methods
- Quantitative and Qualitative Participatory Research Methods
- Evaluation and Monitoring Methods
- Quantitative and Qualitative Data Management and Analysis
- Community Development and Building Techniques

WATCH OUR VIDEO



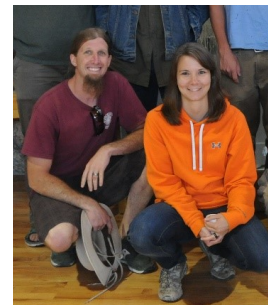
<https://youtu.be/B0fNHRkcgrA>

WHERE YOU STAY

It is hard to imagine that you can step into a different world with a mere six hour drive from Fort Collins, Colorado but by doing so you open yourself to new opportunities and experiences. The Ethnographic Field Schools works with the Oglala, Minnecoujou, Oohenunpa, Itazipxo, Si Sapa, and Sicangu bands of the Lakota Tribe. All of these bands reside primarily in the state of South Dakota. Nearly 10% of the state's population is Native American and the state itself has nine Indian Reservations. The Ethnographic Field School takes place on these three Indian Reservations. The Lakota are resilient people who have utilized their unique cultural traditions to survive in what seems like bleak circumstances. Step into another country in the middle of the heart of the United States by spending time with these amazing people!

INSTRUCTORS

Andrea Akers and Michael Brydger, co-owners of Sweet Grass Consulting, LLC, co-host the 6 week field school. They have worked on the Reservations for over 5 years and both received their Master of Arts Degree under the mentorship of Dr. Kathleen Pickering who worked on the Reservations for nearly 20 years. Michael has interests in community development and sustainable construction techniques. Andrea has interests in economic development, community research, and data analysis. They both have an applied ethnographic approach where they assist several community groups and organizations on the Reservations with community-led projects and research.



For more information or to apply: <http://www.sweetgrassconsulting.net>