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Stephens, Christianne
"The Linguistic Paradox": The Study of Syphilis Nomenclature Within the Theoretical Framework of an Osteological Paradigm

The study of the origin and dissemination of the treponemal disease Syphilis continues to occupy an integral space in research focused on investigating the health of ancient populations and the epidemiology of disease in both the Old and New World. Gaps in the archaeological record, in addition to preservation factors undermining the integrity of skeletal material recovered ultimately lead to a heavy reliance on both historic and ethnoromatic documents as primary sources for extrapolating the etiology and epidemiology of diseases within affected indigenous populations. The variables encompassing disease etymology both confound and compromise the accurate reconstruction of both disease trends and demographic profiles of subject populations. As the disease of "many names and many faces", Syphilis serves as an ideal exemplar of the various impasses that arise when dealing with a history of disease nomenclature that is fraught with synonymy, misnomy, and inaccurate classification resulting from the ever-present variability presented by the differential diagnosis of disease.

Alexandrakis, Othon
"Complexity and Consciousness: Towards a New Understanding of 'Spooky Soul Stuff' and Neuroscience"

Complexity theory is a useful theoretical framework for addressing questions of consciousness as it can provide researchers with a unique theoretical language with which to think about the phenomenon. All of the social theory anthropologists consider is based on specific suppositions regarding the nature of human consciousness; including, for example, assumptions concerning the way people comprehend symbols, how objective reality affects the individual (if at separate species has led to many unorthodox and even outlandish theories to explain their morphology in terms of intra-species variation. Most of these theories point to diet or disease as causes of the unique features of Neanderthal morphology. I have examined one of these theories here to see what, if any, merit the author's opinions should be given. Dobson (1998), theorizes that Neanderthal physical traits are symptomatic of iodine-deficiency cretinism, and points to several lines of evidence to support his point. Upon an examination of his argument, it will become clear that Neanderthal morphology cannot be attributed to cretinism. However, Dobson raises valid points regarding what we can reconstruct about Neanderthal diet at this time. His assertion that the Neanderthal diet seemed to lack any sources of natural iodine appear to be indirectly supported by recent chemical analyses.

Watson, Jane
"A Critique of an Alternative Explanation of Neanderthal Morphology were Neandertals iodine deficient?"

The unwillingness of some scholars to accept Neandertals as a
all), the ‘nature’ of agency, and the social influences on creativity. Recently, Roger Lewin has suggested that the theory of complexity, a conceptual toolbox analogous to the analytical approach anthropologists are familiar with, may provide researchers with a useful framework for thinking about consciousness (1992). This discussion will examine the philosophy of consciousness (especially self-awareness), the relationship between the mind and the body, and the unique insight anthropologists can lend to this difficult subject.

**Gold, Phil**

"The Archaeology of the Harappan Indus Valley Culture— Searching for Expressions of Power and Ideology"

A society that has developed a sophisticated symbolic and material culture inevitably expresses power and control through coercive forces and ideology. In contrast to the “Great Early Civilizations” such as Egypt, and those found in Mesopotamia and Central America, the Harappan culture of the Indus River Valley remained unknown until its discovery in 1946, by Mortimer Wheeler. He was the first to excavate the site near Harappa, Pakistan and named it after that city. In this paper I will discuss the expressions of power within Harappan society and their impact on it. With this in mind, my discussion of early complex societies will focus on the Harappan Indus Valley Culture and make comparisons to other complex societies such as Mesopotamia, Egypt and Meso-America.

**Geer, Sacha**

"Women in Academia: Struggles with Historical Perceptions"

Women in the academy face a range of experiences and problems, most different than their male counterparts, even in these supposed enlightened times. Academic institutions have long been the domain of straight white men. In North America, the implementation of Affirmative Action programs, those programs which aim to change the structure of hiring processes in order to eliminate possible discrimination against women and minorities, have not served to truly benefit the situation of women in their efforts to gain prominence or tenure within academia. Further, women in the academy find themselves excluded from their male counterparts and are hampered by perceptions of traditional gender roles. It is these dated perceptions which lead to either conscious or unconscious discrimination and which, more than anything else, affects the performance of women, their ability to advance and gain tenure, and to effectively teach and research within the realm of academia.

**Landry, Tamara**

"Social Construction: Implicit and Explicit Representations of HIV/AIDS in Film"

Over the past two decades, popular media, such as television and film, have had social and political control over the representation of HIV/AIDS. Popular media has cultivated images of HIV/AIDS, portrayed it as a threat and shaped the way people think about and respond to the HIV/AIDS pandemic. Implicitly and explicitly, HIV/AIDS movies have contributed to HIV/AIDS being identified as a deviant disease, a disease of the ‘other’. In this paper I explore the social construction of HIV/AIDS as a stigmatized disease through the analysis of implicit and explicit representations in popular film in order to show how these ‘filmic’ constructions of HIV/AIDS have
affected the shape of the epidemic as it matures as a social crisis.

**Baker, Ted**

*"The Casualties of Simulacra"*

In this postmodern society of the simulacrum, where the copy is preferred to the original, where idealized images become more “real” than reality itself, impossible standards arise that produce feelings of inadequacy and frustration. Bombarded by “perfect” representations of the human body, our own perceived imperfections and impurities become objects of disgust bringing forth a curious situation where the majority of us hate our bodies. Furthermore, we have declared war on what we loathe, and as is the case in any pitched battle, casualties are inevitable. In the name of attracting consumers, the media (advertising in particular) presents images of youth, health and beauty, creating a ubiquitous notions of perfection that surround us and emphasize our imperfections. This paper explores the external costs in this era of simulation, investigating not only why we hate the way we look, but also what happens when this obsessive pursuit of perfection produces collateral damage.

**Vlasic, Pamela**

*A n A t t e m p t to U n d e r s t a n d the C u l t u r e of Prisons*

Our society is filled with institutions that have been created to satisfy and serve various needs. Prisons exist to punish those who do not wish to follow the agreed upon code of conduct in North America. Society has accepted the existence of prisons as a means of discipline as readily as we accept schools as a vehicle for education. However, prisons are unique in that upon entering their realm the individual encounters a new and different culture. Incarcerated people must assimilate to a new and inhumane way of life. It is imperative that as anthropologists we take on the task of understanding this culture. By ignoring such degradation and disrespect of human life, society is only ensuring prison growth and ultimately the demise of any type of civilization. Understanding is the first step towards change. It’s simple to look away; the difficulty lies in challenging ourselves to implement humane discipline.

**Getchell, Leah**

*"Solvent Abuse A Canadian Reality"*

The issue of solvent abuse, more commonly known as huffing, is one of the major issues facing Native Canadian youth today. After six months of working closely with a group of street kids in the Honduran capital of Tegucigalpa, I realized how destructive this type of abuse can be. In order to cope, these children huffed glue several times a day.

This paper will examine more closely the issue of solvent abuse among Canadian youth. I will look at its history, and try to link it to greater socio-economic issues such as poverty, unemployment and high suicide rates. Several case studies will be my point of reference as well as personal testimonies from young solvent users. From these I hope to add to the body of knowledge growing around the phenomenon of solvent abuse, and raise awareness of this issue, which is closer to home than we might think.