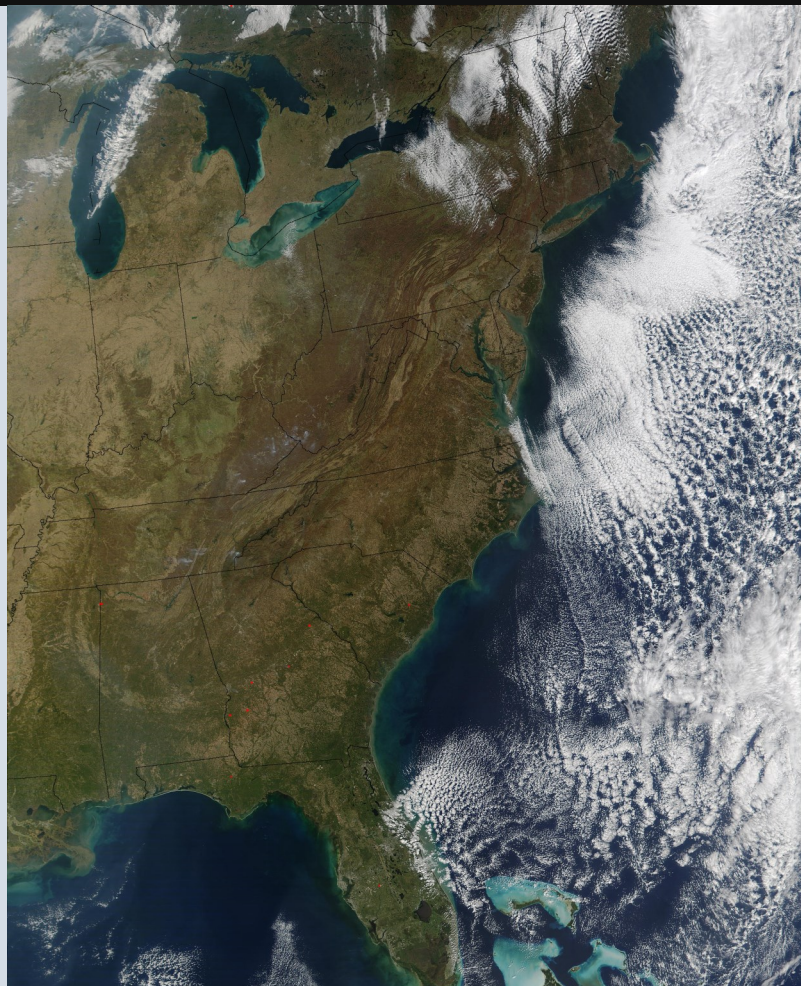


THE EASTERN VOICE

Eastern American Studies Organization

Volume 28 Issue 2



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From the Editor's Desk

Your faithful newsletter editor has just finished shoveling two feet of snow off his driveway. What do you suppose kept him going throughout this back-breaking labor, performed in the dead of winter, with an icy wind howling in his face? It was but a mere thought... Sticking his shovel in the snow, he looked up with a contemplative air and, stroking his chin, considered that the garden would soon be in full bloom. What was this "garden" that saved your trusty editor from wintery depression? No, he wasn't thinking of an actual garden – for he possessed no knowledge of such things. He was thinking rather of an intellectual garden, one that you likely know by a different name: the Annual Spring Conference of the Eastern American Studies Association.

Yes, it is true. Our conference will soon be here, and it is never too early to plan. In the pages of this newsletter, you will find all the forms and information that you need to plan your trip to Lancaster, Pennsylvania – for Franklin and Marshall is our host institution. These past months, we at EASA have been working closely with Louise Stevenson, Professor of History and American Studies at F&M and author of the recent book *Lincoln in the Atlantic World* (Cambridge University Press, 2015). Louise has worked tirelessly to make the arrangements that will insure that you enjoy a rich intellectual experience. Thank you Louise for being a super on-site organizer!

Allow me to list some conference highlights. On Friday night, at our happy hour, conference goers will meet Darlene Colon, who will appear to us – through the magic of "Living History" – as Lydia Hamilton Smith (see interview with Darlene Colon in this issue). After dinner, we will enjoy the keynote address, delivered by Mary Ann Levine, Associate Professor of Anthropology at F&M, and James Delle, Associate Dean, College of Arts and Sciences, Shippensburg University. They will discuss their archeological dig at the Thaddeus Stevens-Lydia Hamilton Smith site, a project which revealed the site as a likely transit stop on the underground railroad.



John Haddad, Penn State Harrisburg

On Saturday afternoon, Randy Harris, local authority on the underground railroad, will guide registered EASA conferees through the Stevens-Smith site in central Lancaster city. For those wanting even more, Harris will finish with a tour of the Shreiner-Concord cemetery, the racially integrated site that Thaddeus Stevens chose for his interment.

I would also like to give special thanks to David Beecher, doctoral student in American Studies at Penn State Harrisburg. David is serving as conference organizer this year. In that capacity, he is the one who corresponds with you, answers your questions, and takes care of the hundreds of details that go into conference planning. And I almost forgot: he, along with Jennifer Drissel, produced this newsletter. Special thanks to David and Jennifer! Finally, I want to thank Darlene Colon and Steve Jackowicz for their excellent interviews on the subjects of Living History and Chinese Medicine, respectively. I really think readers will enjoy these two pieces.

In closing, I want to remind you that it is our hope that, by perusing the newsletter, readers will be inspired to attend the conference if they have not already decided to do so. That said, we also have composed the newsletter with the idea that it can serve as a portable information kiosk for the conference. So don't forget to pack the newsletter away in your suitcase before you head out. We'll see you in Lancaster!

Enjoy Culture!

John Haddad

An Interview with Steve Jackowicz

Steve Jackowicz is a practicing doctor of East Asian Medicine who also teaches Acupuncture at the University of Bridgeport. Since East Asian Medicine is growing in popularity and influence, we decided it was time for the Newsletter to do an interview Steve to help our readers learn more. What is great about Steve is that – since he is also a student of American Studies, Folklore, Mythology, and East Asian Studies – he can explore the cultural dimensions of his practice as well as the medical side.



When did you become interested in Chinese medicine?

Well, I have had an interest in East Asian things since I was very young. I grew up watching Kung Fu movies and was fascinated with the wondrous and mystical characters in them. I started doing martial arts when I was little and have continued through my life. I've been lucky to study Chinese, Korean, and Japanese martial arts and experience their different approaches to movement, physicality, and philosophy. My interest in East Asian medicine grew out of my martial arts. I went to Harvard as an undergraduate and pursued a joint concentration in East Asian Language and Civilizations combined with Folklore and Mythology. I also continued doing martial arts. When I was in college, my jaw got broken while training for a tournament. I suffered nerve damage along with the break and lost the feeling on the lower part of the right side of my face. My jaw was wired shut so the bone would heal, but the oral surgeon had no treatment for the nerve damage. One of my fellow martial arts students was studying Acupuncture

and she suggested that I see her professor for treatment. I saw Dr. Stephen Birch and he treated my jaw for seven weeks using acupuncture. I experienced a complete return of the feeling and I was convinced of the efficacy of acupuncture. However, that was not what convinced me to study East Asian Medicine (EAM).



Where did you receive your medical training? How many years did it take? If young person expressed an interest in doing what you do, what advice would you give? What major should he/she choose?

I actually started my medical training in South Korea. As I said before, I had a positive experience with East Asian Medicine in college, but was not determined to study it. When I graduated college I went to Korea to work in the importation of educational materials. I continued my study of martial arts, and I suffered a severe knee injury. My martial arts instructor was a doctor of traditional medicine. He treated my knee for over six months and it recovered beyond what the medical doctors had expected. I became fascinated with the medicine and de-

cided to study it. I attended the Korea Modern School of Acupuncture in Seoul which had been founded and at that time was still administrated by Lee Byoungkuk, a recognized cultural icon of traditional medicine in Korea. I became the first foreign graduate of that school. ...I spent five years studying medicine in Korea before returning to the US.

Despite receiving excellent training overseas, when I came back home, I couldn't get licensed due to the laws regarding foreign graduates of medical programs. I went then to the New England School of Acupuncture and pursued a Master's Degree in Acupuncture to be able to sit for the US National Exam in Acupuncture. However, I also sought a deeper understanding of the historical, social and technical development of the medicine, as well as its transplantation to the US. So while I maintained a practice, and taught as an adjunct lecturer, I went back to school and pursued a Ph.D. I went to Boston University and studied the development of East Asian Medicine. I was lucky to study in The Teaching Program of the University Professors (UNI) department at BU, which allowed a more interdisciplinary approach. UNI was developed to study topics that do not fit into traditional departments. While a Ph.D. candidate I went to China and did extended study related to my dissertation in Chengdu. I have subsequently continued to practice East Asian medicine while teaching both clinical skills and academic subjects. My research

has focused on the classical East Asian Medical tradition and how it has met the challenge of the modern world and its cross cultural, transnational movement and permutation. I am lucky to now be at the University of Bridgeport which is the only regular university in North America that has an Acupuncture and Herbal medicine department within it. So I am able to teach both clinical and academic subjects at UB.

If someone were interested in studying East Asian medicine, I would advise them not to do things the way I did. The field has changed and licensure is a key issue. There are now forty six schools in the US that teach East Asian Medicine. Someone interested in the field should study the pre-clinical sciences (biology, chemistry, mathematics, biochemistry, microbiology, physics, anatomy and physiology, and psychology) which are required in all the EAM schools. But they should study the major which they find interesting. Often the best clinicians have a broad liberal background; they do not need to be science majors. Of course they need those science classes I mentioned, but an enthusiastic student with a deep understanding of how to think and problem solve will make a better clinician than a disinterested science major who had no investiture in his education.

How is East Asian Medicine different from Western Medicine?

East Asian Medicine is organized around “Four Pillars” – acupuncture and moxibustion, herbal medicines and diet therapy, physical manipulation and bodywork, and therapeutic breathing and posture exercises (qigong). These four approaches are organized around a concept of Qi – a fundamental energy or force in the body that keeps all the complex reactions and actions in the body work in a coordinated fashion. The East Asian Medical provider seeks to determine how the Qi is in dysfunction and how that has led to disease. By correcting the Qi, the body will heal. In that regard, the EAM provider looks at the body, mind, and spirit as a whole which can only be adequately treated if all the parts are accounted for. This approach is very different than Western Medicine, which is considered reductionist. So a Western Medical provider attempts to reduce the cause of the disease to its simple primary cause and addresses that cause directly and specifically. The difference between the two medicines results in a difference in evaluation of result. Western Medicine focuses on singular causes and interventions so they measure success in linear and quantitative formats. In EAM the focus on the whole of the patient means that the results may be more qualitative than quantitative. An example is cancer treatment. Western Medicine focuses on survival rates measured mostly on a five year mark. That means if you live five years after the cancer diagnosis the Western Medical approach is

considered a success without an appreciation of the patient's quality of life. In EAM, the focus is on the cancer patient's quality of life and experience of life on a daily basis without the quantitative measure of years survived. Neither approach is wrong, they are just different, and slowly medicine worldwide is evolving to embrace both. So there are increasing opportunities for EAM providers in mainstream Western Medical facilities.

Do the Chinese still draw a distinction between Eastern and Western medicine? Do they still view Western medicine as an external influence or have they absorbed it?

Ironically Western medicine predominates in all of East Asia due to the complex socio-political history of the 19th and early twentieth centuries. Traditional East Asian Medicine is a well-represented alternative and it enjoys an equal level of respect. Fortunately there is a free and open exchange of ideas, so the patient often gets the best of both worlds. The major advantage of a combined and integrated approach is that often side effects of strong Western medicines can be limited or avoided by the integrated use of herbs, acupuncture, diet therapy, or bodywork. This integration makes the medical intervention most effective.

When did Chinese medicine first come to America? When did it become seen as a viable option in the mainstream? What is its current status – is it growing?

Although East Asian Medicine came with the

Chinese immigration to the US in the nineteenth century, it started to become very popular after Nixon's trip to "open" China in 1972. After that trip, interest in East Asian Medicine has grown and developed so that now there are forty six schools in the US which is more than the number of Western Medical schools in the US! It is a major growth field in medicine in the US.



Are there any popular misconceptions that Americans have about Chinese medicine?

People often think East Asian Medicine is like magic, or it requires belief to work. EAM is an empirical body of information that has several thousand years of evidence of its efficacy. It is the longest continuously practiced approach in the world. Although Western Medicine now does not resemble how it was done 500 years ago, East Asian Medicine still uses

the techniques from the classical period. But those methods are not faith based, or positive reinforcement. They work on dependable principles of how the body works, so they are medicine not magic. Unfortunately like any medicine, techniques do not work on all conditions. So EAM like Western Medicine works for a large percentage of the afflictions that face humanity, but certainly not all.

Rank the following (1 being the most, 5 being the least) in terms of their cultural influence in America:

Chinese martial arts -- 2

Chinese medicine -- 3

Chinese food -- 1

Confucianism --4

Fengshui --5

I recall a Seinfeld episode in which Jerry's girlfriend, Donna Chang, gives relationship advice over the phone to George's mother (she even cites Confucius!). George's mother doesn't know that Donna Chang is a Caucasian woman with a Chinese-sounding name. When she discovers the truth, she rejects both Donna and the very advice she had earlier embraced, howling, "You're not Chinese!" That is a long preamble for a short question: In the United States, do patients of Chinese medicine irrationally prefer that their practitioner be Chinese?

I'm sure there are some people who have that idea. But due to the laws in the US and the reciprocity rules for the licensing of foreign graduates, the majority of the practitioners in the US are actually educated here now. So the majority of them are actually not Asians. I think that people really want to feel better and will forget the ethnicity of the practitioner once they experience some treatment response. However, I did have such an experience years ago when I first went into practice. A person called up and asked me a bevy of questions that challenged the idea that his condition could be helped with East Asian Medicine. Although I answered every question and tried to help him understand that he needed to come in for a full exam to determine if his condition could respond to treatment, he finally said, "What kind of name is Jackowicz for an acupuncturist anyway?" I responded by asking him if he had ever met a western Medical doctor with last name of Chen, or Kim? He said yes. So I said, "Well, we've traded so many Asians to their side of the medicine that we needed to trade a white guy to the other side – that's how they got a Jackowicz on their team!" At that point he didn't have anything to say and decided to come in.

Did you heal him?

Yes.

Darlene Colon to Play Lydia Hamilton Smith at EASA Conference

In order to teach people about the past, Darlene Colon regularly undergoes a remarkable transformation. She puts on nineteenth-century clothes and becomes Lydia Hamilton Smith. Smith was an important figure in Lancaster's local history, African American History, and American Political History. She was Thaddeus Stevens's friend and housekeeper, a business woman, and a key player in the Underground Railroad. Since attendees at this year's conference will get the chance to meet and converse with Darlene Colon/Lydia Hamilton Smith, we thought readers of the Newsletter would enjoy the chance to learn more about Darlene and her fascinating work.

First of all, thank you for doing the interview! I and others look forward to conversing with you (both as yourself and as Lydia Hamilton Smith) at the upcoming EASA Conference in Lancaster (April 1-2). In order to teach people about the past, you practice what is called "Living History." How did you become involved with this educational method? Is there a story there?

I became involved because of my heritage. My 3rd great grandfather was involved in the Underground Railroad. More specifically, in the Christiana Resistance (9/11/1851). During a celebration, a "Living Historian" was there in the guise of Lydia Hamilton Smith and I was curious as I had never heard of her before. I came upon the gentleman who played Congressman Stevens at another event but without Mrs. Smith. He advised me she had other acting roles and asked if I would fill in. I have been researching and portraying Mrs. Smith ever since. This was in October of 2001.

This next question concerns preparation. In order to play the role of Lydia Hamilton Smith, you have to somehow get inside of her head and figure out what made her tick. How do you do this when she lived a long time ago?

I spoke to a mentor of mine, Charles Blockson, and he advised me to find her grave site and sit and meditate a while after reading what little information I had about her. I was astonished to find her grave site was only 2 blocks from where I live. It was kind of an eerie experience but peaceful at the same time. I also attended a class given by the PA Dept of Tourism on Living History to pick up some tips from professionals on how the mannerisms and behaviors of 19th century ladies.

What do you like most about your work? Conversely, is there anything that absolutely drives you crazy?

I love the way people react. They are somehow drawn to that time period and that behavior. What drives me crazy, is stereotypical behavior. Some people are amazed to see African Americans dressed in formal clothing and are amazed that there were educated African Americans in that time period.



Darlene Colon as Lydia Hamilton Smith

I can imagine that some people do not know exactly how to interact with you when you appear before them in costume. What strategies do you use to warm up a room?

I always greet and thank everyone for the invitation. I tell them it's as though we are in a living room and I invite conversation. I'm not there to lecture or do all the talking. It's a much more relaxed and casual atmosphere and people tend to become more involved.

What kind of audience is easier to teach – young people or adults? I'm going to guess children because they are better at suspending disbelief and speaking to you as if you truly are Lydia Hamilton Smith.

Actually, it's a toss-up. Children can sometimes be a little more difficult depending on the age. For instance, 3rd graders are more interested in whether or not I had a dog and what was its name; whereas adults tend to try to trip me up with history questions.

Weird question: do you ever find it hard to exit character and become yourself again? I ask because I have heard that some actors find it hard to switch back and forth!

It's funny sometimes how I can go in and out of character. I have people greet me on the street but though I am dressed as Darlene, they approach and talk to me as Mrs. Smith. I find also that I actually answer without hesitation as Mrs. Smith on many occasions.

Smith lived a long time ago and so a whole lot has changed in how society views womanhood, African Americans, and politics. However, some things are universal and have remained constant over time. When you play the role of Smith, are you reminded more of the difference between then and now or more of the sameness?

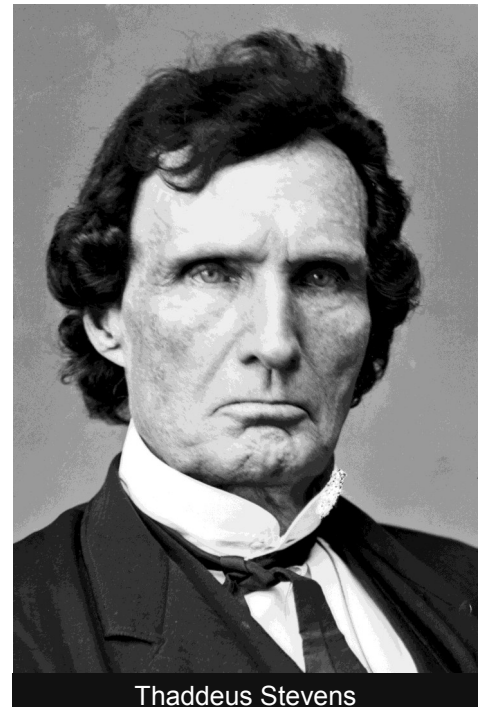
A great deal is discussed on both of these issues. The astonishment and pride at having an African American President but the sadness at the division of the people as a whole, be it racial or religious. It seems the economic divisiveness will always be there.

Thaddeus Stevens was obviously an important person in Smith's life. Have you ever performed with a Thaddeus Stevens reenactor? An Abraham Lincoln reenactor? Is it a challenge to stay on the same page with other actors?

I trained with a Thaddeus Stevens and find it hard to work with others. We were trained in the period and in the context of the history of the two. I have tried to work with others but they are just being "Thad" and are unaware of the correctness of the period. I have worked with a wonderful Lincoln historian who actually turned out to be a Lincoln descendant who bears a remarkable resemblance to his ancestor. The challenge is in how I was trained and the information we are trying to relay to the public. If we can talk a few moments before our event, it generally works out well.

Many people encountered Lydia Hamilton Smith for the first time when they viewed Spielberg's *Lincoln* (2012), in which Sharon Epatha Merkerson played the role. Did you agree with Hollywood's portrayal? I ask because the film shows Stevens and Smith in bed together when, if I understand correctly, their relationship might have been one of pure friendship rather than romance.

I completely disagree with Spielberg's portrayal of the Stevens/Smith relationship. I do agree that having spent 20+ years together and with her having nursed him through much of his illness; assisted him in raising his two nephews as he assisted her with her two sons; they grieved the death of two of those boys (one hers and one his); so I have NO doubt that they had a deep love for one another. However, she was a devout Catholic, attended St. Mary's which was less than ½ a block from her home, entertained the parish priest at dinner weekly, she did not divorce her husband though she left him to obtain employment due to his not supporting his family. He died four years after she arrived in Lancaster. It may be just my interpretation of her and there are many who see her as Spielberg depicted, but I don't perceive or portray her in that manner.



Did the success of Spielberg's *Lincoln* increase demand for Lydia Hamilton Smith appearances?

I don't see that *Lincoln* increased any demand for her but I'm hoping that my portrayal sparks a curiosity and that in itself increases the demand.

These are great questions and I appreciate the opportunity to answer them!

EASA to Induct Eleven New Students to Honor Society!

As readers of this newsletter know, EASA developed the first American Studies honor society: Epsilon Alpha Kappa or "EAK." This year, we are pleased to announce the following list of inductees. These students are encouraged to attend our annual EASA conference in Lancaster and participate in the Induction Ceremony, which will be held during the Saturday Luncheon (April 2). For more information, please contact EAK's president, Anthony Buccitelli (abb20@psu.edu).



If you are teaching American Studies at a college or university and want to get students involved, please get in touch with Anthony Buccitelli. He will go over the ropes with you, and let you know how your program can participate. Students wishing to join EAK must meet several requirements. Though a complete list of requirements can be obtained by contacting Dr. Buccitelli, the most salient of these concerns are 1) GPA and 2) a sample of scholarly/creative work. Students must achieve a minimum GPA of 3.4 in courses relating to American Studies and must submit a piece of research or creative work assessed as “excellent quality” by an induction committee (consisting of three professors from the student’s campus). After paying the induction fee (\$25), the student will receive both an official certificate and a red, white, and blue honors cord to be worn at graduation. The student will also have the option of being inducted into the Society at the annual EASA conference, and his or her name will be published in the EASA Newsletter – *The Eastern Voice*.

Honors students are also encouraged to submit works of scholarship to our journal: *New Errands*. This academic journal, dedicated to undergraduate research, is edited by Anthony Buccitelli and published twice each year. Though many submissions come from our region, the journal in fact welcomes research papers from any American Studies undergraduate student living anywhere in the country – or anywhere in the world. To view current and past issues, please visit the online location of *New Errands*: <http://journals.psu.edu/ne/issue/archive>

To view current and past issues, please visit the online location of *The Eastern Voice*: <https://harrisburg.psu.edu/eastern-american-studies-association/newsletter>

To view current and past issues, please visit the online location of *New Errands*: <http://journals.psu.edu/ne/issue/archive>

Eastern American Studies Association Conference Schedule

Friday, April 1, 2016

12:15-2:00 Executive Board Meeting (Board Room Old Main)

1:30-5:00 Conference Registration (Stager Hall 108)

2:00-3:15 Session 1 (Stager Hall)

3:30-4:45 Session 2 (Stager Hall)

5:00-6:00 Happy Hour featuring Darlene Colon as Lydia Hamilton Smith (Gypsy Kitchen)

6:00-7:30 Dinner (Gypsy Kitchen)

7:30-8:30 Keynote Address: Mary Ann Levine & James Delle, "Equality of Man Before His Creator': Thaddeus Stevens and the Struggle for Racial Equality in 19th Century Lancaster, PA" (Gypsy Kitchen)

Saturday, April 2, 2016

8:15-9:30 Session 3

(Stager Hall)

9:40-10:55 Session 4 (Stager Hall)

11:00-12:15 Session 5 (Stager Hall)

12:30-2:00 Lunch (F&M Catering)

2:30-4:30 Tour of Thaddeus Stevens-Lydia Hamilton Smith Underground Railroad Site with Randy Harris

Registration Form

EASA Annual Conference

Franklin & Marshall College, April 1-2, 2016

Name: _____ Institution: _____

Email: _____ Phone: _____

Please Check One:

For both Friday dinner and Saturday lunch (*includes all sessions, dinner, & lunch*)

_____: Faculty and Professionals (\$90)

_____: Graduate Students and Retired (\$60)

_____: Undergraduate Roundtable participants - both days (\$60)

For Saturday only (includes Saturday panels & lunch; available to undergraduates, friends, and family only)

_____: Undergraduate Roundtable Participants (\$25)

_____: Friends and Family of Roundtable Participants (\$25)

*****Please make checks out to: "Eastern American Studies Association"**

Send completed form and payment to:

EASA c/o Hannah Murray, American Studies

Penn State Harrisburg

777 W. Harrisburg Pike

Middletown, PA 17057



Panels: Expanded View

Friday, April 1, 2016

2:00-3:15 Session 1 (Stager Hall)

Reading the American Scene: Genre, Text, and Myth (Room: Stager)

- Judy Lepore, Penn State Harrisburg, "Daisy Buchanan Reconsidered: The Trope of Race in *The Great Gatsby*"
- Brittany Clark, Penn State Harrisburg, "Literary Journalism and the Frontier Abstract"
- Peter Bryan, Penn State Harrisburg, "They've Got a Hell of a Band: American Fears and the Peculiar Small Town."

Parks and Preservation: Making Sense of Place (Room: Stager)

- Shannon Ricchetti, Franklin & Marshall College, "Frederick Law Olmsted and the Louisville Park System"
- Axel Gonzalez, Ursinus College, "Our 'Rock' or Our 'Noose': A History of Neglect in Philadelphia's Parks"
- Molly Cadwell, Franklin & Marshall, "The Fight to Save Storm King Mountain and the Creation of the National Environmental Policy Act"
- Derrick Turner, Eastern Mennonite University, "Separating Myth from Reality: The Pruitt-Igoe Project"

3:30-4:45 Session 2 (Stager Hall)

The Folklore of Mormon Life: Missionaries, Memories, Fairy Tales, and Singles Wards (Room: Stager)

- Spencer Green, Penn State Harrisburg, "Singles Wards and Mormon Matchmaking"
- Jared Rife, Central Pennsylvania College, "LDS Missionary Acclimation and Adjustment through Urban Legend"
- Brant Ellsworth, York College of Pennsylvania, "Portals to the Past: Reflexivity and the Study of Memorates"
- Kathryn Anderson-Holmes, Penn State Harrisburg, "Her Happily Ever After: Fairy Tales and Mormon Theology for Young Women"

Enduring and Emerging Identities: Contested Racial Narratives (Room: Stager)

Moderator: Charity Fox, Penn State Harrisburg

- Ryan Koons, University of California, Los Angeles, "Untangling Constructions of Ethnicity/Race in a Mixed-Blood Muskogee-Creek Tribal Town"

- Leah Dagen, The College of William and Mary, “Pacific Islanders in Mass Culture and the Twentieth Century American Racial Imaginary”
- Christian Parks, Eastern Mennonite University, “Vincent Harding: The Mennonite Church and race relations.”
- Francesca Simone, Ramapo College of New Jersey, “The American Indian Movement (as Portrayed by the Media)”

Saturday, April 2, 2016

8:15-9:30 Session 3 (Stager Hall)

African American Conceptual Visions: Race, Space, and Place (Room: Stager)

- Elyes Hanafi, Sur College of Applied Sciences, “Spatial Imagination Not For All: The Case of African Americans”
- Cory Thomas Hutcheson, Penn State Harrisburg, “Books of the Living: Mythography in Late Twentieth-Century African American Literature”
- Heather Hole, Simmons College, “Art, Race and Commerce: African Objects on Display in Early Twentieth-Century New York”
- Samantha Moore, Penn State Harrisburg, “A History of This Stops Today Harrisburg (TSTH)”

Medical Perspectives of Division and Unity (Room: Stager)

Moderator: John Haddad, Penn State Harrisburg

- Stephanie Draus, University of Bridgeport, “Medical Herbalism in America: Appropriation, Economics, Application”
- Michael Ishii, University of Bridgeport, “Social Discrimination and Chronic Disease in Asian American and Non-White U.S. Populations: Interpretation through a Diagnostic Lens of Traditional Chinese Medicine”
- Steve Jackowicz, University of Bridgeport, “Self-Orientalization in the East Asian Medical Community”
- Chunjuan Nancy Wei, University of Bridgeport, “Barefoot Doctors: Mao’s Legacy of a Self-Conscious Modern ‘Chinese’ Healthcare”

Part of the Game: Sports, Spectacle, Race (Room: Stager)

- John Price, Penn State Harrisburg, “Pennsylvania High School Football and the Millennial American Dream”
- Steve Marston, University of Kansas, “Welding God to Country: Nationalist-Religious Ritual at the Dirt Race Track”

- Mary Kate Cowher, Penn State Harrisburg, “The Fighter Still Remains: Boxing as the American Working Class Sport of the 20th Century”

Pop Culture’s Jagged Edge: Narration and Interpretation (Room: Stager)

- Sara Tomkins, The University of Sydney, Australia, “Blackface and American Race Relations in the Comedy of John Safran”
- Mary Sellers, Penn State Harrisburg, “Fifty Shades of Folklore: An Analysis of E.L. James’ 50 Shades of Grey”
- Richard Moss, Harrisburg Area Community College, “A True Reflection of the Italian Scene of Today: Glossy Magazines, White Ethnicity, and the Urban Crisis in 1970s America”
- Susan Asbury, Penn State Harrisburg, “Savagery and Civilization: Frontier Images in Late-Nineteenth and Early-Twentieth Century Board Games”

9:40-10:55 Session 4 (Stager Hall)

Keystone Agents of Change: Pivotal Points in African American History (Room: Stager)

- James Deutsch, Smithsonian Center for Folklife and Cultural Heritage, “The Divisive and Unifying Forces of Race in the Correspondence of Thaddeus Stevens”
- Todd Mealy, Penn State Harrisburg, “This is the Rat Speaking!: The Black Student Takeover and Radical Movement for an interdisciplinary Black Studies Curriculum at Franklin & Marshall College in Lancaster, Pennsylvania, 1967-1969”
- David Misal, Penn State Harrisburg, “The Stone That the Builders Rejected: Black Religious Culture and the African Methodist Episcopal Church in Philadelphia, 1780-1830”

Flying the Colors: The Military in American Culture (Room: Stager)

- Angus Gillespie, Rutgers University, “American Military Humor”
- Jennifer Drissel, Penn State Harrisburg, “The Hidden Complexities of Quentin Tarantino’s Inglorious Bastards”
- Lorraine Armstrong, Eastern Mennonite University, “Combating for Peace: How World War II Veterans Became Advocates of Anti-War Ideology.”
- David Beecher, Penn State Harrisburg, “Women and Industry: York Pennsylvania Responds to World War II”

Artful Persuasion: Advertising, Marketing, and Commerce (Room: Stager)

- Megan McGee Yinger, Penn State Harrisburg, “The Gray Lady, the Peacock, and the Mouse: Corporate Media Influence in American Popular Culture”
- Mariah Gruner, Boston University, Consuming Choice: “The “Fast Food Feminism” of Contemporary Etsy Embroidery”

- Stephanie Keating, Boston University, “Citizens, Protect Your Corn Chips!: The Frito Bandito and the Fraught Politics of American Identity”
- Courtney Rinden, Franklin & Marshall College, “Selling Lancaster: Citizenship and Sense of Place in City Marketing”

Consuming Culture: Museums, Monuments, Tourism, and Commerce (Room: Stager)

- Scott Suter, Bridgewater College, “Harrisonburg’s Icons of Place: Postcards as Community Vision”
- Michael Kwolek, Penn State Harrisburg, “The Gettysburg Cyclorama: Interpretation and Memory of a National Treasure”
- Megan Conrad, Penn State Harrisburg, “Paranormal, Parks, AND Purchasable Fun: Consumerism in Gettysburg”
- Kimber Chewning, Boston University, “Gazing at a Cost: The Tower Optical Viewer’s Role in Forming American National Identity and Reenacting Conquest”

11:00-12:15 Session 5 (Stager Hall)

Featured Presentation: “Martin Luther King, Jr. in Madrid” (Room: Stager)

Moderator: Angus Gillespie, Rutgers University

- Michael Rockland, Rutgers University

Refracting Whiteness: Ethnic Expressions in American Culture (Room: Stager)

- Chris Haraskiewicz, Penn State Harrisburg, “Reinking the Holocaust: Generational views on Holocaust Remembrance Tattoos”
- Matthew Swiatlowski, University of North Carolina at Chapel Hill, “John Edwards’s Inventories: Race, Ethnicity, and Record Collecting”
- Michael Wycha, Penn State Harrisburg, “Heroes and Villains: Dirty Harry, White Disillusionment, and Ideology in Post War Hollywood”

Undergraduate Roundtable 1 (Room: Stager)

Moderator: Francis J. Ryan, La Salle

Undergraduate Roundtable 2 (Room: Stager)

Moderator: Anthony Buccitelli, Penn State Harrisburg