

Fifth Annual Faculty Research Symposium * Saturday, April 7, 2018 * Luther College

SCHEDULE:

9:30 am, Valders 206: Welcome and introductions
Coffee and refreshments available in Valders Concourse

10 – 10:50 a.m.

Panel 1 (Valders 206): TRANSLATING COMMUNITIES

Maryna Bazylevych (Anthropology), ““Medicine is not a Business, Health is not a Commodity, Physicians are not Salesmen!” The Role of Class in Professional Identity of Healthcare Providers in Ukraine”

Andy Meyer (Nordic Studies, MLLL), “Translation and Other Troubles: Svalbard's First Woman Polar Bear Hunter”

Panel 2 (Valders 262): POLITICAL CONTEXTS

Michael Engelhardt (Political Science), “Morale Bombing in the Smart Bomb Era”

Tony Mutsune (Economics, Accounting, and Management), “Competitors or Complements: Behavioral Proclivity and Investing Strategy”

11-11:50 a.m.

Panel 3 (Valders 206): GENDERED INTERRUPTIONS

James Hoke (Religion), “παρὰ φύσιν; ἄλις ἤδη (*Unnatural? Enough Already!*): Feminism and Queerness Interrupt Paul”

Anita Carrasco (Anthropology), “Healers, Sorcerers and Misfortune: Indigenous Women's Strategies for the Protection of their Health and Wellness”

Panel 4 (Valders 252): TEACHING JOURNEYS

Jill Wilson (Education / Music), “A Comparison of Music Faculty and Music Education Faculty Beliefs Regarding Music Curricula for Pre-service Teachers”

Amy Weldon (English): “Gain Experience!': Literature, Travel, and Life”

Noon-1 p.m.: LUNCH

1-2:30 p.m.

Panel 5 (Valders 206): MEANS OF ILLUMINATION

Alfredo Alonso Estenoz (MLLL), “Cuban Writers and the Revolution: A Reference Guide”

Molly Wilker (Chemistry), “Creating Fuels with Sunlight”

David Faldet (English): "Victorian Malaise and the Ground Beneath Us"

FRS Abstracts:

Panel 1: TRANSLATING COMMUNITIES

Maryna Bazylevych (Anthropology), "Medicine is not a Business, Health is not a Commodity, Physicians are not Salesmen!": The Role of Class in Professional Identity of Healthcare Providers in Ukraine"

This paper explores the role of class in interactions between patients and practitioners. In Ukraine, the health care system is on the verge of massive reform after two decades of debates. The proposed reform has met a decided opposition from trade unions of the medical practitioners. I argue that increasing social differentiation in Ukrainian society plays a key role in shaping physicians' professional identity and is also a key to understanding the current perturbations of the reform package. Based on ethnographic fieldwork among Ukrainian physicians, I discuss the ways in which they manage their vulnerability to the market and the state by relying on classed ethics at work.

Andy Meyer (Nordic Studies / MLLL), "Translation and Other Troubles: Svalbard's First Woman Polar Bear Hunter"

In this talk, I plan to share about my experience and progress on a translation of and research project on Norwegian hunter and trapper Wanny Woldstad, the first female polar bear hunter in Svalbard in the high Arctic. Woldstad's 1956 memoir about her experiences hunting and trapping over five winter seasons during the 1930s is a fascinating text that is situated at the meeting point of numerous histories and issues: her story has a strong feminist dimension, as she was the first woman to partake actively in the big game hunt in the far north, traditionally a masculinist domain closed to women. But she also participated in an extractive and exploitative industry, ruthlessly taking polar bear, seal, and arctic fox, today seen as vulnerable species, and trading in their fur and blubber and other goods (while coal was mined nearby; today, Svalbard is ground zero for climate change research--a fact not without irony). Due to these and other factors, in many ways the far north was not unlike the great North American West. For my talk, I'll share excerpts of my in-progress translation of her book and discuss some of the background and issues that drew me to her story, as well as some of the practical dimensions I've been encountering as a first-time translator.

Panel 2: POLITICAL CONTEXTS

Michael Engelhardt (Political Science), "Morale Bombing in the Smart Bomb Era"

Pre World War airpower theorists believed wars could be won by breaking the morale of enemy civilians through bombing. This strategy failed miserably in World War II, as British,

German and Japanese civilians all rallied behind their governments after enemy bombing. The development of precision-guided munitions (“smart bombs”) has opened up the possibility of inflicting great inconvenience and discomfort on populations without killing large numbers of people (for example, by knocking out electric power). Such munitions also allow greater targeting of elites. Have these technological advances changed the equation, allowing airpower to affect civilian morale more negatively than in the past? This study seeks to answer this question through examination of U.S. bombing of Iraq in 1991, 2003 and 2014-17, the NATO campaign against Serbia in 1999 and the Israeli bombing of Lebanon in 2006.

Tony Mutsune (Economics, Accounting, & Management), “Competitors or Complements: Behavioral Proclivity and Investing Strategy”

In a world that is diverse, cultural differences can be presumed to influence the notion of rationality. Previous studies seem to suggest that patterns of rational thought that tie to culture are often evident in investor behavior. This study investigates the fitness of investment strategies that are regarded as countercultural in achieving optimum returns when applied in markets dominated by domestic firms. The design casts culturally motivated attitudes towards risk against investing strategies that are countercultural. It assumes a coincidence of the trendy dollar cost averaging (DCA) investing strategy with the evolution of retirement plans towards defined contribution plans (DCPs) as a basic framework for testing its supposition. The DCA is therefore taken to be a contrast (strategy) whose effectiveness in the Asian context is under examination.

Panel 3: GENDERED INTERRUPTIONS

James Hoke (Religion), “παρὰ φύσιν; ἄλις ἤδη (*Unnatural? Enough Already!*): Feminism and Queerness Interrupt Paul”

Romans 1:18-32 is arguably the most infamous of the Bible’s “clobber passages”—those used to condemn the lives and practices of queer persons, and it is infamous as the only passage that explicitly condemns erotic expression between women. As a result, LGBTI/Queer interpretations of Paul’s letter have worked to thoroughly contextualize and debunk the harmful, clobbering interpretations of this passage, but queer interpreters rarely read the rest of the letter. Likewise, feminists who decenter Paul (by situating his ideas as only a few among many expressed by the wo/men around him) largely limit their readings of Romans to its final chapter, which makes clear that this assembly was populated by women, many of whom held positions of authority and prominence.

Stemming from the research of my present book project (*Under God? Romans in Feminist and Queer Assemblages*), which locates feminism and queerness *throughout* Paul’s Letter to the Romans, in this presentation I will use Romans 1:18-32 as a “test case” for my development of affective notions of assemblage, as discussed in contemporary feminist and queer theories. Assemblages offer a way to *interrupt* Paul. Such interruptions proliferate possible reactions to Paul’s ideas among the letter’s earliest hearers, thus following feminist

biblical scholarship's reminder that Paul's letters participate in debates and discussion among complex networks of Christ-followers. By interrupting Paul, I am subverting his longstanding monovocality—which has been used for far too long to clobber—and allowing his words, alongside those of many others, to continue to create new meanings among queer wo/men today.

Anita Carrasco (Anthropology), “Healers, Sorcerers and Misfortune: Indigenous Women’s Strategies for the Protection of their Health and Wellness”

This paper explores strategies adopted by indigenous women to protect their health and wellness from misfortune in the mining city of Calama in northern Chile. My interest in documenting women’s understandings pertaining the options they seek as valid and rational (Taylor, 1985) for the protection of their health was triggered by previous fieldwork experiences (2007, 2014 & 2015) when stories told by women were documented and they centered on the theme of events involving a serious illness such as cancer, or inability to get pregnant, and how those women rarely searched for the help of a medical doctor as their first choice. This was also the case when women recounted difficult processes such as separating from a husband who did not want to let them go. Abused women rarely reported to seek the help of a lawyer (even if paid for by the State), at least as their first option. Rather, most of the narratives pointed to the women’s attempts at protecting themselves with the help of healers or sorcerers depending on the nature of the misfortune they were experiencing, and the different areas of expertise covered by traditional indigenous healers (locally called *yatiri*) versus non-indigenous sorcerers. Many healers exercise a sort of ‘radical empathy’ (Koss-Chioino, 2006) in which the individual differences between healer and sufferer are blended into one field of feeling and experience. Women’s search for an empathetic experience in their healing process may provide one clue to understanding why their narratives indicate they seem to prefer them.

Panel 4: TEACHING JOURNEYS

Jill Wilson (Education / Music), “A Comparison of Music Faculty and Music Education Faculty Beliefs Regarding Music Curricula for Pre-service Teachers”

“The world into which our students will graduate is vastly different from the one around which the field has typically been conceived” (CMS Manifesto, 2014). Still, university music programs have changed very little since the call for transformation that followed the Tanglewood Symposium 50 years ago (Heuser, 2015; Palmer & deQuadros, 2012). Numerous researchers have called for thoughtful consideration of the challenges that face today’s music classroom (Barrett, 2009; Heuser, 2015; Hickey & Rees, 2002; Webster, 2017). In order to engage “the other 80%” (students not served by secondary-level large ensembles), a re-examination of music teacher education curricula is required (Campbell, Myers, & Sarath, 2014; Kratus, 2014; Palmer & deQuadros, 2012). Music educators must be prepared to meet the needs of an increasingly diverse student population. The idea of music education for all may need to begin with music teacher education for all.

The mission of SMTE's Critical Examination of Curricula ASPA is to "critically examine curricular practices and explore innovative changes that lead to relevant music learning experiences for all" (SMTE, n.d.). Certification requirements, university requirements, NASM requirements, and long-standing traditions all challenge this innovation. A redesign of music education curricula may involve new subject matter and will likely require more choices so as not to overwhelm an already overcrowded curriculum.

We compared music and music education faculty views regarding important musical knowledge and skills needed by future music educators through an online survey distributed to a nationwide sample of college and university music and music education faculty. Participants were asked to rate the importance of several musical skills and reflected on whether their views are reflected in the current curriculum. Resulting data was examined in context of potential curricular change to provide more relevant training for preservice music teachers. How might core music requirements be restructured and coursework designed to allow more space for what Williams (2017) described as the need for music teacher educators to prepare their students for the jobs they will have at the same time they are being prepared for the jobs we hope they will have?

Amy Weldon (English)

"Gain Experience!:' Literature, Travel, and Life"

Teaching literature on a study-abroad course presents unique opportunities to bring the voices of the past to life and to broaden the range of students' own life experiences. But how can we preserve the freshness of our students' first encounters with new places while still equipping them with what they need to know – and what "life experiences" should we foreclose for safety's sake? Guided by the words and example of the great English feminist Mary Wollstonecraft (1759-1797), I'll share some pedagogical strategies from an article forthcoming in the edited collection *Engaging the Eighteenth Century: Public Spaces and Digital Places for Literary Historians* (University of Iowa Press) and developed on my January-term course "In *Frankenstein's* Footsteps: The Keats-Shelley Circle in London, Geneva, and Italy."

Panel 5: MEANS OF ILLUMINATION

Alfredo Alonso Estenoz (MLLL/Spanish), "Cuban Writers and the Revolution: A Reference Guide"

The Cuban Revolution (1959) was supposed to provide a space of creative freedom and financial stability for writers to develop their work. But after the censorship of a short film in 1961, some writers questioned the revolutionary government's willingness to allow criticism of the political and socioeconomic transformations that were taking place in Cuba. Their concerns were not unjustified: in other socialist countries, writers had already endured censorship and various forms of punishment that included incarceration and forced labor.

The majority of the Cuban writers who came of age after the Revolution were enthusiastic supporters. However, when the Cuban government started to place limits on

freedom of ideas and artistic expression, many of them became disillusioned. The goal of this research project is to create a reference guide of Cuban writers born in the 1940s and 1950s, and who began to publish after 1959. They were supposed to be free of the “original sin” of not being “authentic revolutionaries,” according to the phrase Che Guevara used to refer to those intellectuals educated before the Revolution, for whom their petit-bourgeois origin was an insurmountable obstacle. But the writers that emerged after the Revolution took different paths that diverged from what the government expected.

I plan to present the theoretical foundation for this project and examine a few examples of writers situated on opposite sides of the political spectrum. Comparing their literary careers will illustrate the Revolution’s impact on their individual lives and the type of literature produced in Cuba during the last 60 years.

Molly Wilker (Chemistry), “Creating Fuels with Sunlight”

The sun is a very powerful natural energy source. In one hour, more energy from sunlight strikes the earth than we consume globally in a year. Current photovoltaic technologies are limited in their ability to capture sunlight and are highly inefficient at storing this energy. One emerging, alternative strategy for harvesting the sun’s energy is using sunlight to convert energy-poor molecules into energy-rich molecules (aka fuels). Energy stored in fuels can be converted to mechanical or electrical power at anytime. Small, semiconducting crystals can be tailored to efficiently absorb solar radiation and modified to use this energy to drive fuel production. This presentation will describe advances and challenges in research aimed at creating fuels using solar energy and will highlight recent efforts underway at Luther College to create novel semiconductors for energy conversion.

David Faldet (English), “Victorian Malaise and the Ground Beneath Us”

One of the handful of poems widely read today, but written in the Victorian period, is Matthew Arnold’s “Dover Beach.” The work articulates the pain of demystification: the sense that wonder and the sacred have been destroyed by knowledge. This presentation will look at the trigger for Arnold’s despair in the sound of beach pebbles, and pair this with the final poem Arnold wrote before giving up poetry: “Empedocles on Etna,” where a Greek philosopher commits suicide by throwing himself into the molten lava of a volcano. The connection between malaise, suicide, and geology fits into a dawning consciousness not only of modern geology, but also of the basic importance of the soil and the soil food web. The awareness of what the ground beneath us tells us about the basic nature of life links to a rebirth in Arnold and his contemporaries in attention to a pre-Christian Greek religious understanding of life and death.