Summering in the Forest Temple: landscape discourses of holiness and leisure at Round Lake, New York
Samuel Avery-Quinn, Appalachian State University

In the late 19th century, dozens of respectable resorts in the northeastern United States offered mostly urban members of the middle-class summer retreats from the industrial city. The resorts shunned the morally questionable entertainments of popular resorts such as Atlantic City, New Jersey, or Saratoga Springs, New York - instead, offering spaces for visitors and residents to work out appropriate leisure practices aligned with middle-class notions of morality and propriety. Among these ventures were resort towns founded by members of the Methodist Episcopal Church. Tens of thousands of American Methodists turned to these resorts for leisure framed by revival and religious education. This presentation explores the design and leisure practices of one such town. Established in 1868, the village of Round Lake, New York, 14 miles from the popular resort of Saratoga Springs, offered Methodists in the Upper Hudson Valley a landscape of picturesque grounds, cottage homes, and leisure activities that stood in contrast with the leisure culture at Saratoga Springs. Through landscape, these Methodists materialized strategies responding to the challenges of popular Victorian leisure culture.

Mennonite and Amish Landscapes of Oklahoma
Brad Bays, Oklahoma State University

This paper surveys the several Mennonite and Amish ethnic islands of rural Oklahoma, emphasizing their variations in migration sources, timing, and purpose, environmental settings, technological adjustments, sectarian affiliation, congregational vitality, and the characteristics of their historic and contemporary built landscapes. Earliest arrivals came from Kansas as missionaries to reservation Indians on the level plains of western Oklahoma Territory, while the most recent group sought farmland in a fertile, depopulated corner of southeastern Oklahoma's Little Dixie. Prohibitions on electrical and mechanical power persist, more or less, according to congregation type. Field observations contradict reports that western Oklahoma groups are moribund and nearly assimilated; observations in eastern Oklahoma confirm that groups there are experiencing population growth and economic vitality. Traditional diagnostic traits of Amish folk architecture are unevenly distributed, as are some emergent adaptations to new construction.

The Need for Swede: Volvo Automobiles as Material Culture
Thomas L. Bell, University of Tennessee; Margaret M. Gripshover, Western Kentucky University, and Ola B. Johansson, University of Pittsburgh at Johnstown

In his 1994 essay, literature professor and public intellectual Stanley Fish described the 'ugliness' of Volvos as a metaphor for the disdain for materialism of the archetypal college professor. Fish asserted that a newly tenured professor could justify the purchase of a Volvo with some degree of smugness as the car had the cachet of a European luxury brand but none of the conspicuous consumption associated with, say, a Mercedes. According to Fish, academic types also viewed Volvo ownership as a tacit endorsement of Sweden's socialist policies. But was Fish correct? Are Volvos ugly and the automotive equivalent of shabby chic? What can we learn about Swedish identity from studying the Volvo car as material culture? Volvo automobiles were first manufactured in Sweden in 1927 and first imported in the United States in 1955. The first models to hit the American market included a sedan with a front seat that could be converted to a bed and a handmade plastic sports car. Advertising copy for Volvo in the 1950s included phrases like 'Swedish engineering', 'fine craftsmanship', and 'continental luxury'. By the 1960s, Volvo shifted away from its sporty image and focused its American marketing on safety and the emerging suburban upper middle class consumer, especially female drivers. With the sale of Volvo first to Ford in
1999 and then to China’s Geely Holding Group in 2010, Volvo’s identity as a Swedish brand continues to evolve. The purpose of this paper is to examine the diffusion of Volvo automobiles into the U.S. market, and how the car’s Swedish identity was both retained and lost in translation as it became a material culture fixture in American suburban driveways.

Dan Bonenberger, Eastern Michigan University

Townhouses are a key feature of the nineteenth-century urban landscape, particularly prominent in antebellum neighborhoods of the Mid-Atlantic. Decorated with Federal, Greek Revival, or Italianate details, they typically take the basic form of the vernacular house type classified by cultural geographers as “two-thirds Georgian” or “two-thirds double-pile house.” Behind the three-bay façade, two main rooms are arranged front to back, flanked by a long passageway. The front entrance opens into the passage, which extends along one side of the house providing access to the hall and parlor and a staircase leading to the second floor. Historic American Buildings Survey (HABS) records at the Library of Congress reveal the broad geographic and temporal range of the side-passage townhouse along with variations beyond the ideal form described by Henry Glassie and others. These variations display characteristics similar to other vernacular house types that warrant a closer examination. Measured drawings from HABS of about forty houses provide insights into common features of the three-bay townhouse, revealing variations in roof type and dormers, height, chimney placement, stairway location, and rear ells. Some of these elements vary from place to place while others appear to have evolved over time. The side-passage townhouses identified in the HABS collection are evaluated in the context of Glassie’s two-thirds Georgian, including the Continental and Quaker Plan houses prominent in rural Pennsylvania. The HABS data is also examined in the context of the architectural history of urban rowhouses and townhouses. The paper concludes that the side passage townhouse may be something more than a simple reduction of the Georgian Plan and suggests several directions for future research into the origins and evolution of this iconic American house type.

Heritage and Preservation: A Tourist Experience in Raleigh, Newfoundland
Dawn S. Bowen, University of Mary Washington

In 1992, the small community of Raleigh, like hundreds of other outposts on the Newfoundland coast, was threatened by the moratorium on cod fishing. Since then, its population has dwindled to less than 200 people, half of its pre-moratorium level, with three-quarters of them over the age of 65. This is not an uncommon situation in small, isolated communities, but efforts to preserve the heritage and traditions of the residents are. In 2003, community members formed the Raleigh Historical Corporation (RHC), a non-profit and volunteer organization, with a mission to investigate, preserve and promote historic resources in Raleigh for local, social, and economic development. A dozen years on, one might ask these questions: what has RHC created? have visitors been drawn to its heritage landscape? and has material culture been preserved?

The Unexpected: A Finnish Farmers’ Colony in Southeastern Georgia
Marshall E. Bowen, University of Mary Washington

Nearly hidden in the piney woods of southeastern Georgia, the tiny community of McKinnon represents what remains of a Finnish cooperative agricultural colony. Established in 1921 by Finnish-Americans from New York City and other northern localities, the colony did well in the late 1920s, but fell victim to the Depression and to the departure of several men to Soviet Karelia. The colony limped along until 1966, when most of its property was sold to a Georgia paper firm. Today, McKinnon exists as a cluster of about twenty-five dwellings, many no longer occupied. In essence, it is a low-cost residential community for people of modest means, with only a few hints of its Finnish origins.
The French Connection II: Interstate Route 11; A Biography of a Highway in Pictures
Wayne Brew, Montgomery County Community College

U.S. Route 11 was constructed as part of an interstate highway program that got started in the 1920s. Route 11 runs from the New York State border of Quebec Province (Rouses Point, NY) to just outside of New Orleans; a total of approximately 1700 miles. In July 2014 I picked up my journey at Scranton, Pennsylvania and traced Route 11 to Knoxville, Tennessee. My project goal is to document the landscape as it exists in the early 21st century, but also peel back the layers of history using the existing structures and USGS Historical Topographic Maps. The project is not designed to be a full historical assessment, but rather a selective study of the vernacular and commercial structures with a close eye kept open for the reuse of buildings. A focus on drive-in theaters, gas stations, memorials, and motels will be discussed in detail in this illustrated presentation.

Home Stories/Place Stories: Additions and Authenticity in German Village
Lisa Rainey Brownell, Ohio State Historic Preservation Office

This paper explores the seemingly mundane setting of vernacular workers’ cottages in an urban neighborhood of Columbus, Ohio. German village is a neighborhood that has been a National Register historic district since the 1970s and is home to a largely intact historic fabric of brick streets and sidewalks, brick and frame homes, and intermixed commercial and industrial buildings. Many of these homes began as one or two room cottages and, over the years, as succeeding generations saw new prosperity, the homes grew with additions up and out. What can artifacts like these homes tell us about the American experience of late 19th century immigrant families? Why is it important in historic preservation efforts to engage with these stories and continue to tell them today? This research investigates the biographies of a few representative German Village homes as a way to tell the story of the place and the people who have found meaning there over many generations and as a way to engage with new generations of historic preservation advocates.

Dairying and Woodworking Landscapes of the Amish in Wisconsin
John A. Cross, University of Wisconsin-Oshkosh

The landscape of dairying and woodworking among the Amish in Wisconsin is changing. Four-fifths of Wisconsin’s Amish farmers had dairy herds in 2002, yet by 2015 the fraction had fallen to less than two-thirds, even though the Amish have more dairy farms now. The proportion of Wisconsin’s Amish households that are employed in farming has barely changed, but the share of farmers growing produce and engaged in organic farming has increased. In addition, employment in woodworking, including logging, sawmill work, furniture and cabinet making, carpentry, among other woodworking activities, now employs 37 percent of the state’s Amish households, one percent more than those who have dairy herds. This paper describes how the growth of Amish settlements in Wisconsin, from two in 1960 to 51 now, has changed the landscape. In 2015 the Amish operated over a tenth of all Wisconsin’s dairy farms and 54 percent of its dairy goat farms. Amish dairy farms accounted for at least half of all dairy farms within 34 Wisconsin towns and for at least a quarter of all dairy herds within an additional 58 towns. Over the past decade the growth in woodworking and produce production, and the change in number of Amish dairymen who use milk cans, has altered the employment landscape within various settlements. Woodworking employs more Amish households than farming within at least twenty of Wisconsin’s Amish communities. Regional patterns of employment are identified. Amish settlements in eastern and central Wisconsin, plus parts of northwest Wisconsin, are more focused upon woodworking, while Amish communities from southwestern Wisconsin north into Clark County rely upon farming, particularly dairy farming. Produce growing has gained particular prominence in the Hillsboro and Kingston Amish settlements.
Nostalgia and Soviet Rural Landscapes: Malevich’s Peasant Paintings during Stalin’s First Five-Year Plan
Marie Gasper-Hulvat, Kent State University at Stark

During an intensely prolific period of production between 1928 and 1932, the Russian avant-garde artist Kazimir Malevich created over thirty paintings which depict peasants and agricultural landscapes using traditional Russian pictorial conventions. That he took up painting peasants might not be remarkable, if it were not for the fact that the years of 1928-1932 witnessed the most significant agricultural reforms that had ever been enacted upon the rural peasantry in Russian and Ukrainian history, under Stalin’s First Five-Year Plan. Malevich’s production of images of peasants and rural landscapes coincided with a highly contested imposition of state power upon agriculture that fundamentally revised the ontology of the peasantry within the Soviet psyche and forever changed the country’s rural landscapes. In this paper, however, I argue that Malevich’s works should not be interpreted as explicit commentary on contemporary political events, nor as support for Stalin’s policies. Rather, I contend that Malevich’s depiction of peasants and rural landscapes reflected a nostalgic view of a land and its people remembered from his childhood. My paper explains the changing landscape of rural Russia as the context within which Malevich produced these works. It presents his personal and artistic, rather than political, motivations for the works’ peasant figures, which appear politically-charged only in hindsight.

The Influence of the WPA on the Creation of Rural and Urban Landscapes in Oklahoma.
Allyson Greiner, Oklahoma State University

Like other states, Oklahoma possesses a diverse mixture of sites, buildings, and structures that recall and reflect the imprint of the Great Depression and New Deal. From armories and county courthouses to park improvements, water treatment plants, bridges, and much more, the legacy of the WPA is sometimes visually robust, but in other instances it is subtle, fragile, and even obsolete. This paper discusses the philosophy of the WPA as a federal program that placed a high priority on the cultural landscape as a tool for economic development and improvement. It also positions the WPA as an important and enduring influence on the state’s mosaic of urban and rural landscapes.

Margaret M. Gipshower, Western Kentucky University, and Christa A. Smith, Clemson University

The tiny house movement in America is nothing new. Since the 19th century there have been groups of people who have embraced a wide variety of small living concepts. The most recent version of the tiny house movement has been examined in the books, Tiny, Tiny Houses: Or How to Get Away From it All (1987) and Not So Big Houses (1997). By 2012, the movement had gained such a widespread following that a television show, Tiny House Nation, was developed to showcase this concept. Since then, tiny houses have exploded in popularity. Not all tiny houses are, however, created equal, nor are they intended for a single type of resident. There are significant differences in cost, square footage, architectural styles, and site selection. And, increasingly, tiny houses are seen not only as an option embraced by affluent millennials, but also are being considered as a possible solution to housing the homeless. We will examine the evolution of tiny houses as well as the creation of micro house communities, specifically residences for marginalized individuals, the chronically homeless. In this research, we seek to dispel the myth that the tiny house movement in U.S. cities is as uniform or as functional as popular culture and the media would suggest. We will also explore the strategies used by non-profit groups to develop tiny house communities, and the social and spatial challenges faced by developers and residents alike.
Revisiting Pork Spending, Place Names, and Political Stature in West Virginia
Josh Hagen, Marshall University

First elected to Congress in 1952, Robert C. Byrd would go on to become the country’s longest serving Senator. Through his tenure on the Senate Appropriations Committee, including occupying the much coveted position of committee chair for many years, Byrd actively cultivated a reputation for directing additional federal spending to his constituents in West Virginia. It is difficult to determine with certainty to what extent Byrd’s efforts contributed to the Senator’s electoral successes and his esteemed stature in West Virginia politics. One clear result of Byrd’s diligence was the profusion of places named in his honor. Indeed, signs, placards, and other markers of Robert C. Byrd have become prominent fixtures across the West Virginian official and vernacular landscapes. This presentation builds on prior research done on these ‘Robert C. Byrd’ places. That research, conducted a few years before Byrd’s death, concluded with several questions: Would the proliferation of Byrd place names continue beyond his term in office or after his death? Would other sitting members of Congress follow Byrd's example? How would these place names play into commemorations of Byrd and memories of his service in West Virginia and nationally? This presentation offers a tentative look at these questions now that approximately five years have passed since Byrd’s death.

Public Art As Public Pedagogy: Affect and Implications in the Making of Cambodian Genocide Murals
Kathryn Hannum and Mark Alan Rhodes II, Kent State University

Historical memory in the form of public art acts as a pedagogical tool, both revealing the artist’s interpretation of history and as a historical device for the viewer. In Cambodia, new generations are developing an understanding of the Khmer Rouge Regime and its effect on their country’s history. This understanding of history is constructed through institutional, living, and public memory pedagogies. These channels of pedagogies are apparent in the lives of young Cambodians through school curriculum, survivor narratives, and public art. Utilization and reception to these pedagogies, in turn, shapes young Cambodians’ historical understanding at the individual, community and national scale. Three works of public art operate as such pedagogical tools in Cambodia. These three murals sites depict scenes of the Khmer Rouge Regime’s Cambodian Genocide and were painted by local students. The student artists utilized school curriculum and survivor narratives to create these public works, which now serve as public memory pedagogies in the local community and as possible destinations for domestic and international tourists also attempting to understand and experience the history of the genocide. By conducting interviews with the artists, community members, and non-profit organization leaders, we aim to understand the individual significance of the development, affect, and implications of public art and, how public art can be utilized as public pedagogy, specifically in the understanding of the Cambodian Genocide.

Early Automobile Landscapes - A Bureaucratic Backstory
Ellen Hostetter, University of Central Arkansas

The automobile landscape we have today – our road network, traffic signs, rest-stops, inspection stations – is routine, ordinary, expected. And yet this landscape had to be invented in the early 1900s as people figured out how to live with what was then a new technology. This paper is particularly interested in the role played by New Jersey’s Department of Motor Vehicles (DMV). The New Jersey Legislature created the DMV in 1906, tasking the agency with bureaucratic processes that had material effects on an emerging automobile landscape: registering vehicles, issuing license plates, and overseeing driver’s license exams. Early annual reports, written by successive DMV Commissioners to the State Legislature, outline the DMV’s attempts to figure out how and where to administer these tasks and deal with mounting
paperwork. A regulatory landscape evolved as officials reacted to handling increasing bureaucracy. The DMV was also tasked with patrolling New Jersey’s roads, investigating complaints, and overseeing violation hearings, duties that shaped roadsides and automobiles alike. DMV officials effectively became “legal anthropologists” with first-hand observations of motorist behavior, road conditions, and the problems caused by the machine’s introduction. They reacted in the name of public safety; reactions with material effects outlined in DMV reports from 1906 to 1940. Inspectors out on New Jersey’s roads noted hazards such as glaring headlights and roadside vendors, triggering material alteration. Inspectors also discovered the mere issue of license plates to be ineffective for enforcement: their placement, lighting, and size made identification of speeding vehicles difficult. Suggestions for change shaped automobile bumpers. And in later years, a maturing DMV’s analysis of traffic control changed roadside vegetation and signage. And so the bland backdrop we know today is, in part, the creative reactions of public officials; a long conversation between motorists and bureaucrats made material and mundane.

Black Diamonds and the Palace of Gold: Landscape and Place in the Land of Krishna
William M. Hunter, National Park Service

In 2013, the Consolidation Coal Company (CONSOL) proposed to develop a “bleeder shaft” coal out-loading facility and associated infrastructure on a 21-acre permit area on McCreary Ridge, overlooking Wheeling Creek in Marshall County, West Virginia. As part of the permitting process, CONSOL was required to account for the effects of the development and operation of the mine out-loading facility on archaeological resources and historic properties. In this case, the West Virginia State Historic Preservation Officer requested additional information about the “Palace of Gold” and the New Vrindaban Community established by the International Society for Krishna Consciousness (ISKON), known popularly as the Hare Krishna movement. This paper presents the results of the assessment of historical significance of the Palace of Gold and associated landscape including a history of its development, an assessment of a related neighboring farm associated with Zen philosopher Richard Rose, and the determination of the effect that the coal facility would have on these significant, if modern, cultural resources. The paper explores the complexity of landscapes associated with modern religious and spiritual movements, the role of the state in determining what is and what is not historically significant, and the way in which environmental impact assessment of resource extraction accounts for historic places.

Symbolism and Meaning in the Material Culture of Water: A Case Study of Niamey, Niger
Sara Beth Keough and Scott M. Youngstedt, Saginaw Valley State University

This project explores the material culture (physical objects) associated with water consumption, storage, and transportation in the West African country of Niger. While water quality and access to water resources in Saharan countries is a popular research topic for social scientists, little attention has been paid to the tangible nature of water, the materials that allow water to be transported and stored, the socio-economic status implied by or attached to the means by which water is transported and stored, and the landscapes created by these materials (such as the impact of plastic water bags). This presentation explains preliminary results from fieldwork conducted in December 2013 and January 2014. Results presented focus specifically on the material culture of water in the capital city of Niamey, Niger.

The Preservation of an Ecosystem through Strategic Uses of Public Art
Aliyah Kennedy, Kent State University

Jason deCaires Taylor began to change the way the world looks at sculpture and landscapes in 2006, when he founded the world’s first underwater sculpture park. Taylor’s sculptures serve more than an aesthetic purpose, but are intended to create new habitats in an increasingly threatened ecosystem and provide a way for tourists to interact with reef environments in a less damaging way. In this paper, I will
discuss the impact of tourism on the reefs and the beaches of Cancun, Mexico. I will explain the ways in which Taylor’s sculptures can relieve some of the tension between man’s desire to explore and the need to preserve un tarnished ecosystems. Lastly, I will discuss the impacts of tourism on Taylor’s sculpture. Through this discussion, I will elaborate on the ways in which sculpture can make a positive contribution to the natural landscape.

An Examination of Surface Artifact Assemblages from Four Abandoned Chilean Nitrate Plants
Paul Marr and Claire Jantz, Shippensburg University

During the peak of the Chilean nitrate industry (c. 1890-1920) labor on the Pampa del Tamarugal was plentiful and wages were severely depressed. Nitrate oficinas (production facilities) operated as small company towns, issuing their own company script, and thereby limited worker purchases to the company run stores. The highly variable nature of nitrate ore deposits and its influence on a company’s earnings led managers to adopt various tactics to increase profitability, the most common being wage cuts. We hypothesize that the effects of wage cuts (e.g. decreased purchasing power) would be detectible in the material culture found at the nitrate facilities. We began compiling artifact assemblage data during a summer undergraduate/graduate field course in 2014 to test this hypothesis. This presentation offers a preliminary report of our results thus far and offers insights into the economic situation of nitrate workers as revealed through their abandoned material culture.

Maps, Men, and Monsters: The Anglo-Saxon Landscape of the 10th Century
Ann Martinez, Kent State University at Stark

This paper explores a pivotal factor in the delineation of the Anglo-Saxon landscape in England ca. tenth century: the presence of mythical monsters in society’s collective consciousness. As shown in manuscripts of the period, the Anglo-Saxon landscape became a manifestation of society’s fears and apprehensions of nature pertaining to the world beyond the edge of the community. Consequently, the potential for monsters and monstrous dwelling places functioned as boundary markers on the land. Views regarding the land were tainted because the Anglo-Saxons perceived of landscape through the material accumulation of the past, in the sense that the environment around them had a layered history in which remnants of former inhabitants could still be found (e.g., the enta geweorc, or “work of giants,” which were the Roman ruins). In this paper I bring Anglo-Saxon studies of monstrosity and Old English literature into conversation with recent ecocritical views of place, to argue for a complex view of the Anglo-Saxon landscape.

Losing Cemeteries and Material Culture Along the Coastal Areas of Louisiana
Gerald T. McNeill, Southeastern Louisiana University

The landscape of coastal Louisiana is very young compared to the rest of inland Louisiana. This young physical landscape of coastal Louisiana has been the home of varying cultures for centuries. The Louisiana coast has two plains, the Deltaic Plain of the Mississippi River system and the not as well known Chenier Plain on the southwest coast of Louisiana. Numerous rivers and bayous flow through the plains on their way to the Gulf of Mexico. The mighty Mississippi River and all of its deltas created the Louisiana Deltaic Plain over the last 6,000 years. The river brought the land building sediment to Louisiana. The land south and southeast of Baton Rouge was built-up by this deltaic river system. The Mississippi River and its sediment also helped to create the Chenier Plain along with the sediments from the rivers in southwest Louisiana. These coastal plains first became home to Native Americans. The Native Americans lived on the coastal Louisiana landscape and learned how to adapt to this wetland landscape to sustain their livelihood. Many Native Americans assisted the early Europeans in settling on the coastal plains. Now, the descendants of these Native Americans and other cultural groups are dealing
with the same problems as everyone else - the loss of land in coastal Louisiana. The land continues to wash away due to many factors. These factors include the dredging of the oil industry canals near the coast starting in the early 1930s, the building of the Mississippi River levees by the Federal government after the last great flood in 1927, salt water intrusion and subsidence. Louisiana has lost over 1900 square miles of wetlands since the early 1930s. All of this has affected the livelihoods and cultures of the people that have lived along the coast for over 200 years. Their culture and economic future has been altered. Now, the cemeteries of these coastal inhabitants are being lost. This is an important part of material culture for all of Louisiana’s coastal inhabitants. Their cemeteries are part of the landscape and they are falling to the same fate as the rest of the landscape. They are washing away with the incoming salt water or they are vulnerable to the rising water on Louisiana’s coast whenever tropical storms hit. In not too many years from now, cemeteries of all cultural groups will be lost to the waters of the gulf. Burial places of ancestors and the people still living on the coast will soon be gone from the landscape.

Neglected Themes in the Saga of the Drive-in Movie Theater
Darrell A. Norris, State University of New York College at Geneseo

The rise, fall and selective survival of the drive-in movie theater is a familiar narrative, one with prominent roles for 1950s autophilia, passion-pit reconfiguration, VCR and cable adoption, and redevelopment pressure, long-term survival often attributed to nostalgia-driven patronage. This narrative is partial, and in some respects it is misleading. The meteoric diffusion of the drive-in beginning in the late 1940s needs scrutiny. Start-up and operating costs were low and market thresholds could be low too, producing a striking size-range from the smallest theaters to metropolitan giants. As a result, later closures did not hew to a simple formula, and Lieb’s diagnosis of redevelopment pressure is questionable for closures in most locales. Selective survival of theaters in the 1980s and 90s often reflected commercial viability based on flea market dual use, and sometimes still does. Post-millennial drive-in survivals, iconic as they are, suggest more than simply the geography of nostalgia.

Documenting Farm Buildings From the Work of One Rural Carpenter
Keith E. Roe, Binghamton University

Overlooked in our professional careers or research activities may be our own experiences or that of our families. Ironically, no one is better suited than we are to record and analyze our own life histories. There are drawbacks to self-study, of course, yet some would claim we have an obligation to document and preserve our knowledge and heritage, both for future research and for our descendents. In doing so we should be able to separate fact from memory, i.e., interpret both material evidence and personal recollections. In this paper I describe the materials that have survived from my father’s career as a carpenter in rural Iowa, especially during the post-WWII years of growth in agricultural production and increased construction of farm buildings. I attempt to illustrate some facets of this occupation using the few available documents and photos, plus recollections of those involved with the work. My purpose is to show how personal experience can add to the general knowledge base of a subject. I also suggest preserving and documenting our histories before the material is lost, and we are gone.

Forever Wild? Rethinking Wilderness and Identity in the Adirondack Park
Elizabeth Vidon, SUNY College of Environmental Science and Forestry

In the complex and contentious history of the Adirondack Park, powerful voices have dominated the discourses and decision making regarding tourism and land use in the Park. The state, principally represented by the Adirondack Park Agency and the Department of Environmental Conservation, has been virtually unchallenged in land use decisions and classifications, many of which have promoted wilderness tourism in the Park. According to Althusser (2008), the state exercises its power through ideological state apparatuses (ISAs) that do its work in maintaining power relationships. State agencies,
Environmental NGOs, and nature tourists as ISAs, discursively leveraging the power of wilderness as ideology, have assisted the state in acquiring and classifying many forested areas as wilderness and in promoting the Park’s wilderness for tourism. However, local officials and residents are increasingly voicing alternative definitions of the Park, and while the power of the wilderness as ideology remains robust, diverse groups are beginning to find common ground on pressing economic, social, and environmental issues, and are engaging in conversation about the Park’s identity. While it has historically been constructed as a wilderness playground for tourists, the Adirondack Park is at present being re-imagined and reconstructed by multiple parties attempting to come together to change its discursive and material landscape. Using the works of Althusser (2008) and Foucault (1977, 1978), this paper illustrates the ways the identity of the Adirondack Park as wilderness tourist destination has been constructed in the past but is increasingly co-constructed as a much more diverse and dynamic landscape today.

Moving Large, Heavy Structures in the 19th and Early 20th Century United States: Motives, Methods, and Meaning in the Context of Urban Landscape Modification
Jeff Wanser, Hiram College

In the continual expansion and modification of the American urban landscape of the 19th and early 20th centuries, specific locations required regular repurposing for infrastructure improvements, corporate needs, and environmental dangers. The decision making process about whether to move or demolish existing structures depended upon various criteria, including condition of the buildings, their potential future utility, and the costs incurred relative to building anew. The professional and popular engineering and architectural literature of the period relates numerous descriptions of such relocations, each unique in some aspects, but remarkably consistent in reportage concerning the ever-increasing size and weight of structures, as well as the general techniques for their removal. Size mattered in the context of technological progress, with emphasis on the metrics of labor required, speed of the move, number of machines used, and other features thought to be better and more spectacular than the last. Examples of moves include hotels, office and apartment buildings, train shed arches, railroad bridges, and theaters. The motives described for these moves will be examined, as well as the meaning or significance of such relocations for the urban landscape. Technologies for moving structures are described for various periods, which while improving over time, used a similar set of basic principles common to earlier eras in both house moving and shipbuilding. Such relocations continue into the present to much more localized acclamation, such as that of St. Haralambos Greek Orthodox Church, in Canton, Ohio.

Latino Businesses and the Process of Latinization in the Sooner State
Jeffrey Widener, University of Oklahoma

Over the past three decades, Latino settlement patterns have shifted from gateway cities like Los Angeles, San Diego, Chicago, and New York City to destinations such as Atlanta, Denver, Dallas, Phoenix, and even Oklahoma City. And not only are major cities receiving more Latino influx, rural communities on the verge of dying, such as Guymon and Heavener, Oklahoma, are reviving as job opportunities, primarily related to concentrated animal feeding operations (CAFOs), are on the rise. Geographer Terrence Haverluk called these emerging Latino hotspots “new” Hispanic communities. Each of these new communities is in the process of changing from a community based on one cultural group’s norms to one infused with Latino culture. This process is often referred to as Latinization or Hispanicization and represents a distinct Latino impress that comes about not only because of a significant increase in the Latino population but also because a comfort zone has been reached. This paper explains how Latino businesses have emerged and succeeded in the Sooner State.
A Comparative Analysis of the Religious Landscape across Five Neighborhoods in Buffalo, New York
Chris Willer, Kent State University

During the early 20th century, Buffalo, NY was a major destination for German, Irish, Polish and Italian immigrants. Through their settlement patterns immigrants established distinct ethnic neighborhoods accompanied with religious institutions throughout the city. Over time churches in these formerly cultural distinct neighborhoods have been either preserved, altered, or demolished. The purpose of this research is to examine churches in five former culturally distinct neighborhoods (Germania, Polonia, South Buffalo, the West Side and Delaware) in the City of Buffalo, NY that have seen drastic demographic change over the past century and to compare and contrast the patterns of change in the religious landscape across all five neighborhoods.

Entrepreneur-led Landscape Changes During the Uneven Amenity Transition in Hocking Hills, Ohio
Yuxi Zhao and Darla K. Munroe, The Ohio State University

This research studies how entrepreneurs use creative destruction strategies to commodify the rural landscape so as to lead to the regional social-spatial changes in Hocking Hills, Ohio. Like many amenity-led development rural areas, the Hocking Hills in southern Ohio has been transformed by the tourism industry from an industrial resources extraction community to an amenity consumption community taking advantage of its natural landscape (such as flora, fauna, and topology) and social inheritance (such as coal mining history and ancient Native American landscape artifacts). While tourism entrepreneurs extend market mechanism to the traditionally nonmonetary environmental and social contexts of the rural community by commodifying the physical landscape and the social heritages; the ways and which extended market mechanism could potentially impact the traditionally nonmonetary environmental and social livelihood becomes the central of the sustainability of the community. This study explores how entrepreneurs, as an important agent, use their creative destruction business strategies to co-produce both the tourism industry and the rural community in Hocking Hills, Ohio.