

## DISSERTATION FIELDWORK GRANT APPLICATION

MAY 2018

*(Do not change the default format. Please limit your responses to the space provided.)*

<p><b>1. Name of Applicant</b> (Please give full legal name: first, middle, and SURNAME in uppercase letters): Kirstina D. Williams</p> <p><b>Preferred Mailing Address of Applicant:</b></p>   <p><b>E-mail:</b> kirstina.d.williams@gmail.com <b>Telephone:</b> <b>Fax:</b></p>	<p><b>2. Name of Supervisor, Department, &amp; Institution:</b> Dr. Katherine Wiley, Anthropology, Pacific Lutheran University</p> <p><b>Mailing Address of Supervisor:</b> 12180 Park Ave. S. Tacoma, WA 98447</p>  <p><b>E-mail:</b> wileyka@plu.edu <b>Telephone:</b> <b>Fax:</b></p>
<p><b>3. Applicant's Personal Information</b>      <b>Gender:</b> Female <b>Date &amp; Place of Birth:</b> _____      <b>Citizenship:</b> USA</p>	
<p><b>4. Applicant's Education History</b>      <b>Highest Academic Degree:</b> Bachelors      <b>Year Degree Awarded:</b> 2019 <b>Institution Awarding Degree:</b> Pacific Lutheran University</p>	
<p><b>5. Applicant's Current Doctoral Status</b> <b>Are you registered for a doctoral degree?</b> No      <b>Date you expect to receive degree:</b> _____ <b>Department and Institution that will award the degree:</b></p> <hr/> <p><b>What requirements for the degree (other than the dissertation/thesis) have yet to be completed, and what is their expected date of their completion?</b></p>	
<p><b>6. Title of Project (15 words or less):</b> Intentional Development of fictional personas in Nordic Living History Populations of North America</p>	<p><b>7. Total requested for Dissertation Fieldwork Grant (maximum \$20,000):</b> US\$ 20000</p>
<p><b>8. Abstract of research proposal</b> (Provide a general description of your proposal in plain English. If this proposal is successful, this abstract will be posted on the Foundation's website.)</p> <p>With the popularity of Viking imagery in western media, participation in Nordic living history activities has been growing more and more popular in western society (Agnew 2004, Bishop 1979, Coles and Armstrong 2008). More and more organizations, events, and groups are being formed throughout most of the post-industrialized western world, which focus on Nordic living history (Agnew 2004, Stockly 1990, Niergarth 2018, Gardela 2016). Most individuals who participate in these activities commit significant time, effort, and research into curating an intentional persona or character for themselves when they are with their living history communities (Agnew 2004, Niergarth 2018, Økstra 2016). This project will look at the development and implementation of fictional Nordic identities (personas) within living history groups (Such as the Society for Creative Anachronism – SCA and Empire for Medieval Pursuits – EMP) in North American society. This project will investigate the following questions: Q1.) How do individuals in these groups develop their fictional Nordic personas, and how do they enact these personas during various ceremonies and rituals in their living history activities? Q2.) Why do individuals in these groups choose to develop and create these separate fictional personas from their everyday lives? Q3.) What can the intersectionality of complementary identities between an individual's persona(s) and other identities of everyday life teach us about how the self manages plural conflicting and complementary identities in western society overall?</p>	
<p><b>9. Start and end dates of project for which support is requested (start date must fall between January 1 and June 30, 2019):</b> June 1, 2019 - November 30, 2019</p>	<p><b>10. Location where project is to be carried out:</b> Washington, Oregon, and Pennsylvania, United States of America</p>

**11. List research permits and/or ethical approvals required for this project.**

PLU "Human Participants Review Board."

**12. What date do you expect to have all required permits/permissions in hand?**

June 1, 2019

**13. Will you work with academic personnel (other than your supervisor) while conducting research? Yes (If so, please list below. See the Application Information and Procedures for instructions.)**

Dr. Troy Storfjell – Professor of Nordic Studies, Pacific Lutheran University  
Dr. Jason Schroeder – Professor of Nordic Studies, Pacific Lutheran University & Director of the Scandinavian Cultural Center

**14. Budget itemization: Provide a detailed budget for the requested funding (maximum \$20,000).**

*(See the Application Information and Instructions for budget guidelines, and include a justification for any piece of equipment that costs over \$750, childcare expenses, research and/or transcription assistance, and per diem estimates. Please also include a justification for any budget items not specifically listed as allowable expenses. Press Ctrl key + Tab to utilize pre-set tabs in application form)*

**EQUIPMENT:**

- Microphone for Nikon DSLR: Mini Condenser Microphone (Amazon) \$29.99
- SDXC Memory Card 64GB x5 cards SanDisk 64GB Extreme Pro (Amazon) \$109.95
- Compact Flash Memory Card 64 GB x5 cards Sandisk SDCFXPS-064G-A46, ExtremePro (Amazon) \$299.90
- Propane Heater (Safe for use indoors/inside tents) Mr. Heater MH18B (Amazon) \$199.98
- Standard Vehicle Maintenance (Oil Changes x6, Tire Rotation x2) \$1,000.00
- Custom made Costumes: \$300 each x6 (3 for me 3 for helper) \$1,500.00

**HELPER/RESEARCH ASSISTANT:**

- Wages for helper/research assistant while at events \$4,500.00

**EVENT: Junefaire - June 7-9, 2019 (SCA): Bremerton, WA**

- Site Fee (Admission/Lodging) \$20.00
- Transportation (Gas) \$22.02
- Meals and Incidentals Per Diem \$137.50

**EVENT: Ragnarok 16 - June 19-23, 2019 (EMP): Bellingham, WA**

- Site Fee (Admission/Lodging) \$30.00
- Transportation (Gas) \$46.46
- Meals and Incidentals Per Diem \$192.50

**EVENT: An Tir/West War - July 3-7 2019 (SCA): Gold Beach, OR**

- Site Fee (Admission/Lodging) \$40.00
- Transportation (Gas) \$177.31
- Meals and Incidentals Per Diem \$192.50

**EVENT: Honey War - July 12-14 2018 (SCA): Chehalis, WA**

- Site Fee (Admission) \$40.00 \*Over-estimated; actual fee not announced yet
- Transportation (Gas) \$20.36
- Meals and Incidentals Per Diem \$137.50

**EVENT: July Coronation - July 19-21 2019 (SCA): Clayton, WA**

- Site Fee (Admission/Lodging) \$30.00
- Transportation Gas \$118.12
- Meals and Incidentals Per Diem \$137.50

**EVENT: Pennsic - July 26 – August 11, 2019 (SCA):**

**Slippery Rock, PA**

- Site Fee (Admission/Lodging) \$175.00
- Transportation (Gas) \$1425.13
- Lodging: (On the road) 4 Hotel Nights while on the road estimated \$150/night \$600
- Meals and Incidentals Per Diem \$742.50

**EVENT: September Crown - August 30-September 2 2019 (SCA): Vancouver, BC**

- Site Fee (Admission) \$40.00 \*Over-estimated; actual fee not announced yet
- Transportation (Gas) \$58.33
- Meals and Incidentals Per Diem \$192.50

**14. Budget Itemization continued.** (Use this page to list additional items to your project budget, if necessary.)

EVENT: Ardesca Crown War – September 27-29\*, 2019 (EMP): Bellingham, WA (Dates & cost not final)

- Site Fee (Admission/Lodging) \$40.00 \*Over-estimated; actual fee not announced yet
- Transportation (Gas) \$50.09
- Meals and Incidentals Per Diem \$192.50

EVENT: Baron's Ball – October 4-6, 2019 (SCA): Kennewick, WA

- Site Fee (Admission) \$40.00
- Transportation (Gas) \$70.52
- Lodging: Kennewick Marriott \$135/night \$405.00
- Meals and Incidentals Per Diem \$192.50

EVENT: Perfectly Period Feast North – October 18-20, 2019 (SCA): Sandy, OR

- Site Fee (Admission) \$40.00
- Transportation (Gas) \$70.52
- Lodging: Best Western Sandy Inn \$122/night \$366.00
- Meals and Incidentals Per Diem \$192.50

EVENT: Collegium – October 24-27, 2019 (SCA):

- Site Fee (Admission) \$40.00
- Transportation (Gas) \$21.12
- Lodging: Hotel RL Olympia \$74/night \$296.00
- Meals and Incidentals Per Diem \$192.50

**GIFTS:**

- Individual Informant Gifts (Small personal items bought at medievalist merchants) \$1,000
- Organizational Donations (larger items for the groups) \$3,000
- "Largesse" (Small personal items) gifts presented to hosting chapter of each event. \$1,000

DISCRETIONARY/EMERGENCY FUND: 920.77 (Remainder of budget)

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**TOTALS:**

Equipment Total = \$2729.94

Workers = \$4500.00

Events & Travel = \$6461.89

Gifts = \$5000.00

Discretionary/Emergency Fund = \$920.77

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**JUSTIFICATIONS:**

- Microphone - To better record interviews and events as they happen when shooting video.
- Memory Cards - Enough memory cards to be able to film and take photos of an entire weekend event. Also, Redundant backup for SD Memory cards should a card become corrupted.
- Heater - Some events are high up in the mountains, a heater designed for use in tents ensures I and any helpers stay safe and healthy during cold nights.
- Costumes - Wearing medieval costumes are a sign of respect and an essential part of event participation. As such; I will commission 6 outfits 3 for me and 3 for a designated helper so that my helpers and I can both blend in at the events, and also show respect by dressing for the events.
- Individual Gifts - I feel that giving individual informants gifts will help to build a rapport. Gifts will be items; likely bought from artisans in the markets at the events.
- Organizational Gifts - The organizations allow media, researchers, and other non-members at their events without any form of permitting or extra fees. As such; I feel that giving organizational donations to these non-profit organizations is justified in lieu of where most projects would have to obtain permitting.
- "Largesse" (small item gifts) are given at many events as a form of thanks and respect to the group hosting the event. That being said; I feel it is suitable to make donations of largesse to the different groups at events as a form of showing respect and gratitude for their participation in my research.
- The remainder of the budget will be for Incidentals and emergency expenses as they come up as they are bound to come up.

**15. Have you applied to other agencies for funds covered in this application? Yes** (If so, please list other funding sources you have contacted to aid this project and indicate whether funds have been awarded.)

Fellowship research Grant from the Scandinavian Cultural Center \$1299.00 - Awarded  
Nordic Studies Research grants offered by The Glamfolk, Inc. (Assorted amounts under \$1000 each) - Not Awarded  
The American-Scandinavian Foundation (assorted amounts for Grants) - Not Awarded

**16. Sources of aid received for other phases of the project:**

Nordic Studies Research grants offered by The Glamfolk, Inc. (\$500)

**17. Please help categorize your project by Discipline and Area or Topic:**

<b>Application Discipline</b>	<b>Geographic Research Area</b>	<b>Physical/Biological Projects Only</b>
Social/Cultural	North America	(Select)
If "Other," _____	If "Other," please describe _____	If "Other," please describe _____
	<input type="checkbox"/> Not Applicable	<input checked="" type="checkbox"/> Not Applicable

**18. Key Words** (Please provide "key words" and/or phrases that best describe your research project.)

Identity, living history, Nordic, Scandinavian, intentional identity, reenactment, personas, viking, medieval, navigating identities, multiple identities, historical recreation, ceremony, ritual

**19. Have you received a Wadsworth Fellowship? No**

(If so, Reporting Requirements for the Wadsworth Fellowship must be completed. Contact the Foundation for further information.)

**21. Project Description Question 1:** Describe your research question/hypothesis or research objective. That is, what will the focus of your investigation be? (*Press Ctrl + Tab to use tabs.*)

2. Sven Redbeard Einarsson is an elder of his Viking community, he has a long graying beard, wears a linen tunic, woolen pants and has an ornate belt with a variety of tools and accouterments hanging from it including his ax and a few daggers. He wears a Thor's hammer around his neck and holds a replica of a Viking age helmet that would be fit for a king in his hands. While out camping he sleeps under a blanket of furs on a handmade wooden bed in a replica of a Viking age A-frame tent. Were he not wearing glasses, one could imagine he came straight out of the Viking age. In truth, Sven Redbeard Einarsson is actually Davis Asplund is a recently retired aircraft parts fabricator who now enjoys his free time working on his Harley motorcycle and runs a small online business selling handcrafted goods that he made in his shop for beer money. Anyone that knows this man would argue that he certainly has more than one distinct identity and he would undoubtedly agree. While still working in the aircraft industry, he could frequently be quoted as saying, "Dave goes to work during the week so that Sven can go play on the weekends." Many others also use similar expressions when beginning to explain how they navigate their own multiple identities.

With the popularity of Viking imagery in western media, participation in Nordic living history activities has been growing more and more popular in western society (Agnew 2004, Bishop 1979, Coles and Armstrong 2008). More and more organizations, events, and groups are actively being formed throughout much of the western world, which focus on medieval and Nordic living history (Agnew 2004, Stockly 1990, Niergarth 2018, Gardela 2016). Most individuals who participate in these activities commit significant amounts of their time and effort to researching into curating an intentional persona or character for themselves when they are with their living history communities (Agnew 2004, Niergarth 2018, Økstra 2016). This project will look at the development and implementation of fictional Nordic identities (personas) within living history groups (Such as the Society for Creative Anachronism – SCA and Empire for Medieval Pursuits – EMP) in North American society. This project will investigate the following questions: Q1.) How do individuals in these groups develop their fictional Nordic personas, and how do they enact these personas during various ceremonies and rituals in their living history activities? Q2.) Why do individuals in these groups choose to develop and create these separate fictional personas from their everyday lives? Q3.) What can the intersectionality of complementary identities between an individual's persona(s) and other identities of everyday life teach us about how the self manages plural conflicting and complementary identities in western society overall?

Participants in Nordic Living history activities (reenactors) come from all walks of life, social statuses, economic echelons, and cultures (Gardela 2016, Halewood and Hannam 2001, Økstra 2016). While many Nordic reenactors have a Nordic heritage in one form or another, most groups aim to be inclusive of all and encourage the development of a Nordic persona. People often center these personas around their particular hobbies and interests within the living history community and spend significant time and effort in developing these intentional identities. Within these groups, one can often gain respect and status through the development and integration of their persona into their activities within their group often making their careers, economic statuses, and other aspects of their everyday lives irrelevant.

By studying both the intentional development of historical personas in Living History settings and how the individuals who are creating these personas navigate their pluralities of identities, I will gain new insights intentional identity development and management can be learned. Personas being developed are usually carefully researched and curated by individuals with great care and intent so that the individuals may be able to present themselves in their own desired light (Hart 2007, Økstra 2016, Halewood and Hannam 2001). Additionally, there has been limited research done on identity development in hobbyist or leisure activities, while research suggests that such activities are prime sources for the development of one's identity (Haggard LM 1992, Layland, Hill and Nelson 2013, Kleiber 1999, Hart 2007). Looking to develop a better understanding of the intersectionalities of these intentionally created identities and how the individuals who are creating them navigate how these identities affect their everyday lives and activities will lead us to some fascinating insight into the reconciliation of plural identities in western society overall.

In my fieldwork, I will immerse myself within these groups and their activities and participate with an ongoing commitment to a wide variety of the arts and activities that can be learned from these groups. I will develop an understanding of where people are coming from when they develop their personas and also witness how these people manage the switching between their different identities in various situations and circumstances. I also intend on conducting formal interviews and surveys with individuals about their personas and their everyday lives to see how they might be similar or different and note any patterns or trends across other significant subgroups within the general living history population in the region. After such interviews, I will observe these individuals as best as possible to determine how much they do or do not "act" as their persona while at living history events and activities and try to recognize when individuals may be switching between their plural identities when interacting in various situations.

In learning about how Nordic living history participants intentionally develop and curate their personas and identities within their groups regardless of where they came from in life and then act upon them, I hope to be able to build upon anthropological concepts of individual and cultural identity about identity formation and identity theory as a whole. Cultural identities "are central, dynamic, and multifaceted components of one's self-concept" (Lustig 2013), and I believe that those who are intentionally formed can be extraordinarily expressive of that self-concept. Additionally, I will be gaining significant insight into how individuals can have multiple identities and how they navigate when and where to utilize each of these identities in different circumstances, and I am hopeful of contributing some insight into that subject area to the larger picture of the practice of anthropology in a rapidly changing and modern world.

**22. Project Description Question 2:** How does your research build on existing scholarship in anthropology and closely related disciplines? Give specific examples of this scholarship and its findings. (*Press Ctrl + Tab to use tabs.*)

Participants in Nordic Living history activities (reenactors) come from all walks of life, social statuses, economic echelons, and cultures (Gardela 2016, Halewood and Hannam 2001, Økstra 2016). While many Nordic reenactors have a Nordic heritage in one form or another, most groups aim to be inclusive of all and encourage the development of a Nordic persona. These personas can be likened to that of an "identity" which can be defined as a "self-image" or "common image" within the groups that they choose to enact these personas, and also what helps to differentiate them from other individuals within the group (Agnew 2004, Bishop 1979, Økstra 2016, Gardela 2016, Harkin 1995, Salamone 1982, Sökefeld 1999, van Meijl 2008). People often center these personas around their particular hobbies and interests within the living history community and spend significant time and effort in developing these intentional identities which can easily be designated as a form of "self" (Coles and Armstrong 2008, Gardela 2016, Geach 1967, Golubović 2010, Salamone 1982, Sökefeld 1999, van Meijl 2008, Økstra 2016). Within these groups, one can often gain respect and status through the development and integration of their persona into their activities within their group often making their careers, economic statuses, and other aspects of their everyday lives irrelevant. Such encouragement seems to counter arguments put forth by Sökefeld which seem to depict the individual conceptualization of self as a tool for the individual to navigate through conflicts caused by the possession of a plurality of identities (1999). Multiple Anthropologists even call Sökefeld out in comments on Sökefeld's article *Self, Identity, and Culture*, specifically for focusing almost entirely on the management of contradictory identities while glossing over complimentary identities (Sökefeld 1999). By studying persona development as a means of creating complementary identities within Living History communities, I hope to be able to expand on anthropological understandings of identities not only on the level of the self but also on the level of community created collective identities. I hope to contribute an understanding of and how they work together to create a cohesive culture within living history communities which afford the development of agency and integrate "narratives of the particular" (Golubović 2010, Haggard LM 1992, Layland, Hill and Nelson 2013, Luyckx, et al. 2011, Salamone 1982, Sökefeld 1999, van Meijl 2008, Økstra 2016, Abu-Lughod 1991).

The term Intentional Identity was coined as a means of explaining how a person can choose to think, act, and behave in a society or area of society in a way that is different from their own internal identity (Geach 1967). Throughout an individual's life, one must establish their personal narrative and figure out how they are going to behave in various situations. Much research has been done on the formation of identity in adolescents who are emerging into adulthood (Geach 1967, Layland, Hill and Nelson 2013, Kleiber 1999, Salamone 1982, Haggard LM 1992). This transitive time is often described as a time which provides one with numerous potential identity choices and a plethora of opportunities for young adults to consciously work towards their own identity formation (Geach 1967, Layland, Hill and Nelson 2013, Kleiber 1999, Salamone 1982, Haggard LM 1992). Additionally, a broad array of past research on identity development has also been focused in the areas of work, relationships, and education (Geach 1967, Haggard LM 1992, Kleiber 1999, Layland, Hill and Nelson 2013, Luyckx K 2006, Salamone 1982, Tajfel, Flament, et al. 1971, Tajfel, *Differentiation between groups: Studies in the social psychology of intergroup relations* 1978). In these settings, individuals have opportunities to curate how they show themselves to their peers in a way which best benefits them and positions themselves for success (Haggard LM 1992, Kleiber 1999, Layland, Hill and Nelson 2013). However, very little research has been conducted around leisure activities as settings in which identity exploration and development can occur (Haggard LM 1992, Luyckx, et al. 2011, Layland, Hill and Nelson 2013). The processes of identity development generally center around an individual committing to the environment in which they are exploring and developing that environment (Haggard LM 1992, Luyckx K 2006, Luyckx, et al. 2011). Leisure, simply stated, is free time during which one can expect to spend time in their preferred activities (Kleiber 1999, Haggard LM 1992). Given that living history and reenactment activities are intensive and involved activities, I hope to argue that they require a considerable commitment. As such the intentional development of fictional personas by reenactors can provide a unique opportunity for an anthropological study of the process of identity development within an adult population participating in a leisure time activity in addition to their navigating multiple identities and the self (Abu-Lughod 1991, Geach 1967, Golubović 2010, Haggard LM 1992, Salamone 1982, Sökefeld 1999, van Meijl 2008, Økstra 2016).

Some research on persona development during play has been growing in popularity in recent years. Particularly when looking to anthropological studies of video gaming. These worlds provide their users with ample opportunities and venues in which they can share in a distinctive subculture similar to that of living history participants. This includes the intentional developments of "characters" in games which can also be viewed similarly to the "personas" at living history activities. While anthropological research in this digital field is emerging, published articles and academic discussions of processes for the study of such topics are becoming more and more plentiful. Sybille Lammes argues that researchers in videogames must use both reflexivity and situatedness as they both take into account that the involvement of the researcher/player (or participant observer) with it's "material and view as a cultural praxis" for the study being completed (2007). Recognizing situatedness in digital play in videogames also can parallel to the integration of social media and internet usage in living history communities as a means of being able to share and participate in events and experiences in a global and national context (Lammes 2007, Squier 2002).

**23. Project Description Question 3:** What evidence will you need to collect to answer your research question? How will you go about collecting and analyzing this evidence? (*Press Ctrl + Tab to use tabs.*)

In order to successfully complete this project, I will need to employ multiple methodologies so that I may gather sufficient data on intentional identity development in living history communities. Through the use of methods such as surveys, formal interviews, participant observation, taking life histories, and others, I hope to be able to collect enough data to answer the following questions successfully; Q1.) How do individuals in these groups develop their fictional Nordic personas, and how do they enact these personas during various ceremonies and rituals in their living history activities? Q2.) Why do individuals in these groups choose to develop and create these separate fictional personas from their everyday lives? Q3.) What can the intersectionality of complementary identities between an individual's persona(s) and other identities of everyday life teach us about how the self manages plural conflicting and complementary identities in western society overall?

Over the course of 5 months (June – October 2019), I will be attending 11 Living History camping events of varying sizes and styles within two medievalist organizations; the Empire for Medieval Pursuits (EMP) and the Society for Creative Anachronism (SCA). While at these events, I will focus on primarily using participant observation as a means of experiencing and recording the "everyday life" at a medievalist/living history event. Alongside participating activities at the events and informally talking with people about their various experiences in intentionally creating their own alternative identities through the acts of developing medieval personas, I also intend on recording the wars, fighting, ceremonies, rituals, and everyday life at these events using both photography and video recording. By doing so, I hope to record some of the physical manifestations that personas have and document individuals as they act out in the roles of their personas during these activities. In analyzing such recordings and comparing them to data gathered in both formal and informal interviews, I hope to be able to denote trends in how living history reenactors who have developed Nordic personas express the identities that they have created.

Between these events, I aim to continue living and working around communities of living history participants so that I may be able to gain an understanding of how these individuals balance their personas and living history activities with their everyday lives. I also hope to utilize some of this time away from the actual living history events so that I might be able to conduct some focus groups of living history participants. Some subjects to be addressed include how and why they have developed the personas that they have chosen to create intentionally, and the ceremonies, rituals, and other activities in which these individuals participate and what they mean to them. Additionally, I will work with targeted informants between events to take life histories of the individual's living history experiences so that I might be able to see better how their living history activities tie to everyday life, understand why and how they chose and developed their personas, and also what rituals, ceremonies, and activities stand out as significant to them. While doing this, I will attempt to gain access to those individuals' archives of photos and documents that they have chosen to save from their living history activities over the years.

Throughout this whole process both, while attending and away from events, I hope to conduct formal surveys and interviews with members of the Living History communities in which I will be working. These surveys and interviews will likely be conducted both online and in person. Questions to be included will generally center around how and why individuals have intentionally developed alternative identities through living history activities. This will provide my informant's ample opportunities to voice their opinions and speak of their experiences regarding not only why and how they have created these identities, but also what it is that motivates them to continue developing these separate identities from their everyday lives. Additionally, these people will be able to speak to how these identities may be affected by various living history activities, rituals, and ceremonies, or alternatively by their everyday lives outside of the living history communities and activities.

In studying these populations as a long-time participant and community member, I can understand many tacit concepts which might be extremely difficult for others to explain. As such I can offer a certain amount of "authenticity" to my ethnographic work as argued for by Kuper and Rosaldo as a sort of "native ethnographer" within the Living history population (Kuper 1994, Rosaldo 1989, Gefou-Madianou 1993). In recording cultural concepts of persona and identity within these groups I am able to not only understand these things as an insider but also as someone who is a trained academic, I am able to help to contextualize concepts which might not otherwise be easily understood or explained for those who are not initiated within the culture of living history communities. These practices in their own right would help to contribute to anthropology overall by not only encouraging the furtherance of a nativist perspective in the anthropological study but also afford the practice of nativist methodologies in a community which has not been overtly subjected to colonization or other discriminatory practices as a whole population.

**24. Project Description Question 4:** What is your training; how are you prepared to do this research? List examples of your language competence, technical skills, previous research, and any other relevant experience. Describe any work you have already done on this project, and/or how it relates to your prior research. If you are collaborating with other academic personnel describe their role/s in the project and the nature of the collaboration. (Press Ctrl + Tab to use tabs.)

I will have a Bachelor of Arts awarded in May 2019 with a double-major in Scandinavian Area Studies and Anthropology and triple minors in Norwegian, Geosciences, and Native American and Indigenous Studies. I have taken a variety of potentially helpful courses in my coursework including:

- Human Cultural Diversity (ANTH 102)
- Archaeology & Prehistory (ANTH 103)
- Forensic Anthropology (ANTH 200TR)
- Beginning Photography (ARTD 100TR)
- Computerized Info Systems (CSCE 120)
- World Civilizations (HIST 100TR)
- Intro to Psychology (PSYC 101)
- Introductory Statistics (STAT 231)
- Intro to Sociology (SOC 101)
- Archaeology of Ancient Empires (ANTH 370)
- Scandinavian Cultures and Society (SCAN 150)
- Computer Aided Mapping & Analysis (GEOS 331)
- The Vikings (NORD 227)
- Nordic Language and Identity (NORD 231)
- Anthropological Inquiry (ANTH 480)
- Sámi Culture (NORD 286)
- and a variety of others.

These courses have helped to give me a solid foundation in the study of anthropological topics and cultures and a specialized knowledge of Nordic culture and identities on a global scale. Much of the research I have done over the course of my education has fallen back to subject matter regarding Viking Age and Medieval Scandinavia and Scandinavian identities and cultures as they are experienced abroad post-emigration from Scandinavia.

Over the past 15 years, I have established myself within the Nordic living history community of the Pacific Northwest, and I have also become connected with numerous other groups throughout Europe, North America, and Eastern Australia. Many of these groups all share in each others' communities and go to each others' living history events and demonstrations where they can act as their persona to whatever degree they wish. I will be continuing to work with many of the groups that I have already established a rapport with such as The Society for Creative Anachronism (SCA), Empire for Medieval Pursuits (EMP), Pacific Northwest Dark Ages Alliance, and Historical Medieval Battles International Association (HMBIA) practitioners.

In addition to my work within the Nordic Living history community, I have also worked with multiple non-profit organizations, including the Scandinavian Cultural Center and National Nordic Heritage Museum. In my work, I have designed multiple museum exhibits featuring items made and used by Nordic Living history Participants and their culture including a full exhibition at the Scandinavian Cultural Center which will be opening in the Fall of 2019. I have served as a member of the Board of Trustees for The Glamfolk Inc. in which I have also organized and conducted multiple events and serve as the organization's public affairs liaison officer. I have also given multiple lectures on the Viking Age and Living History activities to both the public and non-profit cultural associations and founded The Living History and Nordic Identity Project in early 2018.



**25. Project Description Question 5:** What contribution does your project make to anthropological theory and to the discipline? Please note that the Foundation's mission is to support original and innovative research in anthropology. A successful application will emphasize the contribution its proposed research will make, not only to the specific area of research being addressed, but also to the broader field of anthropology. (*Press Ctrl + Tab to use tabs.*)

I will specifically build upon Anthropological understandings of individual intentional identity formation within living history communities to help develop a better anthropological understanding of identity formation overall. Much has been written about identity formation with more substantial theoretical contributions relating to identity formation belonging to Erikson and Mead. Erikson's theories on identity formation are generally formed via historical circumstances (Erikson 1968, 1980). Mead's theories alternatively, centered around "dynamic grounded self formation in the social coordination of activity through symbolic Communication" (Holland and Lachicotte Jr. 2007), which highlights how vital daily encounters are in the occurrence of identity formation (Mead 1934). Holland and Lachicotte have worked extensively with both of these concepts of identity creation and various other theories which came from these two initial conceptualizations and helped to bring them into current anthropological theories of identity formation (Holland and Lachicotte Jr. 2007, Holland, Lachicotte Jr. and Skinner, et al. 1998).

New concepts of identity and how to study cultures and identities have been coming out in recent years suggesting that western ideals of the self as the home of the identity leaves out other cultural concepts which challenge the idea of an individual self (Leve 2011). In North America, notions of identity are complicated due to the majority population's settlement resultant from transnational migrations, and diaspora (Rouse 1995). In some living history communities, participants choose to create personas as an alternate identity through which they are able to connect with their transnational heritages. I argue that by studying identity development during living history activities, and the participants who choose to develop a historical persona as an alternative identity through which they act at living history events, we can help to learn more about identity development overall. Living history participants "engage in an ongoing discourse drawn from the human sciences to make sense of their lives and experiences." (Handler and Saxton 1988) Through those experiences, one can learn more about the anthropological implications of intentional identity formation within a cultural group overall. It is important to note that these intentional identities (personas) that are created are generally fictional and generally only serve as an additional sort of identity for the living history participant to conceptualize what they are doing within the contexts of their reenactments. This allows for a unique opportunity to look towards an overt plural identity situation in an anthropological context and see how individuals can negotiate their own dynamic plural identities (Prato 2009).

Wenner Grenn Citations

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# KIRSTINA D. WILLIAMS

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## EDUCATION

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- BA** Pacific Lutheran University, *Will Graduate in May 2019*  
Double Majored in Anthropology and Scandinavian Area Studies  
Minored in Geosciences, Norwegian, and Native American and Indigenous Studies
- AA** Pierce College 2016  
Graduated with Honors

## HONORS AND AWARDS

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- Scandinavian Cultural Center Faculty-Student Research Scholarship** 2018  
A scholarship funding research on Living History activities and Nordic Identity which will culminate in an exhibit at the Scandinavian Cultural Center in the Fall of 2019.
- Strandholm Scandinavian Studies Scholarship** 2017  
Awarded to Scandinavian Area Studies Majors for Academic Merit.
- Pacific Lutheran University Annual Academic Merit Scholarships** 2016 – 2019  
Awarded annually for Academic Merit.
- Phi Theta Kappa Scholarship** 2016  
Awarded to members of Phi Theta Kappa transferring into Pacific Lutheran University.
- Gottfried and Mary Fuchs Foundation Scholarship** 2015  
Awarded for academic excellence.

## RELEVANT WORK EXPERIENCE

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- Scandinavian Cultural Center, Tacoma, Washinton** 2017 to Present  
**Collections Intern**
- Manage database for the collection of over 3,300 artifacts in the collection.
  - Monitor conditions and write condition reports for artifacts.
  - Stabilize and maintain artifacts as needed.
  - Set up and take down exhibits.
  - Assist with promoting events and exhibits at the museum as needed.
- The Glamfolk, Inc., Kirkland, Washington** 2012 to Present  
**Board of Trustees**
- Help manage business end of organization's activities.
  - Act as Public Affairs and Social Media Liaison for organization.

## **OTHER WORK EXPERIENCE**

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**Pierce College**, Joint Base Lewis McCord, Washington Oct 2014 to Dec 2016  
**Tutor**, English and STEM

- Helped develop and establish tutoring program at Stone Education Center on Joint Base Lewis McCord.
- Worked regularly with students to review and learn skills in a variety of classes.

**Viking Sewing Gallery**, Tacoma, Washington Oct 2011 to Sep 2014  
**Store Manager**

- Manage inventory, ordering, and sales of merchandise.
- Manage employees, scheduling, hiring and dismissal of employees.
- Teach customers a variety of sewing classes.

**Jenny Craig**, Huntington Beach, California Jul 2008 to Dec 2010  
**Weight Loss Consultant**

- Worked regularly counseling with clients to reach weight loss goals.
- Perform commission sales of foods and add-on products.

**The United States Marine Corps** April 2008  
**Honorable Discharge**

## **EXHIBITS AND LECTURES**

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**Exhibit**, "The Sami – Clothing, and Culture."  
Scandinavian Cultural Center Larsen Gallery Feb 2018 to Sep 2018

**Lecture**, "Nordic Life in the Viking Age,"  
Pacific Lutheran University January 23, 2018

**Exhibit**, "A quick look at the Viking Age."  
Scandinavian Cultural Center Larsen Gallery Feb 2018 to Sep 2018

**Exhibit**, "Nordic Life during the Viking Age."  
Scandinavian Cultural Center Main Gallery Feb 2018 to Sep 2018

## **PROFESSIONAL AFFILIATIONS**

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American Anthropological Association 2014 – Present

The Archaeological Institute of America 2015 – Present

Society for the Advancement of Scandinavian Study 2015 – Present

## **PROFESSIONAL SERVICE**

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**Authenticity Representative** – HMB International Association Nov 9-11 2018  
International Tournament of Chivalry, Fresno, California

**Event Coordinator** – Sámi National Day Feb 6 2018  
Pacific Sámi Searvi & Scandinavian Cultural Center, Tacoma, Washington

**Event Coordinator** – Sámi National Day Feb 6 2018  
Pacific Sámi Searvi & Scandinavian Cultural Center, Tacoma, Washington

## **COMMUNITY SERVICE**

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**Pacific Lutheran University Student Veterans Association**, Tacoma, Washington  
Vice President Sep 2016 – Jun 2017  
Marine Corps Representative Dates Sep 2017 – Jun 2018

**Barony of Blatha An Oir - Society of Creative Anachronism**, Pierce County, Washington  
Web Minister Aug 2013 – Aug 2015

**The Glamfolk, Inc.**, Kirkland, Washington  
Webmaster Sep 2005 – Present

**Dachsiehaven Animal Rescue**, Spanaway, Washington  
Volunteer Caregiver Sep 2005 – Present

## **LANGUAGES**

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**English:** Native Language.

**Norwegian:** Intermediate Listener, Novice Speaker, Intermediate Reading and Writing.

**Southern Lushootseed:** Novice Listener, Novice Speaker, Novice Reading and Writing.

**French:** Novice Listener, Novice Speaker, Novice Reading and Writing.