Resilience

with Keynote Address from Dr. Geoffrey McCafferty

Abstracts

October 29, 2022
Settlement Scaling in the Northern Maya Lowlands: Human-scale Implications

SCOTT HUTSON (University of Kentucky)

Settlement scaling researchers predict that higher site densities lead to increased social interactions which in turn boost productivity. The scaling relationship between population and land area holds for several ancient societies but, as demonstrated by the sample of 48 sites in this study, does not hold for the Northern Maya Lowlands. Removing smaller sites from the sample brings the results closer to scaling expectations. Regardless, I argue that applications of scaling theory benefit by considering social interaction as a product not just of proximity but of daily life and spatial layouts.

What is in a Name? Maya Resilience Between Pre-Hispanic and Contemporary Populations

DANIEL VALLEJO-CALIZ (University of Kentucky)

A Late Classic Chocholá style vessel recently excavated from Ucí, Yucatan, Mexico, contains text and iconography with several remarkable features. The iconography shows an unusual pairing of the Moon Goddess and God D. The text states the vase was for drinking cacao with a previously unattested reference to chili or some other spicy plant. The owner carried a title similar to one commonly found in the La Corona and Calakmul regions as well as the title ukiïy ajaw, “Lord of Ucí”. Since the vase was found in a burial in a relatively modest monumental platform, the Lord of Ucí likely gave this vase away to a lesser noble interred in this platform. Given the continuity in the place name from the Late Classic to the Colonial era to the present, Ucí joins a short list of other locations whose current names derive directly from Classic period inscriptions. This continuity excites many contemporary residents of Ucí, drawing them into a closer relationship with the past and its re-construction in the present.
Resilience among Contact Period Potting Communities in the Southeastern United States,

ELIZABETH STRAUB (University of Kentucky)

In the past, archaeological research centered on Contact Period indigenous pottery from the southeastern United States has largely centered on change and the influence of European presence on indigenous potting practices. On the surface, it seems logical that many of the changes that indigenous communities faced at this time – population decline, violence, political reorganization, migration, and new economic opportunities – could impact the transmission of cultural knowledge from one generation to the next. But indigenous women didn’t stop making pottery when Europeans arrived and the pottery that they made looks remarkably similar to the pottery that their mothers and grandmothers made prior to the Contact Period. It seems that the communities of learners that were responsible for the continuity of this practice were incredibly resilient. In this presentation, I will deconstruct arguments for abrupt change in the face of European intervention and present an alternative story, one that centers on the resilience of the women in question and the continuity of historical processes that predated European contact.

10:00-11:00 a.m. Presentation Session 2
Health, Resilience, and Well-Being

The Arboretum State Botanical Garden of Kentucky: Urban Green Spaces and the Human/Nature Connection

ALLAN DAY (University of Kentucky)

Thinking about “the city” may conjure up images of buildings, roads, and other built infrastructure. This is often in contradiction to popular notions of “nature,” which may more commonly invoke images of trees, plants, animals, and other elements of the outdoors. Cities are home to these things, as trees, lawns, and other greenery are often (though perhaps minimally) visible, as are birds, bugs, and other creatures. Cities, too, often house parks, cemeteries, and other urban green spaces which are maintained in part to provide residents with places to experience “nature” even within the bustle of the built environment. While people may talk about visiting such a space to “go out in nature,” such framing ignores the fact that
these spaces are planned, designed, and built as much as any city block. Whereas many humans conceive of “nature” as those parts of the earth which are distinct from the human, urban green spaces are sites which can and should serve to trouble the notion of this human/nature divide. This project utilizes The Arboretum State Botanical Garden of Kentucky as an example of an urban green space in seeking to answer the questions: How do people utilize urban green spaces and what does this reveal about the human/nature divide? What possibilities for expanded “arts of noticing” (Tsing 2015, 37) which may help to break down this divide are afforded by urban green spaces? What modes of resilience are inspired by the recognition of a human/nature continuity and how is this shift essential to addressing climate change and other existential issues which impact the planet and all the people – human and non-human – who inhabit it?

**Can Survivors of Intimate Partner Violence Cultivate Resiliency Through Horticulture? An Examination of KY Victim-Survivors’ Experiences**

RACHEL BARCZAK (University of Kentucky)

Participants of horticultural therapy and therapeutic horticulture (TH) programs, which involve the utilization of activities with and for plants as the modality of therapy, have demonstrated various physical, social, and psychological benefits in qualitative and quantitative studies. Yet, the therapeutic potential of horticulture for survivors of intimate partner violence (IPV) has been insufficiently researched in the social sciences (Renzetti & Follingstad, 2015).

Traumatic and abusive experiences of IPV may negatively impact victim-survivors’ physiological, psychological, social, familial, legal, and economic well-being. Therefore, an important outcome of interventions with survivors is to help increase their resiliency when facing such multifaceted challenges. The few studies that have examined horticulture therapies within a domestic violence shelter (DVS) evinced that when working with plants, whether in a group horticultural therapy program with directed goals (Lee et al., 2008) or by participating in gardening activities (Stuart, 2005; Keeley & Leigh, 1999), there were significant increases in survivors’ self-esteem and decreases in depression (Lee et al., 2008; Stuart, 2005), along with increases in children residents’ self-esteem and social skills (Keeley & Leigh, 1999). It is hypothesized that participation in a TH program will increase survivors’ resiliency above and beyond standard programming.
Residents of a DVS in KY were recruited for a survey project assessing their experiences during shelter stay. Participants were approached for possible involvement in the “farm” program, which consisted of 10 hours of horticultural engagement per week for six weeks compensated with a weekly stipend. Those willing and able to participate in this TH intervention became part of a quasi-experimental group and all others were placed in a control group. Pre-test and post-test measures of resiliency (e.g., general well-being, feelings of anxiousness or depression, self-efficacy) are assessed within and between groups. The potential of TH participation in cultivating resiliency will be discussed.

Listening to Stories of Resilience: Field Experiences in Appalachian Kentucky

MICHELLE ROBERTS (University of Kentucky)

Appalachian Kentuckians have been pathologized without an appreciation for their experiences, priorities, and resilience. In this study, I sought to capture Appalachian perspectives during a challenging time: when a loved one leaves the hospital and rejoins their family and community. At the same time, in this presentation, I describe how my own research activities had to pivot due to flooding. In pursuit of an approach to health research that recognizes hardship as well as resilience, this paper explores experiences of post-hospitalization care and management of serious health conditions and newly acquired disabilities, as well as Appalachian Kentuckians’ concerns and priorities regarding health, research, and how health and issues of health are conceptualized. I will describe my preliminary anthropological ethnographic fieldwork in Fayette, Perry, and Harlan Counties, Kentucky, including semi-structured interviews with healthcare providers, researchers, community health workers, and other salient community members (N=11, additional interviews in progress) and participant observation. Participants emphasized the role of social support, health insurance, and community resources as enabling resilience, acknowledging the challenges of suboptimal health literacy, pervasive co-morbid conditions, and inadequate transportation. While my research initially focused on post-hospitalization care, participants described chronic disease prevention and management more broadly, emphasized disease prevention through wellness and lifestyle, and spoke of care for serious health conditions in the long-term, generating questions about what health is, what it means to be healthy, and who makes those determinations. Related to these questions are issues of care provisioning through the health system, community, and family, as well as the importance of understanding local
priorities and values for qualitative research. Ultimately, this preliminary research will aid development of a community-informed topic for future dissertation research addressing the complex chronic care of individuals with serious health conditions.

11:15 a.m.-12:15 p.m. Presentation Session 3
Resilience, Resistance, and Empowerment

“We Were All Kind of By Ourselves.” Understanding the Challenges Faced by First-Generation College Students in Fentress County

DESIREE LAPEER (University of Kentucky)

This study investigated the factors that influence college completion for first-generation college students in Fentress County, TN, a county in Central Appalachia. Family dynamics, financial struggle, grit, mental health, and academic advising were the primary factors considered to have influence on college completion for students in Fentress County. To test this, ten former students from York Institute, a high school in Fentress County, who were first-generation college students were interviewed about their experiences. Three administrators from York Institute were also interviewed to discuss the current resources available to prepare high school students for the transition to post-secondary education. This research concluded that family dynamics, financial situations, grit, and academic advising were primary influences on college completion; however, themes of localism and transition also emerged from the interviews as potential factors. Using this data, educational institutions in Fentress County, as well as Central Appalachia as a whole, can better prepare potential first-generation Appalachian college students for post-secondary education.

Race, Resilience, and Resistance: South African English Teachers in Rural South Korea

IAN SCHNEIDER (University of Kentucky)

Recent scholarship has examined the intersection of race and the English language teaching (ELT) profession (Kubota & Lin 2006), as well as the experience of African American ELT professionals in South Korea (Jenks 2017; Charles 2019). However, limited research has focused on how black South African teachers negotiate their work and identities as ELT professionals in Korea. Therefore, this
study analyzes phenomenological interviews conducted with three South African expatriate teachers of color working in Korea.

All three interviewees lived in the rural South Jeolla province of Korea for at least 3 years. Of these teachers, two have worked in very rural island settings, all three have worked in medium-sized cities, and one was a licensed teacher in South Africa (SA) prior to moving to Korea. A qualitative analysis was then conducted, considering responses that related to participants’ identities as South Africans, past experiences in SA prior to working in Korea, and responses in which participants mentioned race as part of teaching or life experiences in Korea.

This analysis suggests that South African teachers have unique insight into the realities of language ideologies and policies in Korea due to SA’s own history of language policies and ideologies (Alexander 1989). Interviewees compared and contrasted Korea’s policies of compulsory English education with SA’s apartheid policy of compulsory Afrikaans education as well as SA’s present-day policy of compulsory English education. In addition, teachers spoke about how class discussions served to resist myths and stereotypes of Africa perpetuated by media outlets (Harth 2012). In sum, this study challenges non-intersectional theories of native speakerism (Rueker 2011), and advocates for greater representation of expatriate ELT professionals of color in order to develop greater collective resilience against white, European, American-centered ideologies of linguistic imperialism (Canagarajah 1999).

Resilience and Empowerment: One Hundred Years of Archeological Mothers in the Field

ELIZABETH HOAG (Cleveland Institute of Art)

While much has been written recently highlighting contributions to the field by pioneering women archaeologists of the 19th and 20th centuries, there has not been a systematic study of their roles as mothers and how they navigated their personal lives in a male-dominated field. I outline here a detailed and nuanced read of women archeologists’ lived experiences and personal stories, through their own words, motherhood and resilience shown through the often hard choices they faced regarding their personal and professional lives. Based on my research into these narratives through a matricentric feminist lens, I suggest that these historical accounts serve as context for current experiences of motherhood and archaeology, and can help normalize motherhood in an empowering, meaningful way that can
push the field to be more inclusive and empowering towards mother’s needs and narratives.

1:15-2:15 p.m. Presentation Session 4
Resilience and Fieldwork

Navigating Changing Fieldwork Contexts in Times of the 2019 Pandemic

AKILILU REDA (University of Kentucky)

In the wake of the 2019 COVID pandemic, scholars and policy regimes scrambled to mitigate disruptions on the ethnographic enterprise that was resulted from the pandemic and the requirements for social distancing and travel restrictions put in place as safeguard mechanisms. This study aims to interrogate the salience of traditional ethnographic practice—a scholarly practice that requires long term presence in the field and close contact with people—by offering a new perspective to reimagine and navigate the research context made possible in the aftermath of the pandemic. Drawing on fieldwork that I conducted since the onset of the pandemic in 2020, for my dissertation research in Atlanta, this study provides insights showing the thorny relationship between traditional ethnographic fieldwork and the requirements for social distancing normalized by the pandemic. The primary focus of this study is on exploring ethnographers’ resilience to the complexities of conducting fieldwork in the midst of pandemic and reorienting the concept of fieldwork outside the logics of the longstanding anthropological tradition. This paper ends by suggesting modification in favor of an anthropological fieldwork that both holds on to and grapples with the social and health implications of resilient ethnographic fieldwork that demands for reflexive, flexible, and mediated fieldwork practice.

Maritime Archaeology in Kentucky

CHRISTOPHER BEGLEY (Transylvania University)

Here, I detail the nascent efforts in maritime archaeology in the waterways of Kentucky. The potential of this research for filling gaps in our knowledge of the past as well as the challenges intrinsic to this type of investigation are presented
through a review of past, current, and upcoming investigations. Finally, I discuss opportunities for students and allied researchers to become part of this effort.

**Perspectives and Challenges of Operating Global Pre-Collegiate Archaeology Field Projects**

C. MATHEW SAUNDERS (Davidson Day School)

As rewarding as they are, archaeological field research projects typically come with a number of baked-in challenges. Designing and executing full-scale research projects for a younger population add unique challenges and to those found in any field project. This presentation addresses these unique challenges and discusses strategies employed to manage these challenges and maximize the field research and researchers' experiences.

2:15-3:00 p.m. Poster Session

**The Resilience of a Town Center in a Changing World**

RUTH TWINE (University of Kentucky)

In 1639 the town of Newport, Rhode Island, developed around an opening to the freshwater spring that runs underneath the town. Over time the town built a spring box to allow for easier freshwater access, and a city center developed as the population grew. In the 1940s, a gas station and automotive service center were built and were utilized until 2015. During the demolition of the station and removal of the gas tanks, a lawyer at the firm besides the site discovered a large surface find and started the Newport Historic Springs Project.

Since the discovery of the first artifact, three field seasons have focused on excavating and analyzing artifacts found near the opening of the spring box. Artifacts include ceramic, glass, animal bones, shells, and metal. There have also been features uncovered during this excavation, including the spring box itself, a trash midden, and stone structures that resemble foundations for homes.

Starting fall of 2022, the site will begin development to become a park to give the city a place to meet, relax, celebrate, and once again center itself around the spring box. The park will have features that represent the history of its location,
such as QR codes for a website that will allow the public to see the types of artifacts uncovered, where field schools found artifacts, and 3D models of artifacts.

**Adversity in the Place of Ticks: Post-Pandemic Archaeological Fieldwork Challenges at the Site of Cahal Pech, Belize**

ABBIGAIL STUTTS (Davidson Day School)

Cahal Pech roughly translates to "place of ticks" in Yucatecan Mayan. With a name like that, one might think that ticks would be among the toughest challenges to cope with but, in this case, a name can be misleading. American Foreign Academic Research, better known as AFAR, has been partnering with the Belize Valley Archaeological Reconnaissance Project to investigate the site of Cahal Pech since 2006. During the project's nineteen years of operation, it has faced many challenges but the pause in field work in 2020 and 2021 generated several new ones. This presentation will share an overview of the 2022 AFAR research at Cahal Pech, focusing on the unique challenges the project faced, as well as the rewards claimed by overcoming adversity.

**“The Tide is High but We're Holding On”: Archaeological Rescue at the Roman Coastal site of Tróia, Portugal**

GRACE GALLOWAY, and ABIGAIL GORDON (Davidson Day School)

It would be challenging to find a more picturesque archaeological site than the ancient Roman city of Tróia, in coastal Portugal. Shifting sand dunes and rising tides have threatened this site's beauty for years, and the American Foreign Academic Research (AFAR) Project has been working to help document this important site since 2018. This presentation will give an overview of the site and research objectives, focusing on the challenges posed by unforgiving environmental elements, as well as interruptions from the pandemic.
“A Macedonian Mixup”: Archaeological Fieldwork Challenges in the Imathia Ephorate of Greece

WINTER HAMME, DEAN HARDER, and REAGAN HENDERLITE (Davidson Day School)

To investigate an early tomb at the ancient Macedonian capital of Aigai is an archaeological dream but pandemics, personnel issues, and last-minute logistic changes can transform those dreams into nightmares. This presentation will provide an overview of the 2022 archaeological field research project at Aigai, Greece overseen by American Foreign Academic Research. In addition to site and project details, the presentation will highlight the many challenges that the project faced.

“The Castle of Sleepless Knights”: Archaeological Fieldwork Challenges at the Medieval Castle Site of Zorita de Los Canes, Spain

COLE LAMBETH, and OWEN SAUNDERS (Davidson Day School)

The medieval castle of Zorita de los Canes is rarely found on the pages of Spanish travel guides although it has hosted many major chapters in Spain's history. American Foreign Academic Research has carried out annual archaeological investigations of this once-great castle since 2014 but the pandemic placed that research on hold for two years. This presentation will provide a research summary of the 2022 field season and highlight some of the challenges in restarting the project after a two-year hiatus.
3:00-4:30 p.m. Cultural Heritage from the Diverse Perspectives of U.K. Anthropologists

MONICA UDVARDY, organizer

In the last ten years, the number of faculty and staff in the Department of Anthropology at the University of Kentucky with interests that align with or center on issues of cultural heritage has grown significantly. We now have strengths that focus on these issues from archaeological, biological, or evolutionary anthropological, and cultural anthropological perspectives.

This roundtable is meant for U.K. anthropologists to gather and for the first time, to discuss our respective interests in cultural heritage. Our goals are both academic and practical: To identify the key issues or core debates in cultural heritage from each of our research, management, or practice perspectives; as well as to explore a potential concentration in cultural heritage studies for the department. The following departmental roundtable participants have provided a brief statement of their interests and work with cultural heritage below:

RENEE BONZANI, Senior Lecturer

As an archaeologist, my whole career and life has focused on cultural heritage. I am interested in promoting public and community discussions on what cultural heritage is and how it relates to other forms of heritage and inheritance including genetic inheritance, socio-political heritage, and ecological and environmental heritage.

CELISE CHILCOTE, Assistant Professor & NAGPRA Coordinator, William S Webb Museum of Anthropology

[I will be] speaking about the intricacies of cultural heritage within NAGPRA. I'm thinking specifically talking about how sacred objects and objects of cultural patrimony have often been overlooked in favor of prioritizing ancestors and funerary objects when completing inventories/summaries, as well as the new trend of museums and tribes collaborating on exhibits to replace culturally insensitive ones.
GEORGE CROTHERS, Director, William S. Webb Museum of Anthropology, Associate Professor

[My interests in cultural heritage concern] site preservation and collections management/preservation issues.

LISA GUERRE, Curator/Lab Manager, William S Webb Museum of Anthropology

My research interest regarding cultural heritage lies in the preservation and sustainability of archaeological collections and their associated data with a focus on accessibility and collections management best practice. This process begins at the trowel’s edge and includes best practice in excavation and recordation methods, field processing, laboratory analysis, curation preparation, and proper stewardship.

PHIL MINK, Assistant Director, Office of State Archaeology

My interests are in heritage (geospatial) data collection and management, decolonizing heritage data via incorporating indigenous and descendant community perspectives on how and what we record of the archaeological record, non-destructive archaeological heritage prospection, and the intersection of heritage management and cultural resource management.

HUGO REYES-CENTENO, Assistant Professor

I am particularly interested in the [im]possible separation of natural and cultural heritage and its practical applications.

ELENA SESMA, Assistant Professor

In my work as a historical archaeologist doing community-based research I have found myself engaging in conversations that run parallel to and intersect with cultural heritage, although I don’t always adopt it in name. My work in the Bahamas focused on issues of memory and collective identity, which was tied to the material landscape, and how folks on this island were mobilizing memory for political action. Cultural heritage (the tangible and intangible) thus became a point around which community members advocated against real estate development...
and for more sustainable tourism models that would not alienate them from their land and history. I’ve also addressed heritage in terms of historical narratives that heritage professionals create and maintain in museums, historical/archaeological sites, considering how the stories we tell about the past impact living people today (specifically in New England but I have also begun working this into my research and teaching here in Kentucky).

CHRIS POOL, Professor

[My] research and practice in southern Veracruz Mexico engages closely with local communities and municipal, state, and federal governments to help preserve, protect, and make relevant cultural heritage. Over the last three decades, [my] activities have included construction of a research facility and repository to allow retention of artifacts within the community of Tres Zapotes, Veracruz; consultation and securing of federal support for the local museum, community and school presentations, site visits to record and report objects of national patrimony, and assistance to US Customs for the identification and return of smuggled artifacts.

EVAN TAYLOR, Teaching and NAGPRA Postdoctoral Scholar

If I were to identify with a specialty, it would be the politics of heritage. I am interested in diverse ways that the concept of heritage is mobilized in society. I study heritage from archaeological and cultural anthropological perspectives — as a historical and contemporary site formation process, and as a practice of making and maintaining relations with specific things, beings, places, and pasts. I approach heritage from a critical perspective, asking how heritage is put to work towards creating just futures, but also how it is invoked in processes of erasure. Most recently, I have explored these questions in Palestine/Israel and Greece with residents of the old cities of ‘Akka (Acre) and Rhodes, both of which are UNESCO World Heritage sites and subjects of intensive state-sponsored tourism development. I have also done research on representation and the mobilization of heritage narratives in museums in the United States and Canada.

MONICA UDVARDY, Associate Professor

My research interests in cultural heritage concern the contextually changing meanings of tangible and intangible cultural property, as well as cultural identity
politics and anthropological ethics. These interests have emerged from my advocacy work with my collaborators, wherein I am exposing the current global traffic in a category of contemporary African art/artifacts (called *vigango*), as well as advocating and facilitating their return to Kenya from U.S. museums and private collectors.

4:30-5:30 p.m. Keynote Address

**The Cholulteca, Chorotega, and Me: Archaeological Perspectives on Cultural Resilience in Ancient Mesoamerica**

GEOFFREY MCCAFFERTY (University of Calgary)

The concept of cultural resilience involves adaptive strategies that perpetuate social systems in the face of overarching changes. These changes may be environmental and/or socio-political, and the ‘perpetuation’ does not necessarily imply static continuity but rather subtle behavioral shifts by social actors. The idea of cultural resilience derives from cultural ecology, in which systems adapt to outside factors, evolving new characteristics out of earlier practices.

In this presentation, I will contrast adaptive resilience in two case studies: the urban center of Cholula in central Mexico, and ethnogenesis of the Chorotega in Pacific Nicaragua on the southern frontier of Mesoamerica. The two case studies are entangled based on ethnohistorical accounts of migration from Cholula into Central America in about 800 CE. This was a turbulent time in Mesoamerica, characterized by the collapse of Classic period centers such as Teotihuacan and Monte Albán. It also follows a period of cataclysmic volcanic eruptions such as Popocatépetl in central Mexico and Ilopango in El Salvador, that disrupted agricultural cycles as well as economic systems.

In the face of these changes Cholula emerged as an even more central focus of religious and economic activities, in part through the incorporation of multi-ethnic populations and symbolic iconography. Its Great Pyramid, the Tlachihualtepetl, expanded to become the largest pre-Columbian structure in Mesoamerica, and as a site of both symbolic and political authority. Within this multi-cultural crucible, the cult of Quetzalcoatl, the Feathered Serpent, spread throughout Mesoamerica, even to its southern frontier in Nicaragua. According to
Colonial accounts, culture brokers from Cholula established entrepots throughout Central America, probably to control cacao resources along with other tropical goods (such as quetzal feathers). In Pacific Nicaragua these newcomers became known as the Chorotega, speakers of the Mesoamerican Oto-manguean language; Chorotega is a variation on the term for people of Cholula (Cholulteca).

In this presentation I will attempt to ‘dis-entangle’ the adaptations of the inhabitants of Cholula as they strategically reacted to the political changes of the Mesoamerican world, along with possible environmental impacts of the nearby Popocatepetl volcano. The combination of international religion with international exchange allowed for a resilient continuity distinct from the collapsing systems of their Classic period neighbors. On the southern frontier, representatives of these same Cholulteca integrated with the autochthonous Chibchan culture to transform Pacific Nicaragua into a hybrid society, venerating the Feathered Serpent and adopting symbol-rich polychrome pottery, but also maintaining cultural traits from the native population. Cultural resilience in these two regions provided the strategic adaptations for both change and continuity.

I, too, migrated south. My career began in Cholula, where I studied at the Universidad de las Americas and eventually completed my PhD dissertation at the State University of New York in Binghamton. When internal archaeo-politics made it difficult to continue research in Cholula, I shifted south to Nicaragua, following in the footsteps of the Cholulteca merchant/priests to find fertile new opportunities. Twenty years of research into the lifeways of the Chorotega specifically considered the ethnogenesis of a hybrid culture that combined Mexican traits with autochthonous Central American behaviors. This example of professional resilience has allowed me to maintain research themes, such as investigating the ideologies associated with the Feathered Serpent, in wildly diverse contexts.
Thank you so much for coming!