March 9th, 2013

Second City Anthropology Conference

Challenging Communities: Power, Boundaries, and Resistance

UIC
UNIVERSITY OF ILLINOIS AT CHICAGO
Graduate Anthropology and Geography Association  
Department of Anthropology and Geography  
University of Illinois at Chicago

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Dr. Gayatri Reddy

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Special Thanks To:

Doug Smit, Kimberly Garza, Melanie Kane, Brian Bauer, the Anthropology Club, the  
Department of Political Science (UIC), the Department of Sociology (UIC), the History Graduate  
Society (UIC), Ryan Williams (The Field Museum), and Rob Rice
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Welcome to the 2013 Second City Anthropology Conference (SCAC)

On behalf of the Conference Committee we welcome you to the 2nd meeting of the Second City Anthropology Conference! The UIC Anthropology Department began the SCAC in 2011 with the hopes of providing a productive and engaging venue for graduate and undergraduate students to present and share their research. Our first conference in 2012 was such a success that we are pleased to announce that this year’s conference is even bigger and better.

This year we have 44 paper presentations and 22 poster presentations covering a wide range of topics centered around the theme of “Challenging Communities: Power, Boundaries, and Resistance.” We have students coming from all over the country and from many different prestigious colleges and universities. We are also pleased and fortunate to have such a diverse range of topics from a variety of anthropological fields, including archaeology, cultural anthropology, biological/physical anthropology, linguistics, applied/medical anthropology, and even urban planning and ethnomusicology.

We are thrilled this year to have such an engaging program, and especially to have such a wonderful group of panel discussants and distinguished keynote speaker, Dr. Charles Stanish, from the University of California, Los Angeles. Our discussants come from a variety of anthropological fields and their research covers a wide range of novel and engaging academic research. We are so thankful to all of them for agreeing to participate, for providing feedback to our presenters, for sharing their knowledge and research, and for contributing to the amazing success of this year’s annual conference.

We also want to take this opportunity to encourage you to plan to participate in the next Second City Anthropology conference. We plan to continue to build upon the success we have had in the past two years and make future SCA conferences even more productive and engaging. We hope that you will share the experiences you have had at the Second City Anthropology Conference with your colleagues and inform them of the opportunities it provides for them to present their research. Our conference is growing, and we are excited to provide the fullest range of new academic research in the field of anthropology.

We hope that you enjoy the 2013 Second City Anthropology Conference, and we encourage you to introduce yourselves to us and take the time to provide us with any feedback, insights, and ideas for improving our next conference.

Sincerely,

The 2013 Second City Anthropology Conference Committee
### General Program Schedule

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
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<tbody>
<tr>
<td>7:30 am</td>
<td>Registration and Breakfast (BSB 2105)</td>
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<tr>
<td>8:30 am</td>
<td>Constructing Past Communities (BSB 3160)</td>
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<tr>
<td>8:30 am</td>
<td>Constructing the Institutionalized Communities (BSB 1171)</td>
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<td>8:30 am</td>
<td>Local Resistance Macro-level Change (BSB 1115)</td>
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<tr>
<td>10:00 am</td>
<td>Morning Break and Refreshments (BSB 2105)</td>
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<tr>
<td>10:20 am</td>
<td>Material Signatures of Community (BSB 3160)</td>
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<tr>
<td>10:20 am</td>
<td>New Communities, Persistent Inequalities: Social Production and Reproduction in Diaspora (BSB 1171)</td>
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<tr>
<td>10:20 am</td>
<td>Health, Body, and Communities (BSB 1115)</td>
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<tr>
<td>12:30 pm</td>
<td>Lunch and Undergraduate Poster Session (BSB 2105 and BSB 2nd Floor Rotunda)</td>
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<tr>
<td>2:00 pm</td>
<td>Boundaries, Borders, Trespassing (BSB 3160)</td>
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<tr>
<td>2:00 pm</td>
<td>Land, Gentrification, and Urban Renewal (BSB 1171)</td>
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<tr>
<td>2:00 pm</td>
<td>Exchange, Trade, and Commerce (BSB 1115)</td>
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<td>2:00 pm</td>
<td>Social Movements (BSB 4102)</td>
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<td>4:00 pm</td>
<td>Joshua Terry Memorial Reception (BSB 2105)</td>
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<tr>
<td>5:00 pm</td>
<td>Keynote Address: Dr. Charles Stanish</td>
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<td>Distinguished Professor of Anthropology at the University of California, Los Angeles, and the Director of the Cotsen Institute of Archaeology (BSB 145)</td>
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## Early-Morning Sessions (8:30 a.m.–10:00 a.m.)

### Panel 1  
**Constructing Past Communities**  
BSB 3160 (3rd Floor-Anthropology Department)

<table>
<thead>
<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 8:30-8:45  | **Ryan M. Tubbs** (Michigan State University)  
Using Diet to Inform Cultural Identity: An example from the Late Prehistoric Central Illinois River Valley |
| 8:45-9:00  | **David J. Birnbaum** (Southern Illinois University, Carbondale)  
Negotiations of Prehistoric Cultural Identity in Florida’s Indian River Region |
| 9:00-9:15  | **Deanna Hamblin** (Illinois State University)  
Landscapes of Identity: Urban Landscape Design on Curacao |
| 9:15-9:30  | **Risa M. Ok** (University of Missouri)  
Hierarchical Ethnicities and Autochthonic Community: Discourses of Identity Construction in the Hittite Empire of Anatolia |
| 9:30-9:50  | Discussant: **Dr. Jeff Buechler** |
| 9:50-10:00 | Discussion and Questions                                                            |
| Moderator  | John Hicks                                                                         |

### Panel 2  
**Constructing the Institutionalized Communities**  
BSB 1171 (1st Floor – Political Science Department)

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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 8:30-8:45  | **Kara White** (University of Chicago)  
“Think Like a Cat”: Species-Being Crossing in a Cat Shelter |
| 8:45-9:00  | **Margaret Baurley** (Indiana University-Purdue University Indianapolis)  
The Ties That Bond: Aging in Place in Indianapolis’s Naturally Occurring Retirement Community |
| 9:00-9:15  | **Matilda Stubbs** (Northwestern University)  
The Signs of Some-Things: Managing Cases in Foster Care |
| 9:15-9:30  | Discussant: **Dr. Mark Liechty** |
| 9:30-9:45  | Discussion and Questions                                                            |
| Moderator  | Dylan Lott                                                                         |
| Panel 3 | **Local Resistance, Macro-Level Change**  
BSB 1115 (1st Floor-Political Science Department) |
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<tr>
<td><strong>Time</strong></td>
<td><strong>Presenter and Title</strong></td>
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| 8:30-8:45 | **Rebecca M. Seifried** (University of Illinois at Chicago)  
*Conflict and Community Connection: A Geospatial Analysis of Medieval Ottoman Settlements in the Peloponnese* |
| 8:45-9:00 | **Bo Wang** (University of Wisconsin-Madison)  
*Negotiating Garbage on a Global Stage: An Ethnography of Plastics, Sacred Mountains, and Backpacking Tourism in a Himalayan Village* |
| 9:00-9:15 | **Noah C.G. Johnson** (University of Iowa)  
*Reappropriating, Relocating and Reconnecting: Okinawan Karate Responds to Globalization* |
| 9:15-9:30 | **Nataliya P. Chemayeva** (Indiana University in Bloomington)  
*Tips of How to Stay Connected with Communities (an Example of Central Asia)* |
| 9:30-9:50 | Discussant: **Dr. Nicola Sharratt** |
| 9:50-10:00 | Discussion and Questions |
| **Moderator** | Rebecca Seifried |
### Panel 4  
**Material Signatures of Community**  
BSB 3160 (3rd Floor-Anthropology Department)

<table>
<thead>
<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 10:20-10:35 | **Douglas K. Smit** (University of Illinois at Chicago), **Nicola Sharratt** (American Museum of Natural History, and the Bard Graduate Center), **Miguel Moreno**  
*Mixing Clays, Mixing Compositions: An Ethnoarchaeological Approach to Clay Sourcing in the Andes* |
| 10:35-10:50 | **Danielle J. Riebe** (University of Illinois at Chicago), presented by Billy Ridge  
*Data on the Rocks: Understanding the Trade of Melian Obsidian in the Peloponnese* |
| 10:50-11:05 | **Andrew J. Upton** and **Frank J. Raslich** (Michigan State University)  
*Inter-ethnic Mediation: Cohabitation, Creolization and Conflict in the Central Illinois River Valley* |
| 11:05-11:20 | **Katherine Szremski** (Vanderbilt University)  
*Interaction Strategies and the Middle Ground: Community building in the Huanangue Valley, Peru* |
| 11:20-11:35 | **Daniel E. Pierce** (University of Missouri- Columbia)  
*Obsidian Source Frequencies as a Social Attribute* |
| 11:35-12:00 | Conversation: **Dr. Lisa Niziolek** |
| 12:00-12:25 | Discussion and Questions |
| **Moderator** | Douglas Smit |

### Panel 5  
**New Communities, Persistent Inequalities: Social Production and Reproduction in Diaspora**  
BSB 1171 (1st Floor-Political Science Department)

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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 10:20-10:35 | **Damian J. Peoples** (University of Illinois at Chicago)  
*Veils and Violence: Gender, Religion and Liberal Egalitarianism in France* |
| 10:35-10:50 | **Oguz Alyanak** (Washington University in St. Louis)  
*Festival Politics: Negotiations of Secularism and Islam among Turkish-Americans* |
| 10:50-11:05 | **Carrie A. Blattel** (Indiana University-Purdue University Indianapolis)  
*Delivering Community Resources to Latino Immigrants* |
| 11:05-11:20 | **Maggie Kaufmann** (University of Illinois at Chicago)  
*Sexuality and Spaces of Difference: Migration, Masculinity and HIV Risk among Tajik Migrants in Moscow* |
| 11:20-11:35 | **Adrienne C. Frie** (University of Wisconsin-Milwaukee)  
*Constraints and Opportunities: Transhumant Pastoral Communities in Prehistory* |
| 11:35-12:00 | Conversation: **Dr. Ruth Gomberg-Munoz** |
| 12:00-12:25 | Discussion and Questions |
| **Moderator** | Damian Peoples |
**Mid-Morning Sessions (10:20 a.m.-12:25 p.m.)**

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<tr>
<th>Panel 6</th>
<th>Health, Body, and Communities</th>
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<td>BSB 1115 (1st Floor-Political Science Department)</td>
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<th>Time</th>
<th>Presenter and Title</th>
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<tr>
<td>10:20-10:35</td>
<td>Molly McGown (University of Illinois at Chicago)</td>
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<td>“This Item Is Not WIC-Approved”: Stigma-related barriers to retention in the Illinois WIC Supplemental Nutrition Program</td>
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<td>10:35-10:50</td>
<td>Rebekah M. Ciribassi (University of Illinois at Chicago)</td>
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<td>Centering Sickle Cell Disease: A Group-Care Approach to Challenging Power Boundaries in Healthcare</td>
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<td>10:50-11:05</td>
<td>Morgan K. Hoke (Northwestern University)</td>
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<td>Beyond the Usual Suspects: A Consideration of the Political-Economic and Social Determinants of Birth Weight in the Andes</td>
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<td>11:05-11:20</td>
<td>Molly E. Hilton (Wayne State University)</td>
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<td>Digitally Thin: A Study of Dieting Discourse</td>
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<td>11:20-11:35</td>
<td>Colin Halverson (University of Chicago)</td>
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<td>Becoming Your Subject as Yourself: How Plain Language Imagines its Addressees</td>
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<td>11:35-12:00</td>
<td>Discussant: Dr. Vania Smith-Oka</td>
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<td>12:00-12:25</td>
<td>Discussion and Questions</td>
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**Moderator**

Molly McGown
### Panel 7  
**Boundaries, Borders, Trespassing**  
BSB 3160 (3rd Floor-Antropology Department)

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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 2:00-2:15 | **Evin Rodkey** (University of Illinois at Chicago)  
*Dominican Deportees: Living Between Communities* |
| 2:15-2:30 | **Simrat A. Kang** (University of Minnesota)  
*An Asian Americana: Legitimacy and Belonging in Exile* |
| 2:30-2:45 | **Sadaf Hasnain** (Northwestern University)  
*Negotiating Citizenship: Religious Minorities as Formal Citizens and Informal Others* |
| 2:45-3:00 | **Alexandra C. Mateescu** (University of Chicago)  
*“Istanbul’s Great Church”: Greek Diaspora Claims to the Hagia Sophia* |
| 3:00-3:20 | Discussant: **Dr. Deirdre Guthrie**                        |
| 3:20-4:00 | Discussion and Questions                                   |
| Moderator | **Evin Rodkey**                                           |

### Panel 8  
**Land, Gentrification, and Urban Renewal**  
BSB 1171 (1st Floor-Political Science Department)

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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 2:00-2:15 | **John Michels** (University of Illinois at Chicago)  
*Milk Cow Blues: 21st Century Conflicts and Challenges for Small-Scale Farmers in Ontario* |
| 2:15-2:30 | **Ivis Garcia Zambrana** (University of Illinois at Chicago)  
*Housing and the Reproduction of Everyday Life* |
| 2:30-2:45 | **Elizabeth L. Youngling** (University of Illinois at Urbana-Champaign)  
*Community in Foreclosure: Visions of Preservation and Development in Two Foreclosure Prevention Programs* |
| 2:45-3:00 | **Siobhan Gregory** (Wayne State University)  
*“The Framework is Coming!” Language, Land and a Struggle for Identity in a Gentrifying Detroit* |
| 3:00-3:15 | **Victor O. Okorie** (University of Wisconsin-Madison)  
*Living with Commoditized and Polluted Waterscapes: Scarcity, Reciprocity, and Communal Life* |
<p>| 3:15-3:40 | Discussant: <strong>Dr. Iván Arenas</strong>                           |
| 3:40-4:00 | Discussion and Questions                                   |
| Moderator | <strong>John Michels</strong>                                           |</p>
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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 2:00-2:15 | **Rory A. Dennison** (University of Illinois at Chicago)  
**Negotiating Long Distance Trade Connections: LA-ICP-MS Analysis of Porcelain from the Philippines** |
| 2:15-2:30 | **Matthew Piscitelli** (University of Illinois at Chicago)  
**Economy, Ritual, and Power in the Late Archaic Norte Chico** |
| 2:30-2:45 | **Chelsie Yount-Andre** (Northwestern University)  
**Selective Solidarity: Reproducing Stratification Among Transnational Senegalese** |
| 2:45-3:00 | **Andrea Ford** (University of Chicago)  
**Revolutionary Mamas – Milk Sharing, Regulation, and Intimacy** |
| 3:00-3:20 | **Kevin Garstki** (University of Wisconsin-Milwaukee)  
**On the Boundaries of Society: The Ironsmith in Ireland** |
| 3:20-4:00 | Discussion and Questions  
**Moderator:** Rory Dennison |

**Panel 10**  
**Social Movements**  
BSB 4102 (4th Floor-Sociology Department)

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<tr>
<th>Time</th>
<th>Presenter and Title</th>
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| 2:00-2:15 | **David K. Armiak** (University of Wisconsin-Madison)  
**This Movement Isn’t Dead: On the Political Lives of Students in South Korea** |
| 2:15-2:30 | **Christy Mello** (University of New Mexico)  
**Local Food and Power Dynamics in Southeast Grand Rapids, Michigan** |
| 2:30-2:45 | **Nazli Ozkan** (Northwestern University)  
**Broadcasting the Malatya Event: Competing Historical Narratives of Alevi Marginalization in Turkey** |
| 2:45-3:00 | **Lauren E. Eldridge** (University of Chicago)  
**Mis-Education and Musical Re-Education as a Social Movement** |
| 3:00-3:20 | Discussant: **Dr. Tarini Bedi**  
**Discussion and Questions**  
**Moderator:** Patrick Knight |
**Peter C. Altaffer** (Loyola University Chicago)

*Battle of the Bamboo: Understanding Filipino-American Identity through Cultural Dance*

The purpose of the ethnographic study and fieldwork I am choosing to pursue is to research and understand what it means to be Filipino and inherently Filipino-American within Filipino communities created in academic institutions. I choose to specifically look at cultural dance and large competitions or expositions as a way of identifying as Filipino and the repercussions it has on being an American. Through participating in learning a specific cultural dance and competing with a Filipino cultural dance group I hope to find out what it means to an individual’s identity as well as the collective identity of the group. What ideas are similar and what ideas clash for the overall identity of the Filipino-Americans in performing and learning these dances. I will be conducting interviews with experienced dancers and novices alike to see if the idea of self is evolved through multiple years of competition and whether this has an affect upon an individual’s identity. The goal is to learn what it means to be Filipino-American and whether these cultural dances help or hinder dancer’s ability to understand and synthesis being Filipino and being American.

**Justin S. Baker** (Loyola University Chicago)

*University in the Margins: Ethnology of Artifacts and High Technology*

Physical cultural objects, or artifacts, hold unique political qualities. It is easy to see that artifacts reflect their creator’s wishes for functionality, but these same artifacts can embody social ideas about power and authority that extend far beyond the scope of their primary function. This poster will present results from a semester long project using ethnographic research techniques to explore how infrastructural artifacts, like architecture and other forms of high technology, are used by one Chicago university to shape the behaviors, opinions and attitudes of the members of the larger community in which it is situated. This research will be conducted by observing and interacting with members of the community who operate in the marginal spaces located on the fringes of the university campus. This research contributes to anthropological perspectives on the academic institution’s role in shaping the community landscape, participating in urban gentrification, and managing the balance in power between itself and the community.

**Jose Barragan** (University of Illinois at Chicago)

*Fortifications and their Political Implications*

Fortifications are an integral part of the archaeology of warfare, and the analysis of their defensive characteristics allows archaeologists to gauge the level of warfare that ravaged ancient societies. This poster will analyze and compare the differences in warfare between decentralized polities in the Titicaca basin in the LIP, and warfare during Inca State expansion in the late horizon. This comparison will chiefly look at the fortifications that each of these polities utilized. This poster will examine the differences in warfare through time by observing the characteristics of these defensive works. This analysis will examine the geographical location of these fortifications, the type of settlements fortified, and how they were constructed. The main analysis will examine wars of annihilation vis-à-vis wars of incorporation and annexation.

**Frank T. Baxter** (Loyola University Chicago)

*Otaku in America: Exploring Otaku Identity*

Research on the "Otaku" community in America has largely focused on otakus as passive participants who have collected in this space as a result of rejection from larger society. This is a reflection of a negative sentiment towards otakus that is experienced by American participants and their Japanese counterparts. This study will focus on the otaku community in a way that tries to understand whether participants feel they have agency. It will also consider how otakus understand and identify themselves and other with a focus on their social networks and the objects they make and purchase. The goal of this study is to create a character profile of otakus to serve as a starting point for businesses to cater to the community.
Brit’ny Bogan (Loyola University Chicago)
Many studies have indicated how proper conduct and great representation of self can significantly impact the outcome of a courtroom case (Dimick). My goal is to examine whether or not this can be proven based on my own observations within a courtroom. This project will examine the cultivation of normative expectations of behavior and speech in a typical courtroom proceeding. All research will be conducted in a public courtroom at The Sixth Municipal District Markham Courthouse, located in Markham IL. This fieldwork will allow me to gain firsthand insight into cultural norms of the justice system. I will conduct interviews with at least two judges, two attorneys, and two defendants in order to better understand how defendants are expected to behave in the courtroom. At the conclusion of my research, I will have gained insight into how the norms of a courtroom are communicated and reinforced by the various courtroom participants and whether or not there are any patterns linking this to a favorable verdict.

John Capua (University of Illinois at Chicago)
Immigration, Acculturation, and Diet among Filipino Americans
Research suggests that Filipino Americans are at relatively high risk for a number of chronic diseases, such as hypertension and diabetes. This may correlate with shifts in dietary practices and the adoption of new food preferences while living in the United States. Dietary acculturation may in part explain health trends among recent U.S. Filipino immigrants. However, there is a noticeable lack of information regarding dietary acculturation among Filipino Americans. To generate data about dietary acculturation among Filipino immigrants, the public health literature was evaluated and analyzed. Also, interviews with Filipino immigrant participants (n = 7) were conducted to elicit their viewpoints around their lifestyles and food consumption practices to better understand the data about food and diet. This paper first describes historical details associated with Filipino immigration to the U.S. The second part summarizes the literature on current health problems among Filipino Americans. Last, this research examines the concept of dietary acculturation among the participants using thematic analysis through coding of transcribed interviews. Rather than finding a clear pattern of dietary acculturation in the sample, this analysis reveals that there are diverse factors that influence the level of acculturation for an individual. Future medical research on Filipino Americans using the model of dietary acculturation is important to better assess their overall health status.

Samuel J. Crowley (Loyola University Chicago)
Changing Neighborhoods on Chicago’s Northside
Over the course of the last few decades, Chicago’s iconic neighborhoods have radically changed. As the city grows and evolves, many legacies of a neighborhood are lost. One of the starkest changes affecting neighborhoods has been the gradual process of gentrification, especially in some neighborhoods of the city’s north side. This paper will explain the process of gentrification in these neighborhoods and how the changes have impacted the communities. To do this, I will spend at least fifteen hours and conduct several interviews in order to fully understand how the residents view these changes.

Nicole L. Cyrier (University of Illinois at Chicago)
Economic Elements and Labor Division Found in Lacandon Textile
Long after European contact, the indigenous Lacandon of Chiapas, Mexico and communities of Guatemala faced great economic shifts through foreign cultural interaction. This contact influenced Lacandon beliefs and ideals, altering their communities’ economic and social characteristics. The arrival and intensification of industry, tourism developed a mixed economy. Though there was an economic change, the Lacandon men and women still use indigenous ideas for dress; these outfits are most often worn for tourists. Textile and ornamentation should be further explored to enhance future economic analysis, for explaining their choice for cultural change. Economic and symbolic correlations expressed through clothing are observed via fabric type, fabric origin, clothing style, and its use. By sifting through readings, images, and films of the Lacandon Maya, data reveals a switch from natural dyes, fibers, and weaving to synthetic, factory made garments—which directly link to the industrialization of Lacandon communities. Gender related clothing and weaving mechanisms emphasizes the symbolism of both labor division and national economic involvement. Similar clothing designs and application describes daily life, economic achievement, and general location. Research from this viewpoint offers insight to comprehensive cultural analysis, in this case, the Lacandon Maya. All of which I will represent in a poster format for the Anthropological Conference.
Christina Diba (Loyola University Chicago)

*Through the Looking Glass of Hospital Culture*

In developing countries, hospital visits have exponentially increased with the advancement of Western medicine. Hospital pathology departments contribute to myriad patient experiences, from routine physicals to surgeries, but are typically hidden in the background where most Americans are unaware of their practices. Law Memorial Hospital’s Pathology Department and Lab provides services such as phlebotomy, cytopathology, clinical and anatomical pathology, blood banking, hematology, and clinical chemistry; these services are provided in order to ensure on-site clinical testing and assistance in the diagnosis of diseases. What is the role of “hospital culture” in shaping these practices and the resulting diagnoses? In particular, how does staff in the department understand the human body and the illnesses that it experiences? This poster will present preliminary results from my semester-long work in Law’s Pathology Department, in which I employ ethnographic techniques to understand how departmental staff views the human body and what this tells us about hospital culture. This poster discusses the methods that I used, which include participant-observation, four semi-structured interviews, informal interviews, surveys, and ethnographic technique. The potential implications of this study can shed light on ideas of medicalization and the representation of the human body to hospital personnel.

Nicholas D. Falconer (Loyola University Chicago)

*Exploring Interactions between Workers and Customers at Low-End Food Service Establishments*

In today's Chicago, the workers and customers at low-end restaurants develop informal relationships as a result of sharing the same socioeconomic and cultural spheres. Is the formation of these relations reflected in the interactions at these restaurants, or is there a genuine commitment to the air of subservience and professionalism that is expected of the worker? What methods are utilized by agents of management to ensure the expectations of the company and the behavior of the workers are in sync? What role do tip exchanges play in the shaping of these relations? This poster will explore these questions and present preliminary results from a semester long ethnographic project at a “sandwich shop” where I am also employed. I will mainly focus on the daily interactions of workers and “regular” customers to explore the development of informal relationships with the advent of expectations for proper forms of service.

Aleksandr J. Friedman (Loyola University Chicago)

*A Loaded Culture*

Over the past few months gun ownership has been the main topic of many media and political organizations. The focus has been on the laws and structures currently in place, with little emphasis on the individuals and the deeper meaning of their “right” to bare arms. This poster will represent results from a semester - long project that will use ethnographic methods to explore the impact that guns have had on individuals and the sort of "gun culture" that is present in our nation.

Miranda M. Garcia (University of Chicago)

*Things Remembered: The Objects of Memory Among Cuban Exiles*

This project explores the role material objects play in the construction of personal as well as collective memory as experienced by Cuban exiles in Miami. As the mecca for several generations of Cubans, including the two largest groups of émigrés—those who fled in the wake of the establishment of Fidel Castro’s revolutionary government in 1959 and the “Marielitos” that came via the massive boatlift in 1980—Miami is the epicenter of different, sometimes conflicting, personal and national narratives. While each wave was confronted with the limitations of impromptu travel, the few objects that were brought from the island are telling of their distinct experiences and are involved in the construction of narratives. Through the analysis of collected oral histories structured around personal objects, this research demonstrates that while both groups of exiles belong to the same exiled community, their disparate readings of objects attest to a likewise disparate experience, both in Cuba and without. Memory and materiality, therefore, are not only linked, but together evoke a host of complex relationships to the past that may not otherwise be palpable.
Brian V. Laws (Indiana University-Purdue University Indianapolis)
Interpersonal Dimensions Associated With Suicide In The U.S. Army
The United States Department of Defense reported that 177 active-duty Army soldiers took their own lives in 2012 (U.S. Department of Defense 2012). Several key factors contributing to the high rate of suicide such as Post-traumatic Stress Syndrome (PTSD), depression and Traumatic Brain Injury (TBI) have been intensely researched. This poster represents exploratory research on the issue of suicide in the military, paying particular attention to hazing in the Army as a factor. Data on this issue was obtained from numerous articles, reports and qualitative interviews conducted with active-duty personnel and recent Army veterans. This study not only describes war’s impact on human’s mental health and the hidden realities of Army life. It additionally assesses how interpersonal procedures operate on different ranges.

Stephanie K. Lear (University of Illinois at Chicago)
Vessels of Power on the Wari Frontier
This study sampled the ceramic assemblage from the Middle Horizon site of Cerro Baúl in Moquegua, Peru. This Wari outpost faces the frontier of the Tiwanaku Empire, making it well suited to study both Wari expansion strategies and peer polity interaction among the earliest Andean empires. Following the dual-processual model (Blanton et al. 1996), one would expect to find a dominance of network strategies at Cerro Baúl. This research examines how elite Wari activities, evidenced by the spatial distribution of nonlocal ceramics at Cerro Baúl, support or contradict this model. Ultimately, this will help to understand how the social value of prestige objects was employed in network and corporate power strategies. Chemical characteristics measured using pXRF were compared using hierarchal cluster analysis and principal components analysis to distinguish locally-made from nonlocal pottery. Samples were chosen according to the type of context in which they were found and the distribution has been classified according to these categories. This work builds upon previous chemical characterization research in the Moquegua Valley (i.e. Sharratt et al 2009). The provenience of nonlocal ceramics has interesting implications for interpretations of the site. Findings support previous proposals, including the representation of other Wari centers in ritual feasting that occurred during abandonment (Moseley et al 2005). These data also raise intriguing questions regarding the relationships between ritual participants, as no two nonlocal samples came from the same matching set of vessels found in the brewery. This data set will be mapped using GIS, so that the spatial distribution of nonlocal ceramics will be presented in the context of the interpretations drawn from excavations. This will facilitate discussion about the significance of these data for understanding this site and the type of power strategies employed in the Andes during this period.

Karyna Mangusheva (University of Illinois at Chicago)
The Role of Social Support in the Outcomes of Adolescent Pregnancies
Adolescent pregnancy is often referred to as a growing problem in the US. However, adolescent pregnancy physically does not cause adverse health outcomes for the pregnancy. It could be argued that the problem of teenage pregnancy is a Western cultural phenomenon. Instead, the resulting stigmatization of adolescent pregnancy places the mother in a vulnerable position, especially in terms of social and financial support. The innovative CenteringPregnancy (group prenatal care) program has the potential to act as a buffer against the consequences of this stigma, by providing young mothers with knowledge, self-empowerment, and a peer support system. In this preliminary literature review, I will investigate adolescent pregnancy as a cultural phenomenon, previous studies involving social interventions for adolescents, and the role of social support in pregnancy outcomes of adolescents.
Dick P. Powis (Cleveland State University)

Getting to the Root of Dengidëk: A Preliminary Investigation of Fagara Xanthoxyloïdes and Treatment-Seeking Behavior in Dakar, Senegal

In Senegal, “traditional medicine” typically refers to the syncretism of Wolof or Serer medicine and Islamic beliefs, and includes not only consumables and procedures that fight off physical or mental ailments, but also spiritual acts to fight off sorcery. This research focuses on one botanical source of Wolof folk medicine called Fagara xanthoxyloïdes (also known as Zanthoxylum xanthoxyloïdes, Zanthoxylum polygonum, and Fagara senegalensis). This tree is autochthonous to the Senegambian coast that stretches from the Casamance to just south of Dakar, as well as much of much of West Africa south of Senegal. In Dakar, the plant is usually referred to by its Wolof name, dengidëk. Chewing sticks derived from the tree are used, not only as toothbrushes, but also as an aid to those afflicted with sickle-cell anemia in an effort to stave off the pain of clotting. This is a preliminary investigation of the local and traditional knowledge that surrounds dengidëk, in particular, while assessing a rudimentary model of treatment-seeking behavior. Research was carried out by informal interviews with healthcare professionals and laypeople, as well as participant-observation. The plant itself is not very well known, but the method of use is the same as that of other medicinal roots, and therefore most people were familiar with how dengidëk is used. In addition, by using an altered version of the “Four A’s” model of treatment-seeking behavior (availability, accessibility, affordability, and acceptability), where affordability accounts for the cost of transportation and time, this research concludes that the choice between traditional and biomedicine is one of pragmatism rather than cost.

Elsa Rottenberg (University of Illinois at Chicago)

The Potential Behavioral and Anthropogenic Causes of the Spread of Monkey B Virus in Rhesus Macaques

Most viruses that have a high mortality rate in human populations come from a class of virus referred to as zoonotic. This means that the antibodies humans need for protection against the virus are found only in another animal, a host, which has come into close contact with a human who has then spread the disease. Furthermore, most of these zoonotic diseases like HIV, Ebola, and hemorrhagic fever have entered into human populations through contact with primates. Despite exhaustive research on the above and other infectious diseases that are carried from primates to humans, little is known about the diseases passed between members of non-human primate species. And, of those diseases that are widely recognized in monkeys and apes, narrow categorization, i.e. determining that a virus has an iatrogenic mode of transmission, limits research on their prevalence and spread to only primates in captivity. Through observation and research on the behavior of rhesus macaques and research on wild distribution of Monkey B virus, a herpes simplex virus that is deadly to humans, I have assessed the potential anthropogenic and behavioral causes of the spread of Monkey B virus in wild rhesus macaques in East Asia. I have found that although only 40 human cases have been reported to the World Health Organization, the disease is a highly contagious, and possible sexually transmitted, disease in wild macaques with enormous zoonotic potential.

Kaitlin Sheber (Loyola University Chicago)

US Law and Immigration

Immigration law has yet to undergo comprehensive reform in the US. As a result, many immigrants are left with questions about their legal status and position in the US. This poster will present results from a semester-long project that used ethnographic methods to explore current laws’/bills’ effects, primarily DACA’s role in the lives of immigrants in the US. I will look at how people’s lives both change and don’t change in comparison with past legislature. This research will contribute to anthropological perspectives on law/ US policies and how they affect people and their lives.
Cynthia D. Speer (Southern Illinois University Carbondale)

Building Community through Performance, Ritual and Play at the Texas Renaissance Festival

The overall goal of this study is to examine the community within the Texas Renaissance Festival of Plantersville, Texas and how the social arrangements and identities created in and manipulated by this community go beyond standard existing social conditions in modern society. I intend to investigate the use of performance as a tool for the negotiation of festival space and community building.

Performance is not simply a product of the culture born here in the festival space. Instead, it is an agent of that culture in that it marks the boundary between the real and unreal, the festival and the everyday. Why are individuals drawn to the festival lifestyle? How does the structure of this community go beyond the surface sense of solidarity found in many other performance groups? What role does performance play in the cohesion of the festival community? I will explore these questions by looking at aspects of gender roles, language play, and the multivocality of performance through ethnographic study and applying concepts such as space negotiation, counter-publics, and ideas of performance, ritual and play to the nature of the renaissance festival community.

Additionally, this study aims to contribute to the already-present pool of data on the relationships between performance and culture. Adding this data should also help provide a better understanding of the range of publics and counter-publics and how social structures produce cultural fractures or hybrid communities that exist in both realms. On a broader scale, this project should help provide a more detailed understanding of what it means to be a part of what may be considered a subculture inside contemporary America.

Johnathan Tednes (Loyola University Chicago)

What is Culture to Anthropology Undergraduates?

Anthropologists are the reputed experts on human culture, but how do anthropology undergraduate students understand culture? This project will be an ethnographic examination of an undergraduate student anthropology club at a Chicago-area university. In particular, I will explore how anthropology students talk about culture, the kinds of objects and events that they use to represent culture, and how they understand the relationship of anthropological thought and their own sociocultural communities. That is, I will conduct an ethnography of the culture of anthropology students.

Taylor M. Timoteo (Loyola University Chicago)

Mortuary Practices in Buddhism

According to Buddhism, after one dies he or she is either reborn into another body or enters nirvana, a state of bliss or peace. This paper will present results from a semester-long project that uses ethnographic methods to explore how mortuary practices and end of life ceremonies reflect life values and beliefs. By attending the Zen Buddhist Temple in Chicago I will observe services and rituals that relate to life now, end of life, and the next life. Through observation and interviews, I hope to find a relationship between the ways the body is treated surrounding death and the beliefs of life and reincarnation.

Samantha J. Weigt (University of Illinois at Chicago)

Domesticating the Wolf: An Evolutionary Advantage

Dogs are stereotypically described as man’s best friend. Until recent genetic and archaeological studies, it was unclear how long these species have been companions. This research discusses four major components of the domestication of Canis lupus familiaris; date of domestication, uses for a domestic dog, genetic ancestry and evidence for companionship between humans and dogs. This paper uses multidisciplinary research conducted by archaeologists, ethnographers and geneticists with data from old archaeological sites, taxonomy records, new genetic research and archaeological reports. Current research shows that the domestication of dogs, which provided humans and evolutionary advantage through the use of dogs as beasts of burdens, emergency rations and companionship, occurred earlier than believed. These conclusions can be applied to a better understanding of archaeology and ethnohistory in a variety of geographic locations including the use of dogs in archaic North America, the breeding of dogs in ancient China or the treatment of dogs in early Middle Eastern settlements. By looking at the relationship we have with our longest companion species, there is much anthropologists can piece together about the distant human past and behaviors.
Discussants

Dr. Iván Arenas is a Mexican-American anthropologist and architect whose work focuses on the relationship between urban space and political subjects through the lens of social mobilization, aesthetics, and collective memory. He is currently working on writing assessing how the art of protest from Oaxaca’s popular uprising in 2006 reconfigured conceptions of public space, rights to the city, and redefined political participation by questioning the role of democratic government in Mexico’s future. In Chicago, he is working collaboratively with other faculty, students, and community members to develop the Social Justice Initiative at UIC.

Dr. Tarini Bedi is a sociocultural anthropologist who works in urban South and South-east Asia. Bedi's research interests lie at the intersection of urban anthropology, urban theory, political anthropology, and performance and gender studies. She received a BA in Social Sciences and Theater from Bennington College, an MA in Political Science from McGill University and a PhD in Anthropology from the University of Illinois at Chicago.

Dr. Jeff Buechler is a graduate of the University of Illinois at Chicago. He is a specialist in Maya archaeology and epigraphy. His dissertation research involves analysis of rural settlement patterns, architectural styles, and hieroglyphic texts to better understand social and political interaction amongst the classic Maya of the Petexbatun region of Guatemala. His interests include domestic architecture and social identity, tribute economies, and political strategies and power relations.

Dr. Ruth Gomberg-Muñoz is an assistant professor in the Department of Anthropology at Loyola University Chicago. Her research focuses on the role of immigration and citizenship categories in the maintenance of racial and class-based inequalities in a "post racial" United States. Her work also examines the strategies that undocumented immigrants develop to make their lives better in light of expanded immigration enforcement and profound stigmatization.

Dr. Deirdre Guthrie received her Ph.D. from UIC Chicago in 2011. She is a cultural anthropologist who studies informal economies and transnational negotiations and strategies in translocal sites such as the Dominican Republic. She is currently writing about how global politics impacts bodies and informs embodied protest in the Caribbean. Deirdre is currently serving a joint appointment at Loyola as Visiting Instructor in Anthropology and Women and Gender Studies.

Dr. Mark Liechty is a cultural anthropologist with research interests in South Asia broadly, and Nepal in particular. His work addresses issues of class, consumer culture, media, youth culture, and tourism. He has a joint appointment between the Departments of Anthropology and History at the University of Illinois at Chicago.

Dr. Lisa Niziolek received her Ph.D. in Anthropology from the University of Illinois at Chicago in 2011 and is the Boone Postdoctoral Research and Teaching Fellow in the Anthropology Department at The Field Museum. Her research interests include early maritime trade in the South China Sea and Indian Ocean, craft production and specialization in East and Southeast Asia, and the compositional analysis of archaeological materials. Her current research focuses on understanding intercultural exchange using the cargo of a 13th-century Indonesian shipwreck, the Java Sea Wreck, at The Field Museum.
**Discussants**

**Dr. Rahul Oka** is an economic anthropologist conducting archaeological and ethnographic research on the evolution of trade and commerce, and their relationships with political systems, conflict, and urbanism. He is involved in ongoing archaeological research on Indian Ocean ports in India and Kenya, and is also conducting ethnographic research on business, commerce, and politics in the conflict zones of northern Kenya and South Sudan. He received his PhD from the joint program of the University of Illinois-Chicago and the Field Museum in 2008, and is currently Ford Family Assistant Professor in the Department of Anthropology at the University of Notre Dame, Notre Dame, IN.

**Dr. Nicola Sharratt** is an archaeologist at the American Museum of Natural History and the Bard Graduate Center. Her archaeological research project in southern Peru examines the aftermath of state collapse. Since 2006, taking the disintegration of the Tiwanaku state (circa AD 1000) as an example, she has been conducting excavations focused on understanding how communities are impacted by, respond to and restructure in the wake of violent political turmoil. She has also conducted extensive ethnography with weavers and ceramicists in the Andes, exploring how modern craft producers build on pre-Hispanic traditions, the role of dress and art in the expression of social identities, and the ways in which craft production is impacted by global markets and Peru's tourist industry. She is currently curating an exhibit on coca bags from Peru and Bolivia. This exhibit will display woven bags spanning 1500 years of the Andean past and present to consider the intersection of two vital cultural media in the Andes; coca leaves and textiles.

**Dr. Vania Smith-Oka** is interested in how marginalized people respond to the impact that globalization has on their health needs and local knowledge. She has sought to understand this question by looking at how the least powerful members of a community, i.e. women, are responding to this globalization. She addresses this question through ethnographic and ethnobotanical research in two separate locations in Mexico: a rural indigenous village and the city of Puebla.
Keynote Speaker Address

Dr. Charles Stanish

Ethno-Geographic Boundary Creation in Premodern States: The Case of the Inca Empire

5:00 p.m.
Behavioral Science Building
Room 145

Dr. Stanish is the director of the Cotsen Institute of Archaeology and professor of anthropology at the University of California, Los Angeles. He received his B.A. from Pennsylvania State University and his Ph.D. from the University of Chicago. His research interests include Andean anthropology, settlement archaeology, and the evolution of social complexity. His most recent publications include “Lake Titicaca. Legend, Myth and Science,” and “War and Early State Formation in the Northern Titicaca Basin, Peru.” Dr. Stanish is also a member of the National Academy of Sciences, a Senior Fellow of Dumbarton Oaks Washington D.C., a Fellow of the American Academy of Arts and Sciences, and the Lloyd Cotsen Chair in Archaeology at UCLA.
Alyanak, Oguz (Washington University in St. Louis, Cultural Anthropology)

Festival Politics: Negotiations of Secularism and Islam among Turkish-Americans

In this paper I trace the processes through which boundaries in the homeland are reproduced in the diaspora. Based on a six-month fieldwork where I visited two Turkish cultural centers in a mid-Western city, I show how negotiations over secularism and Islam, which constitute a main line of argumentation in the homeland, also play a role in boundary-making in the diaspora. Located only twelve miles apart, the two centers I thematize organize separate activities—Turkish festivals, language/culture classes, and national/religious celebrations—oriented towards Turkish-Americans (approximately 10,000) as well as the wider community in the region. The two centers have members representing two separate, regional Turkish-American chambers of commerce, and they function as representative bodies of separate regional umbrella organizations. The initial question which led me to explicate such bifurcation on the institutional level was “Why organize two Turkish festivals? Who are the organizers and participants?” My attempts to understand analytically the nature of this binary exposed me to lively discussions over contesting narratives on the homeland, particularly pertaining to debates on secularism and Islam—experienced in the form of an antagonism which has further crystallized in Turkey in the last decade and led to mass demonstrations from 2006 onward. As my research shows, the emergence of a new political and economic elite in Turkey, the increased visibility of the hijab, and the backlash it initiated had its reflections in the diaspora. One such reflection was the introduction of new visibilities: new people, symbols and practices, and new institutions to accommodate them. Although the introduction of the latter provided greater amenities to meet the emerging needs of a growing community, it also replicated diverging boundaries among Turkish-Americans. Thus, in light of the changing dynamics in the homeland, my paper aims to outline its transnational reflections.

Armiak, David K. (University of Wisconsin-Madison, Cultural Anthropology)

This Movement Isn’t Dead: On the political lives of students in South Korea

Participation in political social movements has been a significant aspect of Korean youth worlds for decades. Students played a major role in the independence movement against the Japanese occupation, in the democracy movement, and, more recently, in the struggle against neoliberal forces. Just as in the past, many of the youth involved in the current student movement hail from elite universities. The study of “globalization-from-below,” or of those negatively affected by globalization, suggests that the involvement of elite university students in the anti-globalization movement is a distinct case. In many instances, these young Koreans and their families benefited and will continue to benefit from the roll out of neoliberal globalization policies. As the top students in the nation, many of the students will work directly or indirectly for the import/export economy for which Korea heavily depends. Furthermore, the students involved in this movement are quite different from student movements of the past. Whereas previous Korean students involved in social movements often shared similar motives for participating (i.e., independence from Japan, democracy), the current case is more complicated since student activists do not always share the same goals. Based on over three years of field work among student activists on two tier one campuses in Seoul, South Korea, this paper will demonstrate how the student movement is able to maintain itself in a time when those who participate seem to act against their own interests.

Baurley, Margaret (Indiana University-Purdue University Indianapolis, Cultural Anthropology)

The Ties that Bond: Aging in Place in Indianapolis’s Naturally Occurring Retirement Community

The Indianapolis Naturally Occurring Retirement Community (NORC) is an area whose boundaries were arbitrarily drawn to designate where services could be provided to elders aging in place. This area encompasses several well-established neighborhoods where many elders have community ties spanning multiple decades. This area is also home to a large Jewish community, young families, and rental properties. This paper will focus on the effort of the NORC to build community ties within an area where elders maintain pre-existing relationships. I will examine the ways in which the NORC is endeavoring to harness those relationships to create new social groupings.
Birnbaum, David J. (Southern Illinois University Carbondale, Archaeology)

Negotiations of Prehistoric Cultural Identity in Florida’s Indian River Region

The prehistoric Malabar culture of the Indian River Region in east-central Florida remains somewhat enigmatic in the archaeological literature. For over a century, the culture of the prehistoric inhabitants of this region has been variably categorized by scholars as an extension of the St. Johns culture area of northeast Florida, as a transitional zone between the northern St. Johns and the southern Glades culture areas, and as a unified culture with a distinct system of socio-political organization though sharing its material culture style with the aforementioned neighboring culture groups. Recently, archaeologists and historians have argued that the early perceptions of the region have constructed an interpretive bias that undermines the notion of a distinct Malabar cultural identity; moreover, these early classifications persist due to the lack of a unique style in material culture to define the physical and social boundaries of the Indian River Region. I argue that the conventional means of classifying discrete culture areas based on material culture typological distributions should be augmented in order to account for more modern conceptions of cultural affiliations and flexible social boundaries, interpreted through the style of material culture and its representation of cultural identity. Furthermore, the dynamics of community and ethnicity as multivariate entities, as well as the choices of technical style that artisans make during the sequence of pottery manufacture, are considered as factors representing the shaping and cohesion of cultural identity. I propose the application of these perspectives as a theoretical framework for conducting analysis of prehistoric pottery recently recovered from two archaeological sites in Florida’s Indian River Region.

Blattel, Carrie A. (Indiana University-Purdue University Indianapolis, Cultural Anthropology)

Delivering Community Resources to Latino Immigrants

Through participant observation and interviews in a first-ring suburb in the Midwest, I found that indoor and outdoor soccer leagues are a major social event among the large, growing Latino immigrant community. These Ligas Latinas consist of a vast network of several hundred diverse players – male, female, young and old. In this way, it is apparent that soccer is a popular unifier on a local scale. Aid organizations can utilize soccer leagues to open communication with the Latino community regarding available services; they can not only deliver information, but also learn from participants about their specific needs to result in more effective services and distribution of resources.

Chemayeva, Nataliya P. (Indiana University in Bloomington, Archaeology)

Tips of How to stay Connected with Communities (an example of Central Asia)

Current paper discusses the realities of conducting archaeological research project in Central Asian republics (notably Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan). As the world reshapes its moral and ethical statements that are framed within the post-processual archaeology, local communities of Central Asia tend to build a certain mutually beneficial relationship with regional processual archaeologists. This mutual work is not usually responsive to standard procedures that can be reflected in the project budgets and generally involve outstanding communicational skills of incoming archaeological teams. While including direct community involvement into a project activities versus looting it is also comprised of an intensive work with a local public sector (i.e. ministries of culture and preservation, ministry of migration, heads of villages, “interested” local advisers and translators, and etc.). Active regional politics and approved historical framework also tend to directly influence on the acceptance (and conditions of acceptance) of project objectives.

According to several interviews and mini-polls a set of following questions is covered in this paper including (1) gender and race biases expressed by an affected community towards archaeological team members; (2) challenges of the local system of values (precious artifacts versus local family survival); and (3) the resistance of local communities in accepting incoming archaeologists to their lands. Commentaries of local university professors and PhD students about the situation (which slightly differs in all four Central Asian states) cover all above-mentioned questions. Additionally, a number of influential Soviet methods and techniques that are being continuously used in the region are discussed.
**Ciribassi, Rebekah M.** (University of Illinois at Chicago, Medical Anthropology)

*Centering Sickle Cell Disease: A Group-Care Approach to Challenging Power Boundaries in Healthcare*

Medical encounters between biomedical practitioners and marginalized peoples are characterized by distinct professional power boundaries. In this paper, we explore the connections between medical authority, technology, and marginalized populations. Researchers continue to show that health decisions are shaped by the unequal distribution of power behind medical authorities and technology over “at risk” populations. This increases the vulnerability of these populations and limits their healthcare choices. Sickle cell disease (SCD) is a genetic blood disorder primarily associated with African Americans in the United States. It causes chronic and episodic pain crises, life-threatening complications, and physical developmental delays that can disrupt all areas of daily life. For adolescents with SCD, this presents barriers to education, potential difficulties with social interaction, unique dietary and exercise needs, and a disease identity that contrasts the “normal” experience of adolescents. Using a critical and comparative approach, we explore discourse and advocacy regarding the intersection of medical authority, technology, and choices by focusing on adolescents with SCD who participated in a support group called Centering Sickle Cell Disease. Centering Sickle Cell Disease aims to build capacities in young people with SCD and equip them to be more in control of all areas of life, including their encounters with healthcare professionals. It is designed to incorporate facilitated learning, social support, and less hierarchical roles between participants and leaders. Data from direct observations, individual interviews, and focus groups will allow us to analyze this approach. We will also report on the practical implications for building a more holistic approach to healthcare using this more inclusive, less hierarchical structure of professional-patient interactions.

**Dennison, Rory A.** (University of Illinois at Chicago, Archaeology)

*Negotiating Long Distance Trade Connections: LA-ICP-MS Analysis of Porcelain from the Philippines*

Maritime trade between imperial powers, such as Song, Yuan, and Ming Dynasty China, Southeast Asia, and the Pacific has been recognized as a shaping force that has led to the current global world, but the exact mechanisms of this exchange network have seen little research. In order to better understand the context of this early historic trade system it is important to examine the issue from both the perspective of production and, of more direct concern for this research, distribution patterns. In conjunction with these trade connections, it has been suggested that trade goods and specifically porcelain vessels were a mark of status within the Philippines and were used by chiefly powers to regulate and legitimize their control. In such a context, porcelain distribution should be indicative of the interconnectedness between locations of centralization and more remote inland regions. This research examines how patterns of long distance trade between pre-colonial merchants and local Southeast Asian polities were negotiated by focusing on the dispersal and use of the porcelain within the Philippines. This dispersal is examined through the use of chemical analysis techniques, specifically Laser Ablation Inductively Coupled Plasma Mass Spectroscopy (LA-ICP-MS). The research considers how Chinese trade porcelains of the 10th to 15th centuries CE were utilized as political currency in Philippine chiefdoms in the contexts of competitive feasting, strategic marriages, and military alliances. Chemical sourcing utilizing LA-ICP-MS on the paste of vessels is used to distinguish between kilns of production. These groupings are then used to examine ceramic homogeneity at site, regional, and island levels within the Philippines. This analysis across multiple scales of trade is used to describe how negotiation over the system was attempted and its effects on Philippine polities in a pre-colonial setting.

**Eldridge, Lauren E.** (University of Chicago, Ethnomusicology)

*Mis-Education and Musical Re-Education as a Social Movement*

The Mis-Education of the Negro, by Carter Godwin Woodson, was published in 1933 with an eye toward the pedagogical ethics, or lack thereof, ensnaring recently freed yet socioeconomically unequal black people. Presently, steps away from the Woodson Regional branch of the Chicago Public Library, music teachers are still working to equalize the primary and secondary school conditions through which minorit y children progress. In this paper, I connect three superficially dissonant arenas of social movement through their use of music to reach toward educational parity. Though few would self-identify as community activists, teachers that I’ve spoken and served with articulate education of any sort as a currency. Music education is presented as a statement of value and worthiness, of attention to human dignity, itself a social movement.
Ford, Andrea (University of Chicago, Cultural Anthropology)

*Revolutionary Mamas: Milk Sharing, Regulation, and Intimacy*

Community breast milk exchanges are one of many recent social and technological developments in the production, circulation, and use of human milk in North America. Milk is being banked, donated, exchanged, shipped internationally, engineered into and prescribed as medicine, sold at exorbitant prices, patented, and genetically simulated in other species. Community exchanges, often facilitated via the internet, are in many ways pushing back against the commoditization and regulation of breast milk driven by biotech companies and entities like the AMA and FDA. Such commoditization expands breast milk from the spaces of intimate, social relationships into the realm of privately traded goods; milk-sharing exchanges attempt to restore breast milk to "the commons" as a basic and communal resource whose circulation is influenced by social motivations, while subverting regulatory mechanisms of the state and medical industry and creating a craigslist-style grey market.

Of course, this dichotomy is hardly absolute, and there are a variety of ways people participate in the larger breast milk community. Donated milk blurs the line between gift and commodity, whether it is intended for a bank or private party, in both of which selfless motivations and profit intermingle. Donated milk that crosses international lines as "charity" raises questions of race, inequalities, and colonial legacies, as does the recent revival of wet nursing in the United States (which also highlights the issue of demographic variations in breastfeeding rates and how these overlap with infant mortality).

This paper explores the community that is formed around informal milk sharing—a community both digital and physical—and how it intersects with other aspects of breast milk circulation networks. It also investigates the kinds of connections formed between participants, how identities of various kinds shape those connections, and the participants’ motivations and vision for this emergent and dynamic communal space.

Frie, Adrienne C. (University of Wisconsin-Milwaukee, Archaeology)

*Constraints and Opportunities: Transhumant Pastoral Communities in Prehistory*

In European Iron Age, reliance on a mixed agro-pastoral economy is generally supported by the archaeological evidence; however, general propositions of agro-pastoral lifeways do not give anthropological insight into the role of pastoralism in society. This is especially true in the case of transhumant pastoralism, which is proposed as a major subsistence activity, yet not actively interrogated in terms of its organization, or the repercussions of this organization for the community at large. The integration of transhumant pastoralism into sedentary communities requires significant coordination with and realignment of preexisting practices and introduces a suite of constraints and opportunities that should be investigated. This practice not only affects the mode of subsistence and the organization of labor, but also impacts the construction of communities and territories, and may in some cases alter opportunities for the development of power. I suggest four issues that accompany transhumant pastoralism that should be attended to in future anthropological interpretations. First, the relationship between agriculture and pastoralism must be considered, since each activity may complement or constrain the other to various degrees, and will impact the organization of the community beyond the concerns of subsistence. Second, scheduling of labor and the requirements of various parts of the seasonal round will impact community demographics, relationships, and the organization of production. Third, in transhumant societies, a sense of community may be less strictly tied to a home settlement than is commonly assumed, and the seasonal movement of animals may affect borders and the conception of territory. Finally, the potential reliance on herds as fragile measures of wealth may have provided opportunities for the creation and institutionalization of power. These features of transhumant pastoralism may have significant repercussions for the organization of the community, and may have varied social and political effects that are too often overlooked.
Garcia Zambrana, Ivis (University of Illinois at Chicago, Urban Planning)

*Housing and the Reproduction of Everyday Life*

This research adopts a critical theoretical perspective to convey housing as a deeply social process, and not as a series of products. Housing plays a tremendous role in the reproduction of everyday life, and an even distribution of safe and secure housing in safe and secure neighborhoods is fundamental to human and, therefore, social development. Problems generated within the sphere of housing have profound implications across the country—the affects of which can be felt at all scales (not just cities, where they are most concentrated and, perhaps, most severe) as well as throughout variegated regional, intra-regional, and even national levels.

While it is common for analysts and even lay commentators on housing to perceive issues related to housing as being the result of failures among actors (be they financiers or low-income mortgagees), among institutions (especially those tied to the government: i.e. Freddie Mac, Fannie Mae, and Ginnie Mae), or of government itself, few see problems related to housing as being endogenous to the capitalist mode of production as a whole and the social relations therein. On the off chance that they do see problems as internal to economy in general, they tend to attribute (in often dramatic form) the problems to greedy profiteers or corporations; they obsess on the actors in capital and not on capital itself. Put simply, this paper will view the construction, distribution, maintenance, spatial organization, and other factors related to housing as being held hostage within the broader mode of production and its subsequent social relations.

Garstki, Kevin (University of Wisconsin-Milwaukee, Archaeology)

*On the Boundaries of Society: The Ironsmith in Ireland*

When iron was first introduced into Ireland in the 8th-7th centuries BC there arose a new position within society: the smith. This social role was in contradiction with the existing structures of power that surrounded previous metal technologies, and necessitated a reorganization of the way in which craft production was integrated into the economic and socio-political realm. The availability of iron ore on the island, as compared to copper and tin, likely had a democratizing effect on the economic role smiths were able to fulfill in the Iron Age, preventing strict control of the metal resource by those in power. In combination with the economic changes, the symbolic components of iron production set the smith apart from the community. The skill and knowledge that was associated with the ability to transform materials identified smiths with the cosmological outside realm, which included an association with geographical distance (in the form of long-distance exchange) and temporal distance (in the form of the ancestors). As such, the smith was neither a figure “within” or “outside of” society, but lay on the periphery of the physical and metaphorical community. This paper will provide the case study of Iron Age Ireland (c. 700 BC – AD 300) as a way to consider the liminal positionality of the smith in prehistoric Europe. The economic influence iron had on the existing power structures worked concomitantly with the symbolic associations of the smith to position this group of craftworkers in a unique place in Iron Age society, straddling the boundaries of community.

Gregory, Siobhan (Wayne State University, Applied Anthropology)

“The Framework is Coming!” Language, Land, and a Struggle for Identity in a Gentrifying Detroit

The City of Detroit has increasingly become a point of interest for journalists, writers, and documentary filmmakers who, drawn to literary metaphor by the aesthetic qualities of urban poverty, fetishize the landscape through language like “ruined,” “abandoned,” “desolate,” and “a blank canvas.” While language and imagery of vacancy and abandonment is helping to fuel an influx of artists, business entrepreneurs, urban agriculturalists, and urban planners, this language also serves to shape urban renewal initiatives that threaten to symbolically and politically marginalize communities of long-time Detroiter and the long-standing local grassroots movement. This concern surfaces in many public debates regarding the present and future planning and development for the City of Detroit and the identity of new residents who represent youth, affluence, and economic growth versus the majority long-time residents who have been stigmatized by high rates of crime and incarceration, low incomes, poor infrastructure, and a depleted educational system. This paper will examine how these issues are playing out in the public discourse of specific events from the last weeks of 2012 and the first weeks of 2013. The recently released Detroit Long Term Planning Committee’s Detroit Future City proposal will be examined. The passing of The Hantz Woodlands proposal by the Detroit City Council, a private for-profit urban agricultural venture to procure 140 acres of land to become a hardwood tree farm, will also be discussed. Also highlighted will be news coverage leading up to the Detroit mayoral election. This paper will conclude by synthesizing how the language of land and boundaries is shaping this discourse and, in a period of urban renewal and gentrification, furthers a divide between plight and privilege.
Halverson, Colin (University of Chicago, Linguistic Anthropology)

Becoming Your Subject as Yourself: How Plain Language Imagines its Addressees

"Plain language" is a special linguistic register used by numerous professions, including medical patient education, the subject of my paper. While ideologically imagined as the language of the laity, it is actually constructed by specialists with expert knowledge. Power is in this way ideologically obfuscated. In order to use "plain language," practitioners must 'put on' the mind of the lay Other in order to use "his/her" language. My paper examines the complex forms of subjectivation and othering entailed in this ideological transcending of ego-alter boundaries. I use interviews with patient educators and other medical educators as major material. I also use documents produced by these professionals as well as the primary documents from which they have acquired their knowledge of "plain language," such as those provided by the NIH and other government institutions. The paper has broad implications for anthropologies concerned with the experience of self and the imagination of other.

Hamblin, Deanna (Illinois State University, Archaeology)

Landscapes of Identity: Urban Landscape Design on Curacao

Historical archaeology offers an opportunity to analyze the construction and maintenance of social identity in the past. Landscapes of inequality in the Caribbean are characterized by the organization and subsequent segregation of classes across each island. They are justified by the influential ideals of the dominant class and have clear, pronounced demarcated rural and urban landscape patterns that act to reinforce the set culturally constructed divisions between classes. Spatial analyses in historical archaeology consider how colonial spatial organizations demonstrate concerted efforts for the building and maintaining of cultural identity in the Dutch Caribbean. After decades of assisting with the colonization of other Caribbean islands and establishing successful sugar production centers for the British and French, Curacao offered a unique opportunity for the Dutch to establish a colony based on similar spatial settlement patterns used in their homeland. This spatial analysis of the cultural urban landscapes on the island of Curacao will provide evidence to support how Dutch colonists used mapping and specific urban design and organization in order to construct and maintain class identities.

Hasnain, Sadaf (Northwestern University, Cultural Anthropology)

Negotiating Citizenship: Religious Minorities as Formal Citizens and Informal Others

By tracing in broad strokes the various debates on citizenship that highlight significant shifting approaches toward the concept across the disciples of political science, sociology and anthropology, and by focusing on the different dimensions of citizenship that they highlight, this paper will attempt to explore how the “ambiguous” citizenship of religious minorities in various national contexts can best be understood. I emphasize approaching citizenship as a multi-dimensional concept that implies legal status, rights and duties as well as a sense of identity and belonging. This allows for a nuanced understanding of the concept that can entail simultaneous inclusion and exclusion. Finally, I propose that the recent turn towards the exploration of the active construction of citizenship at the level of individuals and groups, predominantly among anthropological scholarship, is particularly well-suited to understand how certain religious groups and their experiences are marked by ambivalent citizenship.

Hilton, Molly E. (Wayne State University, Applied Anthropology)

Negotiating Citizenship: Religious Minorities as Formal Citizens and Informal Others

By tracing in broad strokes the various debates on citizenship that highlight significant shifting approaches toward the concept across the disciples of political science, sociology and anthropology, and by focusing on the different dimensions of citizenship that they highlight, this paper will attempt to explore how the “ambiguous” citizenship of religious minorities in various national contexts can best be understood. I emphasize approaching citizenship as a multi-dimensional concept that implies legal status, rights and duties as well as a sense of identity and belonging. This allows for a nuanced understanding of the concept that can entail simultaneous inclusion and exclusion. Finally, I propose that the recent turn towards the exploration of the active construction of citizenship at the level of individuals and groups, predominantly among anthropological scholarship, is particularly well-suited to understand how certain religious groups and their experiences are marked by ambivalent citizenship.
Hoke, Morgan K. (Northwestern University, Biological/Physical Anthropology)
Beyond the Usual Suspects: A Consideration of the Political-Economic and Social Determinants of Birth Weight in the Andes
Birth weight is considered one of the most important measures for predicting human health, both soon after birth and throughout the life course of an individual. Past research regarding birth weight in the high altitude environment of the Andes Mountains points primarily to the role of hypoxia in intrauterine growth restriction and low birth weight. However, recent research on the effects of psychosocial stress, as it relates to both poverty and the experience of racial and ethnic discrimination, may shed light on the pattern of low birth weight observed among long-term indigenous Andean populations. This paper explores ethnic discrimination based on social and economic identifications as a source of significant psychosocial stress for indigenous populations that may be leading to increased rates of poor birth outcomes, particularly preterm birth and low birth weight infants. The failure to recognize psychosocial stress as a potential factor in low birth weight in Peru and other “developing” countries represents a larger systemic problem within the understandings of stress held by many scholars of human biology and public health which must be addressed in future research.

Johnson, Noah C.G. (University of Iowa, Cultural Anthropology)
Reappropriating, Relocating and Reconnecting: Okinawan Karate Responds to Globalization
Historically, Okinawa has been a site of international interaction, and in the present age of globalized networks of production, media and political relations this characteristic has not only persisted but shown signs of intensification. The most renowned product of the Okinawan culture is karate which, in its naissance, was a localized cultural practice, but now enjoys a worldwide presence. In becoming a globalized commodity, and often removed from the cultural context of its origin, karate has undergone changes, leading to discussions spanning oceans and continents concerning what is karate and what is not, and whether or not karate is even Okinawan anymore. During my fieldwork in Okinawa I met Okinawans and foreigners involved in the still developing process of responding to these questions. The story these informants drew for me was not one of “resistance” but rather one of “response”; “engagement” rather than “conflict”. By examining three physical locations and three ideological communities, I outline the interface that Okinawan karate is developing in order to engage with the ever growing interest of karate practitioners from outside Okinawa. With the economic incentives they offer, visitors who come to train in karate are increasingly defining the future course of karate, both in Okinawa and abroad. Though this influence is greatly facilitated by expatriates who have made Okinawa their home, these same expatriates are also working with karate practitioners of Okinawan descent, to provide them with a voice in the development of international karate. Though their efforts are sometimes hampered by political and economic factionalism, these three groups–Visitors, Expatriates and Okinawans – continue to work towards productive relationships, seeking to continue the popularization and spread of karate through globalized interactions while building and maintaining meaningful connections to the local karate communities of Okinawa.

Kang, Simrat (University of Minnesota, Cultural Anthropology)
An Asian Americana: Legitimacy and Belonging in Exile
Since the mid-1990s, the United States has deported more than 87,000 Cambodian-Americans for committing crimes of 'moral turpitude,' or non-violent crimes. This paper uses two short documentaries--'My Asian Americana' and 'Return to Sender', created for and subsequently rejected from a White House competition to highlight Asian American experiences--to examine how Cambodian exile is created through and against hegemonic definitions of legitimate American citizenship, particularly as it concerns refugees. Exiles' experiences of being removed from the U.S., a nation that they call home, to Cambodia, one they had never seen but that the American government identified as their “true” home, creates and perpetuates a state of cultural and emotional liminality. Through a discussion of what constitutes the legitimate American citizen and the making of that legitimacy, 'My Asian Americana' and 'Return to Sender' employ narratives that both reify and dismantle ideas of what it means to be a "true" American citizen.
Kaufmann, Maggie (University of Illinois at Chicago, Applied Anthropology)

"Sexuality and Spaces of Difference: Migration, Masculinity and HIV Risk among Tajik Migrants in Moscow"

Increasingly gender has been the focus of health related research conducted within migrant communities. Migration poses unique health risks including an increase of exposure to HIV/AIDS and other communicable diseases. To date, most of the research conducted within migrant populations has focused on Latin America, Southeast Asia, and Africa while little light has been shed on the migration pipeline between Central Asia and Russia, arguably one on the world’s largest. Men from Tajikistan make up the largest group of migrants in this region and this paper seeks to address their unique experiences as they navigate between two very different worlds. This paper will argue that the increased HIV risk that male Tajik migrants as well as their regular partners and wives in Tajikistan face is in part related to their changing ideas about masculinity as mediated through the process of migration. As part of an “emergent” masculine identity, sexual norms are created which serve to differentiate between the “here” of Moscow and the “there” of Tajikistan. These norms include an emphasis on sexual activity with multiple partners, alcohol use and an emphasis on male dominance. This differentiation serves to allow migrants to engage in sexual activities which put them at greater risk, while maintaining their relationships at home, including those with spouses and families. While much public health literature on the topic of HIV and migration focuses on specific HIV risk behaviors, this paper seeks to move beyond personal risk to examine how changing notions of masculinity which emerge due to changing social, economic, and political environments are influencing community-wide norms and both reinforcing and challenging notions of masculinity, family, and morality. A contextualized understanding of how these norms are created and maintained has implications for how HIV prevention interventions with this population address topics of masculinity and sexuality.

Mateescu, Alexandra C. (University of Chicago, Cultural Anthropology)

"Istanbul's Great Church": Greek Diaspora Claims to the Hagia Sophia

A large body of studies on heritage politics have focused on ethnic groups seeking inclusion within a national framework, whether through the repatriation of artefacts or through recognition in national historical narratives. However, few bring in the role played by diaspora communities in mobilizing claims to heritage sites on a transnational level. This paper examines one such case regarding the Hagia Sophia Museum in Istanbul, originally a church and central site of Byzantine Christendom, which was subsequently converted into an Ottoman mosque. As a secular museum in the present, its non-religious status has been challenged by Greeks in the diaspora, coalescing around Internet petitions, web forums, and other sites. My analysis focuses largely on the visual and textual rhetoric of online discourses among the Greek diaspora, particularly that of the Free Agia Sophia Council of America, a New-Hampshire based organization dedicated to the Hagia Sophia’s re-sacralization. In September 2010, this organization gathered about 250 Greek-Americans in an attempt to host a Mass inside the Hagia Sophia. They were halted by the Foreign Ministry of Turkey, which re-asserted that the museum is closed to all religious ceremonies. This incident, although constituting activism on the fringe, nevertheless raises the question: how do we understand locally grounded claims to heritage made by globally-dispersed actors? What new forms of conflict do such competing claims give rise to? Bids to re-convert the Hagia Sophia have been used to make demands regarding Turkey’s prospective entry into the EU and to make implicit statements about European heritage that rely on essentialist and exclusionary tropes to define the cultural and religious boundaries of Europe. This case proves relevant for exploring the relationship between the politics of heritage and the future-oriented claims to community in the present.
**McGown, Molly** (University of Illinois at Chicago, Applied Anthropology)

*Stigma-related Barriers to Retention in the WIC Supplemental Food Program*

Considering WIC’s documented nutritional and developmental benefits for child participants, retaining children in the Supplemental food program for Women, Infants and Children (WIC) is a top priority for nutrition program coordinators at the national, state, and local levels. The existing literature on barriers to retention is small and methodologically limited. Previous studies asked WIC caretakers to identify common barriers to participating in the program, yet surveying enrolled participants does not allow researchers to say with any certainty why people would discontinue the program. The study most cited in retention efforts acknowledges barriers to food procurement, but focuses largely on clients’ rationales for not attending appointments to pick up their WIC coupons. As part of an ongoing qualitative project to facilitate child retention, this paper illustrates the ways in which coupon usage and program retention may be influenced by interpersonal dynamics, especially feelings of stigma. Participants in this study included WIC child caretakers, WIC and Head Start staff members, and WIC vendors. Interviewees, especially those who dropped their eligible children from the program, reported feeling embarrassed using coupons in grocery stores because they often had to switch out items that were not approved by WIC which held up the check-out lines. Participants also reported feeling as though cashiers, other shoppers, and even WIC staff members pass judgment on them for using government assistance. These feelings of discrimination and disempowerment may explain participants’ frequent claims that they “can’t complain” or would rather forfeit certain items than challenge cashiers. Our research is novel in that it compares and synthesizes qualitative data from a broad range of stakeholders rather than just current enrollees. We further attempt to unpack WIC participants’ notions of “stigma” to inform direct interventions with WIC clients and providers for improvements in child retention.

**Mello, Christy** (University of New Mexico, Cultural Anthropology)

*Local Food and Power Dynamics in Southeast Grand Rapids, Michigan*

A major facet of the growing popularity of the local food movement is concern over food insecurity—defined as little to no access to fresh, healthy, or affordable food—as experienced by residents from an area known as Southeast Grand Rapids. These Southeast farmers are undergoing rapid gentrification. Developers justifying their gentrifying efforts are increasingly funded through large grants and public dollars by actually purporting themselves to seek solutions to reducing food insecurity. Various types of “food security” projects essentially deliver little in the way of real opportunities for local food security among Southeast residents. Nonetheless, “community,” “local,” “sustainability,” and “social justice” are common terms marketed as values to promote urban redevelopment, food security initiatives, and to sell local food. Food growers and activists challenge how these terms are defined and used for profiteering. Thus, there are competing value systems between food growers and activists with those of urban developers and different food security initiatives in Grand Rapids. A grassroots activist organization identified as Our Kitchen Table (OKT) confronts food disparities in Southeast Grand Rapids. OKT critiques the structural racism and general inequality responsible for the food insecurity, health disparities, and gentrification altering the lives of residents. OKT’s activism provides a baseline for a broader discussion of the politics of exclusion and inequitable distribution of power between stakeholders and Southeast residents. Contrasting the work of OKT with other local food security projects explains how something as seemingly benign as the local food movement, when examined through a lens of power dynamics, illustrates how a food security approach can either build the capacity of a community of people or justify gentrification and the further erosion of neighborhood community ties.

**Michels, John** (University of Illinois at Chicago, Cultural Anthropology)

*Milk Cow Blues: 21st Century Conflicts and Challenges for Small-Scale Farmers in Ontario*

In this paper I examine recent challenges faced by small-scale farmers in the Almaguin Highlands in Ontario, Canada. Small-scale North American farmers often struggle because of governmental regulations that support large-scale industrial agriculture. These policy changes have occurred, in part, because agrifood is powerful in provincial and federal agricultural lobbies. Most of the farms in the Almaguin Highlands fall into the small-scale category because of a hilly and rocky terrain that is unsuitable for large-scale agriculture. These regulatory challenges, along with increasing global competition and rising input costs, have meant that many farmers in the Almaguin Highlands require more and more off-farm income, and must offer services beyond growing food, such as selling jams and other goods, providing workshops, and offering farmstays. For others, there has been no choice but to sell. These farms are either sold as single-dwelling hobby farms, or, in other cases, the land is rezoned and subdivided for residential or commercial purposes. The decline in agriculture and an increase in new residents, many of whom retire to the Almaguin Highlands from the Greater Toronto Area, is altering the landscape and leading to a gentrification of the countryside, significantly altering class relations in the area.
Ok, Risa M. (University of Missouri, Evolutionary Anthropology)
Hierarchical Ethnicities and Autochthonic Community: Discourses of Identity Construction in the Hittite Empire of Anatolia
During the 3rd millennium B.C., elite members of the Indo-European Neşili speaking population residing in central Anatolia began manipulating ideological systems synthesizing the widely held concept of indigenous autochthonism in combination with military knowledge, political acumen, and mythological-ritual systems learned from their ancestral dealings with the Sumerians, Akkadians, Hurrians, and Anatolians. Through the strategic combination of mythology, symbology, ritual, militarism, diplomacy, and marriage alliances, the Neşili placed themselves at the religious and political pinnacle of the Hittite hierarchy. Below the living representations of the Storm god of Nerik, the Hittite king, and the Sun goddess of Arinna, the Hittite queen, there ranged a hierarchy of identities based in ethnicity, economics, sex and social class. Yet, all were members of the same autochthonic community as ideological descendants of the Earth and the Sea, while the Hittite king and queen were viewed as actual descendants of those first beings. A variety of long-established mechanisms existed for social mobility among the lower social classes including the possibility of induction into the ruling religious classes. However, the strict endogamy practiced by the royal upper class of the Neşili provided an impenetrable social boundary. Over time, the purpose of the boundary was forgotten and the royal practice outlawed making social movement between the upper and royal classes easier and eventually allowing ethnic Hurrians to completely usurp Neşili power.

Okorie, Victor O. (University of Wisconsin-Madison, Cultural Anthropology)
Living with Commodified and Polluted Waterscapes: Scarcity, Reciprocity, and Communal Life
This paper shifts the site of memory of the impacts of neoliberal oil exploration from individual to communal life. Drawing from my one year ethnographic and archival research in the Niger Delta of Nigeria, I explore how pollution-induced water scarcity reconfigures reciprocity, the cement of communal life. The main argument is that petroleum activities and policies of the Nigerian government collectively create water scarcity, which turns money into a “privileged commodity” (Marx1867:93) in water sharing networks hitherto sustained by unpaid labor. And further, that the privileged position of money in the networks impaired the ability of some exchange partners to reciprocate obligations promptly, thus, leading to exclusion, social fragmentation, inequality, and insecurity in neighborhoods as well as a decline in social participation and performance at household and community levels.
I situate these consequences against Cashdan’s (1985) perspective on reciprocity as an informal social insurance and against both the original and modified versions of Laughlin and Brady’s (1978; Wucher 2010) model of human adaptation to resource scarcity. Building on and departing from these perspectives, I argue that although the scope of a disaster and the dynamics of environment are important in the formation and longevity of the cement of communal life, the exchange partners’ robustness, resilience, and vulnerability to the disaster as well as the political, socio-economic and cultural context in which the disaster occurs are no less important. By focusing on the disproportionate impacts of the scarcity at household and neighborhood levels, I contribute to a growing body of literature seeking alternative ways of portraying both the micro and macro impacts of global capitalism embodied in the lived experiences of individuals living in mineral enclaves or disaster zones both at household and community levels.

Ozkan, Nazli (Northwestern University, Cultural Anthropology)
Broadcasting the Malaty Event: Competing Historical Narratives of Alevi Marginalization in Turkey
In Turkey, contrary to Sunni Muslim religious and cultural minority, prefer to fast in the month of Muharrem. This situation creates tensions between Sunnis and Alevis in many mixed neighborhoods. During Ramadan 2012, one of the few Alevi families living in a town of Malaty, a city in southeast part of Turkey, was attacked by their Sunni neighbors because the family members were not fasting. As part of my fieldwork at Cem TV station, an Alevi television channel based in Istanbul, I observed how this event was simultaneously presented as an important threat against Alevis and a random happening that took place between two hostile families. During the four days when Cem TV covered this situation, the channel had an unsettled discourse that both asserted and disavowed the Alevi-Sunnī tension that triggered the incident. By following this event in several contexts of its utterance, the newscast, the newsroom, and Malaty, where the incident takes place, I will question how the situation is framed and reframed in ways that create multiple readings of a single occurrence and how these shifting words from mouth to mouth fashion new normative possibilities. Overall this ethnographic study reveals how Cem TV fashions a dynamic discursive space when conveying the event, which displaces a violent history of Alevi oppression to erase certain Alevi marginalizations.
Peoples, Damian J. (University of Illinois at Chicago, Cultural Anthropology)

Veils and Violence: Gender, Religion and Liberal Egalitarianism in France

French national mythology depicts France as a racially colorblind society that has welcomed and successfully incorporated waves of immigrants, presumably allowing France to avoid the racially or ethnically segregated ghettos and racial troubles found in countries like the United States. However, recent urban uprisings in France’s suburbs question the nation’s ability to effectively incorporate its citizens, especially those of postcolonial origin. Those involved in the uprisings were mostly, though not solely, French-born males of African origin residing in the suburbs. In this context, Islam is often portrayed as antithetical to French Republican values. In France, the secularization and neutrality of the public space is a cherished ideal that has its foundations in the eighteenth century French Revolution. Religious and cultural affiliations are looked down upon and even the nation’s political Left employs a liberal discourse that attempts to “save” veiled Muslim women and others that publicly cling to their distinct culture by “bringing them into modernity” (Guéf-Souilamas and Macé 2004). Considering colorblind ideology an ideology that ignores the racialized social structures that maintain and reproduce privilege, I argue that the racialization of citizens on the basis of religion and gender is a principal cause for the current state of malaise in French suburbs. I hope to reveal gender and race as mutually self-producing configurations that reinforce inequality in France. In particular, I hope to demonstrate that French nationals of North African origin are gendered as victims and/or threats as a means of blaming them for their own social marginalization. My paper seeks to display suburban gendered identities, like the veiled female or rioting male of North African origin, as subaltern formations that attempt to disrupt the public space and transform the current social order of structured inequality.

Pierce, Daniel E. (University of Missouri-Columbia, Archaeology)

Obsidian Source Frequencies as a Social Attribute

This research uses a combination of color sorting and XRF geochemical sourcing to identify patterns in volcanic sources of obsidian artifacts at post-classic Aztatlan tradition site known as San Felipe Aztatan in Nayarit, Mexico. Despite nearby sources being easily accessible, more sophisticated lithic reduction techniques seem to have been used only for more distant sources. With no substantial qualitative differences between obsidian sources, purely social factors likely resulted in the temporal and spatial distribution patterns of obsidian artifacts at San Felipe Aztatan. I argue that the restricted access to distant sources, such as Pachuca, created elevated value of obsidian blades and thus created, maintained and legitimated elite identities. At San Felipe Aztatan, the limited area in which Pachuca obsidian is found may indicate an area of elite residence or elite activity, while its limited temporal distribution may reflect the peak of trade and influence of the Aztatlan tradition before the expanding Tarascan Empire due to the increased cost associated with its acquisition. Using a Marxist theoretical perspective I have explored how costly signaling and ideology have created a system of social stratification which is materialized in the archaeologically record, specifically through obsidian source distribution. This research may have greater application for other sites within the Aztatlan tradition. If obsidian source can be utilized to identify social stratification, we may then be able to understand the spatial and social organization of specific sites as well as the complex dynamic trading relationships between sites.

Piscitelli, Matthew (University of Illinois at Chicago, Archaeology)

Economy, Ritual, and Power in the Late Archaic Norte Chico

In trying to understand the development of cultural complexity in Peru during the Late Archaic Period (3,000-1,800 B.C.) scholars have struggled to adequately categorize the types of societies that existed along the north central coast in a region known as the Norte Chico. While the utility of such labels is debatable, the elements of Late Archaic societies typically used to understand social complexity are not those commonly associated with traditional anthropological models of emerging authority. Instead, the distinction between wealth finance and staple finance as methods to mobilize surplus may explain some of the apparently anomalous aspects of Late Archaic political and economic organization in the Norte Chico. In this alternative model, emergent leaders of irrigation-based Norte Chico polities use religious ideologies to emphasize group membership through ritually mobilized staple finance rather than a strategy that emphasizes hierarchical principles.
Riebe, Danielle J. (University of Illinois at Chicago, Archaeology)

**Data on the Rocks: Understanding the Trade of Melian Obsidian in the Peloponnese**

Interaction networks are a starting point in understanding how and why variations in social boundaries occur and trade has been one way that archaeologists have modeled interaction. Commonly, trade is reconstructed using ceramics or lithics and in the Aegean there are a limited number of sources from which raw obsidian could have been obtained in prehistoric times. Material from Melos has been found in Greece as early as the Paleolithic (Perlès 2003) and it continued to be heavily relied upon by Aegean peoples well into the Bronze Age (Runnels 1983; Torrence 1986). Other sources are known to exist in the Mediterranean (e.g. the Greek islands of Antiparos, Giali, and the Italian islands of Lipari, Pantellaria, Palmarola, and Sardegna), but they appear to have played a less critical role in the Neolithic Aegean compared to the island of Melos. While Mediterranean obsidian has been greatly examined, improvement in investigative methods allows for new questions to be asked.

The current project investigates obsidian from the Final Neolithic cave site of Alepotrypa on the Mani Peninsula, Greece using P-XRF (portable X-ray Fluorescence) and LA-ICP-MS (Laser Ablation-Inductively Coupled Plasma-Mass Spectrometry). Material from the cave was presumed to primarily come from Melos, but it was not clear from which quarry the pieces originated and if quarry exploitation changed over time. Moreover, it was postulated that with enough compositional information, micro-source variation potentially could be identified within each quarry. Initial results indicate that the within each of the geological quarries micro-signatures are present. In turn, this allows for a closer inspection of the Alepotrypa results in order to see if micro-provenience can be determined and if a diachronic pattern can be identified.

Rodkey, Evin (University of Illinois at Chicago, Cultural Anthropology)

**Dominican Deportees: Living Between Communities**

Each year the U.S. deports hundreds of thousands of people to their countries of birth, including many legal permanent residents who have spent nearly their whole lives in the U.S. Nevertheless, most criminal convictions, including misdemeanors, lead to mandatory deportation. I examine such cases in the Dominican Republic, focusing on transnational survival strategies of deportees that connect them back to the U.S. These include working in tourism and outsourced U.S. call centers, both areas that entail English-speaking abilities and U.S. cultural sensibilities. Though physically located in the Dominican Republic, many deportees live their lives between their former communities in the U.S. and their new communities abroad. With a research framework from transnational studies, my work addresses matters of cultural assimilation, citizenship, and human rights.

Seifried, Rebecca M. (University of Illinois at Chicago, Archaeology)

**Conflict and Community Connection: A Geospatial Analysis of Medieval Ottoman Settlements in the Peloponnese**

Settlement pattern analysis – traditionally an archaeological technique – is gaining increasing attention from historical scholars who recognize its value in understanding large-scale processes, including population movement, settlement contraction and expansion, and changes in community connection. Historical documents like censuses, tax records, and counts of available soldiers provide excellent datasets for such studies, because they allow researchers to address the relationship between communities, the landscapes in which they are found, and the shifting social, political, and economic contexts of a particular historical period. As a case study, this paper presents the communities of the Mani peninsula, Greece, during the late Ottoman period (A.D. 1618-1829). This period was particularly tumultuous for Greeks living in the Peloponnese, as it was marked by episodes of conflict, plague, piracy, and political upheaval. The data used in this paper come from five primary sources, which record demographic information from the years 1618, 1695, 1700, 1813, and 1829. In total, 235 discrete towns and villages are listed in these records. After locating the settlements in a geographic information system (GIS), I conducted several spatial analyses to unravel the relationship between settlement location and different attributes of the landscape. Two specific questions are addressed: (1) Does increased conflict lead to settlement relocation in the mountainous terrain of the peninsula, which would have provided heightened protection despite interfering with visual communication? and (2) Do the settlements in Inner Mani, an ethnographically distinct part of the peninsula, display unique spatial relationships, particularly in terms of village elevation, distance to nearest neighbors, and potential for intervisibility? Theoretically, this paper addresses the interrelationship between large-scale processes like conflict and changes in community connection through time, and it demonstrates how new insights into these relationships may be gained by applying geospatial analysis to historical records.
Smit, Douglas K. (University of Illinois at Chicago, Archaeology), Nicola Sharratt (American Museum of Natural History, and the Bard Graduate Center), and Miguel Moreno

Mixing Clays, Mixing Compositions: An Ethnoarchaeological Approach to Clay Sourcing in the Andes

Recent raw material analyses in the Andes have demonstrated variability in clay compositions between river valleys, often graded along a north-south axis along the southern Peruvian and northern Chilean coastlines. Less is known regarding intravalley variability, specifically the compositional differences between coastal and sierra clays from the same valley, as well as the consequence of mixing distinct coastal and sierra clays upon compositional analysis. This paper will present the preliminary results of a 2012 ethnographic and raw material survey conducted in the Azapa valley of Northern Chile. Compositional results from coastal, sierra, and experimentally mixed clays will be compared, as well as ethnographic data regarding raw material procurement and clay mixing strategies.

Stubbs, Matilda (Northwestern University, Linguistic/Cultural Anthropology)

The Signs of Some-Things: Managing Cases in Foster Care

This presentation focuses on the procedures for assessment, compliance (Brodwin 2010), and auditing culture (Hetherington 2011; Strathern 2000) of the foster care "system" in the U.S. In this context, case files are the legal tool of administration - objects that create and facilitate relations between people and social resources. Here, documents are the materialization of bureaucratic labor and the objectification of case management. The use and circulation of this assemblage of paperwork is also the key method of communication within this system of care. Through discussion of case file analysis, I link the role of material culture as well as the semiotic, particularly linguistic forms and processes to the interpretation of everyday practices in contemporary foster care.

This kind of file contains personal data that describe and represent individual users (who become “cases”) in ways that render them lawfully identified, which qualify and in some circumstances require, specific social services and interventions. It is this dynamic interaction between participants, objects, and resources that I explore. How do case files semiotically mediate relationships and social services between people and institutions, thereby reshaping the subjects of documentation as well as reinforcing, recreating, and formalizing aspects of the bureaucracy itself?

As case files function as consultable records of young people’s lives for social work administrators and the juvenile court, these ‘interactional texts’ (Silverstein 1993) allow for various interpretations of the specific identifiers (diagnostic labels, family history, narratives of psychophysiological conditions, dates of relocation between residential placements, educational records, criminal behavior) that are documented and circulated on regularly. Specifically, I address the overlooked consequences of these routine and mundane co-occurring signs that comprise the ‘text’ of case files. What precisely is the cross-model iconism that the artifactual accompaniment of the clinical forms and legal paperwork produces in everyday social ‘work’ (Agha 2007:22-24)?

Szremski, Katherine (Vanderbilt University, Archaeology)

Interaction Strategies and the Middle Ground: Community Building in the Huanangue Valley, Peru

This paper uses Middle Ground theory to explore community formation in reaction to Chancay expansion into the Huanangue Valley on the Western Slopes of the Peruvian Andes during the Late Intermediate Period (LIP) (1200-1472 AD). While the LIP is often characterized as a time of socio-political fragmentation and endemic violence, newer research demonstrates that the LIP was also a time of regional development and interaction/alliance building between different communities. Middle Ground theory refers to the blurring of boundaries and the resultant creation of a third space between communities in the beginning moments of contact as individuals belonging to these communities work to find a common ground and achieve common goals (White 1991). As such, Middle Ground theory can be helpful in understanding the processes that took place during the LIP as different communities re-negotiated their position on the political landscape in the power vacuum left by the disintegration of the Wari Empire. During the LIP, the Huanangue valley was colonized by outside communities such as the coastal Chancay and the highland Atavillos, who were forced to interact with local group and with each other in order to negotiate land and water rights. Using archaeological survey, excavation and ethnohistoric data, this paper argues that the interaction strategies employed by the Chancay led to the creation of a Middle Ground between the Chancay colonists and local Huanangue Valley groups, thus facilitating community and alliance building between Chancay and local groups, which may have helped both of these groups resist further Atavillos (and Inca) expansion. As such, by using the Middle Ground concept to understand how community boundaries become blurred and reformed in order to bring disparate groups together, we can better understand the strategies that small and medium scale communities used to resist outsiders.
Paper Abstracts

**Tubbs, Ryan M.** (Michigan State University, Biological/Physical Anthropology)

*Using Diet to Inform Cultural Identity: An Example from the Late Prehistoric Central Illinois River Valley*

This research explores how food choice was used to manipulate cultural boundaries following the pre-Columbian migration of a Native American group into west-central Illinois. Following a migration, group identity is often renegotiated and boundaries between different cultural groups may become more or less permeable. Diet serves as an effective vehicle for manipulating individual and group identity; therefore, examining changes in food choice following a migration presents information regarding migrant population’s physical and cultural interactions with their new environment.

The migration of Oneota people to west-central Illinois (ca. A.D. 1300) presents a unique opportunity to assess cultural strategies for manipulating social boundaries during the late prehistoric period. Archaeological investigations have revealed evidence for conflict, cohabitation, and cooperation between the migrant Oneota group and local, maize-reliant Middle Mississippian people. This project seeks to reveal if and how the Oneota altered their traditionally diverse diet to manipulate their cultural identity as they interacted with maize-reliant Mississippians. Analysis of stable isotopes in human bone allowed for the comparison of consumed diet at Morton Village, a Bold Counselor Oneota habitation site, and Orendorf, a nearby Mississippian habitation and mortuary site.

Results from the stable isotope analysis revealed a clear difference in the amount of maize consumed at the two sites, with the Oneota consuming less maize than local Mississippians. However, the Oneota in the central Illinois River valley were eating more maize than other Oneota groups. This indicates that although the Oneota migrants to the central Illinois River valley were not seeking to assimilate with Middle Mississippians, their cultural identity was being actively renegotiated.

**Upton, Andrew J.** (Michigan State University, Archaeology), and **Frank J. Raslich** (Michigan State University, Archaeology)

*Inter-Ethnic Mediation: Cohabitation, Creolization and Conflict in the Central Illinois River Valley*

The late prehistoric period of the Central Illinois River Valley (CIRV) is marked by a multi-ethnic regional occupation of Late Mississippian and Bold Counselor Oneota peoples. An ongoing multi-year research project conducted by Michigan State University and Dickson Mounds Museum has problematized the social context of societal interaction and conflict as a result of the circa 1300 AD Oneota migration into the region. Prior to 1300 AD, the CIRV was characterized by large scale Mississippian warfare based on factionalism. This pattern shifted to small-scale internecine conflict coinciding with the Oneota in-migration. Stone (2003) suggests that under the conditions present in the CIRV, factionalism and endemic conflict should characterize regional social dynamics. Recent evidence, however, suggests novel methods of inter-ethnic mediation promoting multi-ethnic negotiation. Material evidence displays both efforts of inclusion and exclusion, and we ultimately conclude that patterns of creolization and social tension promoting social differences characterize the regional multi-ethnic cohabitation.

**Wang, Bo** (University of Wisconsin-Madison, Cultural Anthropology)

*Negotiating Garbage on a Global Stage: An Ethnography of Plastics, Sacred Mountains, and Backpacking Tourism in a Himalayan Village*

The paper introduces some preliminary findings on garbage and religion based on a four-month fieldwork in the Himalayan foothill village located in one Tibetan autonomous county in Yunnan, Southwest China. In the light of thinking about the interaction between garbage management and religious stewardship, I have conducted interviews with Tibetan villagers, house hotel owners, horsemen, Tibetan monks, tourist company manager, and government staff in the development sector during two summers in 2011 and 2012. Interviews with multiple actors illustrate that being Tibetan and being pilgrims of nearby sacred mountains have become the discursive tool for the local Tibetan villagers to negotiate garbage management with both the tourist company and the government. Often times, these discourses, prepared by religious stewardship, fail in propagating a grass-root social movement, although the discontent about the non-recycled plastics garbage around the mountains is at its peak. Unsatisfied with the impotent, corruptive, and secular officials and developers, these Tibetan villagers want the autonomy in dealing the garbage issues and perhaps in the religious context. However, the image of them is negatively described as needy and greedy Tibetans by quite a few developers and officials. With the strongly increasing backpacker tourists from all over the globe since the early 1990s, the negotiation is more politicized in the context of nationalism, environmentalism, and religious integrity. In conclusion, I suggest that the cultural, sometimes religious, understanding of garbage can be providing both discursive and practical powers for the vulnerable indigenous group in the regions where secular development is always prevalent and predominant.
White, Kara (University of Chicago, Cultural Anthropology)
“Think Like a Cat”: Species-Being Crossing in a Cat Shelter
Multispecies ethnography, in its inclusion of the prolific and interconnected forms of life in given socio-historical contexts, pushes the boundaries of and requires the re-evaluation of humanity and animality. In a cageless cat shelter, multiple collisions of identity, ideology, and social movements operate within the site and continually redefine the communities it seeks to support. Communities of animal rights activists and animal protection goals are integrated/disintegrated with communities of cats alternatively defined as “homeless” and “residents.” In addition to the national and local animal rights movements informing the structure and mission of the cat shelter, use of popular cat behavior media also colludes to construct the cat and the space. Beyond these constructive forces employed by the human participants within and beyond the shelter, the cats within the shelter are not merely passive objects acted upon; the realization of their own perspective can be gained through a further examination of their own sensory engagements with the space that is further defined and delineated by the use of the popular cat behavior material. This paper argues that by tracing the use of popular animal behavior media that is contextualized by animal rights motivations on the part of the human organizers of the shelter and then going one step further to combine engagements with sensorial experiential interactions with the personnel will illuminate the boundary-making and -breaking that occurs within that site. This clash of species sameness and difference brings to the fore the ambiguous and emergent nature of human-cat relationships within a cage-less cat shelter in the midst of conflicting ideologies and goals between the two species.

Yount-Andre, Chelsie (Northwestern University, Linguistic Anthropology)
Selective Solidarity: Reproducing Stratification among Transnational Senegalese
Transnational Senegalese migrants often treat economic expectations in their home and host countries as diametrically opposed, characterizing Senegal as a place of socio-economic solidarity in opposition to Europe where individualist exchange practices are driven by self-interest. While Senegalese migrants in Paris attempt to transmit values of material cooperation to their children, economic expectations at home and abroad each place demands on migrants’ finite material means. Resource allocation and perceptions of economic obligation are thus organized by a tension between the desire, on one hand, to fulfill economic obligations to Senegalese kin and, on the other, to integrate into French society through consumption and communication practices. Acutely aware of the consequences of indiscriminate sharing and the need for strategic, selective solidarity, university educated, urban Senegalese in Paris mask behaviors that mark them as migrants, emphasizing their integration into French society through their communication and consumption practices. I argue that through these processes of distinction, educated Senegalese reinforce class-based distinctions between themselves and other transnational migrants. Describing their own economic practices in opposition to those of working-class migrants, these middle-class Senegalese illustrate their integration into French society while relegating others to what Paul Silverstein (2005) has referred to as the “new savage slot” occupied by transnational migrants viewed as incapable of integration.
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