



# PRELIMINARY PROGRAM- FRIDAY POSTER SESSION

American Anthropological Association Annual  
Meeting 2024: PRAXIS

Morning Coffee Poster Session  
8:30am-10:00am November 22nd

# Friday Morning Poster Session

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

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## 1914 A Qualitative Exploration of Colorado School Foodscapes

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Most research on U.S. school food environments is largely evaluative of policy and other interventions' effect on child and adolescent obesity rates, educational outcomes, food insecurity, and amount of food waste. Specifically, this scholarship tends to focus on how nutritional science's insights inform school food policies and link this to diet-associated health outcomes or food consumption behaviors. Although presenting the nutritional components of school food as a vehicle for improving students' health is an important orientation, less attention has been devoted to institutional and social factors that sustain enduring food disparities and how these are experienced by school stakeholders. This is an important addition to school food research because it challenges the idea that dietetic solutions alone are sufficient in addressing problems that are deeply socially embedded.

My research therefore focuses on a school district, Boulder Valley (BVSD), and its greater 'foodscape' in the Denver Metro Area, which has made efforts to ensure school food is healthful, desirable, and readily accessible. Compared to BVSD's school food program, neighboring districts have not achieved the same outcomes, which they have expressed as something desirable. For example, BVSD cooks almost all its meals from scratch, has several relationships with local producers and manufacturers, and has the funding to sustain these enterprises.

Framed within the context of a material order, such as policies and food access, my study will explore the experiences and subjectivities that people possess within this system and use to navigate their world. This will underscore how important the social aspects of school food are to its success. It is not enough to pass a policy or secure funding to create a successful school food program; how the school food experience is enacted reveals the ways by which school food is created, given meaning, and experienced.

I highlight the multiple meanings food can hold and situate the concept of 'foodscapes'. I use foodscapes as a key conceptual framework to examine school food through. Additionally, I offer an overview of how historical and current national, state, and local policies inform school food's quality and accessibility in Colorado. I detail the relevant literature and theoretical orientations, such as fundamental cause theory, biopower, and organizational theory, that underpin my research. I also emphasize how each theory body provides a richer understanding of foodscapes and factors that shape them. Finally, I discuss my ethnographic observations as a cafeteria staff member, and other methodological approaches, including semi-structured qualitative interviews with administrators, teachers, and staff and student focus groups.

Society for the Anthropology of Food and Nutrition

Ashlyn Lange

## 3322 ALTERNATIVE REENACTMENT OF TRADITIONAL FOLK SONGS: A CASE STUDY OF YUNNAN REGGAE MUSIC

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In China, the Yunnan Province, due to its geographic location on the frontier and its cultural differences from the mainstream Han Chinese culture, the minority cultures in the Yunnan region have been marginalized. At the same time, musicians active in this region have presented their folk music to the public in popular music since the turn of the millennium. Yunnan reggae is quite successful in this way and has even become a famous label. Combined with reggae music, Yunnan musicians try to break the stereotype of Yunnan minority music. I argue that this combination aims to construct a pan-Yunnan identity rather than a single ethnic identity by using an international popular music genre. Through fieldwork, in-person interviews, and online interviews, I conducted a case study of a multi-ethnic reggae band, Puman, and analyzed their musical content and their multiple identities. Though they applied a reggae music form, local folk music is still acts as a vital and defining elements. I argue that in addition to the reasons of geography and history, the marginalization of Yunnan minority cultures is also due to the ambiguity of the modern Chinese term "Minzu"- which translates to both nation and ethnicity-and China's specific modernization processes. In elucidating this complex history, my fieldwork shows that Yunnan reggae musics provide a space for reinvigorating Yunnan traditional folk music in contemporary China.

Society for East Asian Anthropology

Qian Sun

## 2901 Accent Reduction, Voice Coaching, and the Making of Confident Speaker in a Chinese Poetry Recitation Classroom

**11/22/2024 08:30 AM-10:00 AM**

## **TCC West Hall**

### **Poster – In-Person Live**

In my project, I take a look at a series of online Chinese poetry recitation workshops, in which one-on-one instructions on accent reduction of "Putonghua" (the Mandarin lingua franca in China) are the main focus. These "accent reduction" instructions are usually made up of judgments, corrections, demonstrations of proper productions, and some more explicit metalinguistic comments (i.e. linguistic comments about language itself) made by the instructors on what is thought as an exemplary voice in public speaking. Growing up or living in heterogeneous linguistic environments in China usually means divergent paths in Putonghua accent reduction and public speaking coaching. For example, the trainees in this classroom are mostly older-generation dialect speakers from different Chinese dialect regions. I will also examine life stories these students share in their presentations or interviews, in understanding how imagining and pursuing exemplary public speaking in China today become strategies for different individuals who strive to cultivate a better self in post-socialist China. At first glance, it seems just like a struggle for class-based distinction, but upon further investigation, we see sometimes there is also a "socialist twist," leading us to ask: what is seen as valuable, and what constitutes the symbolic capital of hyper-standard Putonghua speaking, for whom? It could simply mean a more desirable position in terms of class (urban middle-class) and region (urban Beijing or at least urban North China); but it could also index something else.

Society for Linguistic Anthropology

Wenliang Han, University of Michigan

## **2647 Action Research for Gender Equality in Peru and Indonesia**

**11/22/2024 08:30 AM-10:00 AM**

## **TCC West Hall**

### **Poster – In-Person Live**

In this poster, we discuss how we used our research on water insecurity and gender-based violence to inform action to support gender equality in Peru and Indonesia. Specifically, we transformed our qualitative and quantitative results into policy briefs, translated into Spanish and Bahasa Indonesian, which we transmitted to stakeholders on local, regional, national levels. We also presented the results of the research to the participants in our studies through culturally-appropriate and accessible workshops. In Indonesia, village leaders told us that their involvement in our research project led them to elect the first woman to their government council and to hire a village midwife. We also worked with local organizations to establish cross-institutional networks to support victims of violence and used the results of our study to encourage regional government officials to build a safe house for victims of gender-based violence on the island of Sumba. In both Indonesia and Peru, we designed programs to support discussions of issues related to gender and the environment for high school students, primary school teachers, and healthcare workers. We discuss how our work fits within the larger landscape of "action research" and our plans for future investigations that continue to promote social justice.

Anthropology and Environment Society

Paula Tallman, Loyola University Chicago

## 2810 An ethnographic study on urban Chinese women's perceptions of perinatal/postpartum depression

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

According to a meta-analysis, the prevalence of postpartum depression in China (21.4%) is significantly higher than in developed countries such as the United States (8.6%) and Japan (14.0%) (Liu et al. 2021). However, my preliminary fieldwork in one of the best Obstetrics-Gynecology hospitals in Shanghai, China for four months, including participant observation of medical screening for perinatal depression and interviews with perinatal women and clinic staff, reveals that the medical screening of perinatal depression in hospitals is not consistent with women's embodied experiences or self-perceptions. Perinatal women seemed to actively avoid the label of "perinatal/postpartum depression" even though they had little knowledge about what it meant biomedically. Instead, self-control/adjustment was a central theme in my interlocutors' narratives about perinatal/postpartum depression and mothering. In this poster, women's perinatal experiences and perceptions of perinatal/postpartum depression will be explored with attention to the Chinese sociocultural context in which they emerged. Diagnostic labels in psychiatry like postpartum depression popularized by the so-called "psycho-boom" in urban China since the 2000s (Huang 2015) may not align with the everyday needs, experiences, and understandings of the women being researched. Previous research reveals that psychological techniques promoted during the psycho-boom have become the tools for the Chinese party-state to govern individual Chinese citizens, which in turn are utilized by Chinese individuals to self-govern (Foucault 1998; Yang 2013). Avoiding the labels of mental illness and repetitive narratives of self-control/adjustment of emotions in my study indeed substantiate the internalization of the imaginary requirements of psycho-governance and the modern self in China.

Society for Psychological Anthropology

Yang Liu

## 2540 Anthropological Praxis at Fort Brooke, Tampa Bay, Florida, ca. 1835

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

From 1824 to 1883, Fort Brooke was a military outpost located on the land just east of today's Tampa Marriott Water Street Hotel, where the Hillsborough River flows into Tampa Bay. Presumably, no anthropologist ever visited Fort Brooke during its nearly-sixty-year existence. But what if we



applied contemporary methods and principles of anthropological praxis to the residents and neighbors of Fort Brooke, particularly in its heyday, when it served as command headquarters during the Second Seminole War (1835–1842)?

This poster session proposes to do exactly that, thanks to a form of retrospective ethnography through archival documentation, such as U.S. Census Records from 1840 /1850, correspondence and military records from the 1830s and 1840s at the National Archives, a newspaper published at Fort Brooke in the 1830s, prints from the Library of Congress, and historical accounts published in several secondary sources. The analysis and interpretation of these materials may help to demonstrate the value of anthropological praxis for the study of organizational patterns and occupational cultures, particularly that of the military. Relations between the military personnel at Fort Brooke and the Seminole populations in nearby areas are key to this retrospective ethnography.

Preliminary research indicates that some two hundred Seminoles lived in a village at Lake Thonotosassa (some eighteen miles to the northeast) in the early 1830s. As provided by the Treaty of Moultrie Creek (1823), which had led to the establishment of Fort Brooke, the local Seminoles received some rations at the fort. Because Fort Brooke offered trade and protection--not only for new settlers, but also for the Indigenous peoples in that area--the city of Tampa was able to expand at this strategic location. With the outbreak of war in 1835, the U.S. Army augmented its defenses at Fort Brooke, both with additional military personnel and expanded fortifications. Moreover, the Army sent many of the Seminoles who had surrendered during the war to confinement in Fort Brooke.

The poster's anthropological praxis will also illustrate the dynamics among members of different racial and ethnic groups--especially at a time when "the army was a microcosm of the American melting pot," according to "Fort Foster: A Second Seminole War Fort" in *Florida Historical Quarterly* (1976). That seemed precisely the case at Fort Brooke, where the troops in 1835 "included approximately twenty-nine men from Ireland, twelve from Pennsylvania, eleven from New York, seven from Germany and the rest from scattered sections of the eastern United States and western Europe, according to "Life at Fort Brooke, 1824-1836" in *Florida Historical Quarterly* (1958).

Using anthropological praxis to analyze and interpret the past--even within the limited space of a poster session--should help us better understand the applications and contributions of anthropology in both the present and the future.

Society for the Anthropology of North America

James Deutsch, Smithsonian Institution (Center for Folklife & Cultural Heritage)

## 1540 Auditory Hospitality in the Coptic Diaspora: A Sensory Praxis

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In this ethnomusicological ethnography, I explore with my interlocutors how music and liturgical hymnology across Coptic people's life histories negotiate belonging and identity through the praxis of auditory hospitality. Auditory hospitality is a concept that functions to critically embrace sound as a mediation of hospitality between a host and guest within and outside liturgical spaces; in this sense, sound hosts, invites and responds back. This concept emerges from my fieldwork - digital ethnography, in-person observations and interviews- within the Coptic diaspora (who I'm a member of) in Canada's Greater Toronto Area (GTA). I study how liturgical hymnology, chanting and ethnomusicological instruments - both within and outside liturgy- negotiate various modes of Coptic Christian indigenous belonging in the Coptic diaspora. This is of particular importance because Copts are both indigenous and Christian. Often seen as "non-existent" or "counterintuitive," these interwoven identities at the interstices of music are unexplored.

Auditory hospitality as praxis counterbalances the emphasis on dominant modes of knowing and being espoused by rigor and intellectualization in sociology and other disciplines. As my interlocutors share, sound is often the first sense engaged with before other senses, like taste and smell are engaged with; in other words, we are attuned to hearing, listening and singing. Holding auditory hospitality as a conversational arm allows us to recognize - in the rhythms of embodiment - that sound is often a humble gateway to knowledge, the life of community, beauty and in the words of my interlocutors "the simplicity and austerity of the Coptic community."

Just like hospitality inherently invites guests of all ages into one's home, auditory hospitality does the same by catering to Coptic people across their life histories. From the moment babies are born, the Church bathes them in *hasat* (defined more broadly as the auditory ebbs and flows extending vowels in the Coptic language), the triumphant clash of cymbals, and beautiful hymnology. As chanters grow older, chanters use voice as a way of giving voice. Within liminal spaces between Church and World, sound is the in-between aural space that initiates and invites those to enter the Private from the Public. Meanwhile, auditory hospitality is embedded within the lyrical nature of Copts' hymns and songs (i.e. the taste of grapes was the taste of the song "The Grape Vine - كان في - عنقود عنب"). We learn through these lyrics that songs like these, that this song was never about the vine of grapes. But stories through these melodies sift through the ontology of love in a way that is intentionally digestible and edible. Through auditory hospitality, we share our histories, engage in collectivity and share spiritual meanings of life in digestible ways. In this way, auditory hospitality as praxis allows us to eat twice at the dinner table.

Helana Marie Boutros

## 1794 Back to the Land, Back to the Local: Recent Protests by Farmers and Others in France and Germany Provide Fresh Fodder for Right Wing Extremists

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

Recent demonstrations by French farmers led to tractor convoys, road blockades, and manure sprayed on government buildings. German farmers and truckers blockaded Berlin, other large German cities, and major roadways. At the large winter farm show in Paris, President Macron was assailed for policies that farmers think over-regulate their use of the land. Hedges, fertilizers, field size, disposal of manure all have EU regulations. Although the Frexit (France out of the EU) right-wing party Les Patriotes has normally focused on protests featuring world events (vaccines, Ukraine, the Olympic Games), they have now seized on the anger of French farmers as a means of gaining support from voters. German farmers and truckers are protesting recent post-Covid austerity measures as well as EU interference. While world events have also been the major focus of the AfD, since its inception the party has been opportunistic, co-opting local issues whenever possible, to foster polarization. Alarmed by growing support for the AfD and other right-wing extreme parties, pro-democracy protests, sometimes massive, have occurred, especially in West Germany. The June EU parliamentary elections and East German state elections in the fall should demonstrate the strength and depth of support for these parties. We provide an in-depth discussion of the meaning of this turn to the local.

Society for the Anthropology of Europe

Patricia Heck, University of the South, Sewanee

## 2442 Black African Women Living in Korea: Negotiating Race and Gender

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This study investigates the life worlds Black African women as graduate students actively construct and what it means to live as Black African women in Korea. Many African people have come to Korea to study and to work in Korea, a country fashioned as a multicultural (damunhwa) society yet known for its ignorance on racism. Gender is crucially involved in the homogenously imagined "Africa" and its people living in Korea, further marginalizing and rendering African women as invisible. Recognizing the need for a gendered focus, this study will focus on the experience of young Black African women with intersectional perspectives on race and gender, initially proposed by Crenshaw (1989). Participant observations were taken from September 2022 to October 2023, mainly in two forms; African related events hosted mostly in Seoul and daily activities of interview participants. Six young Black African women residing in Korea were interviewed, ranging from Tanzania, Kenya, Congo, Cameroon, and Nigeria.

Firstly, I show how they imagine and construct differences between friendship and communities in Korean and African cultures. Specifically, I zoom into how African women, West Africans in particular, therefore differentiate their identities from Koreans. It examines how they distinguish themselves as "expressive" compared to Koreans, and introduces the case of a Nigerian participant playing and dancing to Afrobeats in different places including an Afrobeats bar in Hongdae, Seoul, to illustrate how through Afrobeats some African women "rehome" parts of Korea and express their "expressive" identities.

Secondly, I take a closer look at how African women feel about being seen "different" and how this happens at many different levels, not only on skin color but also about hair, fashion and body. I illustrate that being seen "different" indicates marginalization while sometimes being used to ironically suit the demand for a specific kind of "difference" demanded to foreigners by Korea. Specifically, I analyze how the desirability of this "difference" is often decided based on favoritism on (African-) Americans in the context of Korea.

Finally, I look at the case of a Congolese participant who is part of a women's community in Korea, and how African women in Korea form women's communities and solidarities. It entails the process of battling with the notion in Korea that tends to see "Africa" as homogenous without gendered perspectives.

I argue that the gendered racism African women face in Korea are not only associated with skin color but in more symbolic and complex forms of discrimination. This study implies that intersectional gendered focus and a specified attention is needed for African women in Korea. This study hopes to contribute and further inform intersectionality, and also multiculturalism discourse in Korea.

Association for Africanist Anthropology

Younghoo Yoo

## 2406 Braiding Approaches: Indigenous and decolonizing methodologies in the creation of a community archive by an Indigenous grassroots organization

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Thirty years ago, Indigenous peoples in San Antonio, Texas were considered "extinct" by the United States government and the general public. Rather, their populations have been diminished and dispersed across South Texas and Northern Mexico by colonial efforts to eradicate their way of life. Far from being extinct, the Tap Pilam Coahuiltecan Nation (TPCN) is (re)establishing their presence in San Antonio through the American Indians in Texas at the Spanish Colonial Missions (AIT-SCM). Established in 1994, the AIT-SCM works to preserve and protect the culture and traditions of the Native American tribes and other Indigenous populations who resided at the Spanish Colonial missions in San Antonio. In 2014, they initiated the Texas Heritage Project (THP) with a mission to diversify dominant narratives and reverse the historical erasure of Indigenous and Chicano people. Founded on crowd-sourced materials from the San Antonio community, the archive employs a post-custodial approach to preserve documents, historical and family objects, recorded interviews, oral histories, and more. As a grassroots organization started by community members, the AIT-SCM is intimately aware of the social and political struggles local people have faced and continue to experience, and the kinds of relationships locals have with existing and nearby knowledge-bearing institutions (i.e. museums, libraries, archaeological sites). During the

harvesting of community archival materials, aptly called "History Harvests", the AIT-SCM combines decolonizing, Indigenous, and heritage-based approaches to draw on local community members, their knowledge, and family objects in sustainable and positive ways. Despite their continuous efforts, by themselves and with neighboring Indigenous groups, the TPCN is not a federally recognized tribe. Yet, through their archive, they are countering dominant and Eurocentric narratives to (re)define their sovereignty in San Antonio and the means by which it is contested, recognized, and (re)affirmed. This poster works to illustrate four things. The first is how the AIT-SCM uses Indigenous, decolonizing, and heritage-based approaches to building and sustaining a community archive and the second is to show how these specific approaches generate positive and reciprocal relationships with the local community. The third illustrates how the archive diversifies the historical record and counters the dominant, Eurocentric narratives about San Antonio, specifically the narratives about Indigenous peoples. The final point highlights how these activities work together to (re)define, (re)affirm, and (re)establish Indigenous recognition, identity, and sovereignty in San Antonio and the greater parts of South Texas.

Association of Indigenous Anthropologists

Mikaela Razo, University of Texas, San Antonio, Department of Anthropology

## 2799 Bridging Cultures and Law: The impact and Interpretation of Rights of Nature in Ecuador

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In 2008, Ecuador initiated a constitutional reform, incorporating articles that enshrined the Rights of Nature (RoN) into the country's constitution, positioning Nature as a rights bearer. This overhaul attracted over 3,000 proposals from various civil groups, including campesinos (Indigenous farmers) and environmental organizations. The president of the constitutional assembly, Alberto Acosta, a prominent figure in the anti-oil extraction community and a former member of President Correa's cabinet, was instrumental in integrating the ideals of *sumak kawsay* (buen vivir/good life) and *La Pachamama* (Mother Earth). These concepts, drawn from Andean Indigenous philosophy, were meant to create a sustainable alternative to the conventional Western developmental model. Conceived as a way to embed Indigenous ideas within Ecuadorian law, these reforms have led to numerous legal cases aimed at curbing mining expansion, restoring damaged ecosystems, and ensuring local and Indigenous input on projects impacting their communities. This study examines the extent to which these reforms reflect their Indigenous roots and their impact on legal proceedings. Through an analysis of court cases from 2008 to 2020 conducted by Craig Kauffman and Pamela Martin, we find that although Indigenous concepts inspired the RoN reforms, they only loosely mirror these foundations. Nevertheless, enacting these laws has generated a robust body of positive jurisprudence, balancing the interests of multiple stakeholders.

Association of Latina/o and Latinx Anthropologists

Cynthia Sousa Machado, Florida International University

## 2784 Bridging the Gaps? An Inquiry of the Academic, Political, and Journalistic Practices of the Committees Examining the Ahr Valley Disaster of 2021

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

The most deadly disaster in recent German history caused by severe flash floods linked to climate change occurred in the two adjacent states of Rhineland Palatinate and North-Rhine Westphalia in 2021. In its aftermath, the members of the state parliaments voted to instate investigative committees of inquiry to examine the responsibilities by the political-administrative systems and to instate study commissions to assess the status quo and identify actions to inform future legislation. To understand the gaps between academic consensus, governmental actions, and media (re-) presentation, the confluence, yet separate and mutually reinforcing quotidian practices of the attendees of the committee events, politicians, academics, disaster responders, and journalists, are focus of this ethnographic research. It reveals that the attendees follow the (sub-)cultural logics of their respective fields, which are also interdependent and mutually reinforcing. For an Anthropological Praxis: To bridge the gaps between knowledge, action, and presentation, the subcultures need a better understanding of the logics and patterns of the fields of their respective others.

Anthropology and Environment Society

Astrid Wigidal, Frankfurt University of Applied Sciences

## 2169 Cartographies of Displacement: Mapping the Scars of Structural Racism in St. Petersburg's Physical and Social Environment

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This poster presents a geographic and anthropological inquiry into the lasting impacts of structural racism and discriminatory economic development policies on African American communities in St. Petersburg, Florida. Through a juxtaposition of historical maps, archival materials, and contemporary GIS data, the project seeks to visualize how the city's past and present urban planning decisions have shaped the lived experiences and environmental realities of black residents.

The research begins by examining the historical context of racial segregation in St. Petersburg, as codified in the 1931 city charter and reinforced through subsequent policies and practices. These maps and documents serve as a starting point for understanding the creation and maintenance of the color line in the city's built environment.

Building upon this foundation, the poster then traces how urban renewal projects and infrastructure developments, such as the I-275 highway construction and the Tropicana baseball stadium, have disproportionately affected African American neighborhoods from the 1960s to the 1990s, displacing hundreds to thousands of households and tearing the social fabric of these communities. GIS analysis of environmental, socio-economic, and population data overlaid with archival materials illuminates how these historical urban developments translate today in the face of climate change.

The project also incorporates ethnographic vignettes to humanize the intergenerational consequences of these development decisions on well-being of African American residents. These narratives provide a counterpoint to the official city records and plans, highlighting the often-overlooked perspectives of those most impacted by urban policies.

By visually mapping the legacy of structural racism and uneven development in St. Petersburg, this poster aims to contribute to ongoing anthropological discussions on the intersection of race, space, and power in urban environments. It invites AAA attendees to critically engage with the nearby town of St Petersburg to consider how past injustices continue to shape present-day inequities.

Anthropology and Environment Society

Lowan Lee

## 3556 Childcare Strategies in Houston Heights: Economics Influencing Praxis

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Plentiful research regarding transactional childcare arrangements, however there is a gap in research identifying the start of transactional arrangement with parents' employers and impacts of corporate expectation on childcare providers. This research project addresses holes regarding the interplay and influence of corporate pay scales, human resource policy and child care economies. Included in the research are parents of preschool (under 6) children who are residents of the Houston Heights zip codes: 77007, 77008, and 77009.

Association for Feminist Anthropology

Molly Blanchard, University of Houston, Department of Comparative Cultural Studies

## 2414 Constructing A Playful and Interactive Self: Re-contextualization of the Ballroom Culture in South Korea

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

## **Poster – In-Person Live**

This study examines how the New York ballroom culture has been transferred by the dancer community in South Korea within the context of emotional collectivity. Distinctive from the higher-class social ballroom dancing, the New York ballroom culture is a densely inter-sectionalized field of race, class, and sexuality, stemming from the Harlem Renaissance. It is considered a safe and self-realizing queer space where beauty, fashion, and performance competitions are held, intentionally avoiding and challenging racial and sexual stigmatization. In South Korea, the Korean ballroom was established in 2017 by dancers who were inspired especially by one of the ballroom culture's unique performance categories, 'Voguing.' While it has a relatively short history and lacks such a multi-layered cultural context of the original New York scene, one of the most prominent qualities of the Korean ballroom is the diverse subjectivities of participants, ranging from queer to heterosexual and from adults to teenagers. However, along with the debates on the boundary between cultural appropriation and innovation from locally specific encounters, the Korean ballroom is often judged by American Ballroom members as 'inauthentic,' implying that the ballroom's legacy is being carried on in the 'wrong' way. Based on participant observation and interviews with Korean dancers in the first Korean ballroom 'house'- the ballroom dancers' alternative term for family- conducted between April and October 2024, this study aims to showcase the Korean ballroom's local practices and conflicts in the process of adapting the New York ballroom culture. By doing so, I seek to show how emotional collectivity is at play in fostering inclusive and interactive moods in the Korean ballroom culture, which I analyze is in accordance with the Korean culture's orientation towards community-building. I argue that the emotional collectivity is stimulated as the identity of 'black queer' is transformed into a symbol of freedom to Korean dancers, inducing them to contemplate on how to expand the ballroom culture into a more playful and creative way. Specifically, I focus on how 'having fun together' leads to the emphasis on self-expression for individuals who feel oppressed in various aspects, such as sexuality and gender (Korean queers, heterosexual cisgender women), race (Asians), or age (teenagers). Korean dancers use humorous and satirical settings, themes, and training techniques to highlight the value of interconnectedness along with self-expression, beyond learning the serious history of black queer and applying the norms and logistics of the New York ballroom competitions directly to the Korean ballroom.

Association for Queer Anthropology

Yane Huh

## **3118 Content Analysis of Newspaper Coverage of Florida's 2023 Immigration Law**

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

## **Poster – In-Person Live**

Senate Bill (SB) 1718 went into effect in Florida in July 2023 and is considered by many critics as one of the most extreme immigration bills passed by a state legislature. This poster documents the



social, economic, and health impacts of this Florida law by analyzing local and national newspaper articles from June through August 2023 when there was substantial media coverage. The law spurred opposition from businesses in the agriculture, construction, and tourism sectors for exacerbating an already tight labor market. Supporters of the law argue that it protects Florida's borders, helps to create a legal workforce, and saves taxpayer money. There are constitutional challenges to the law concerning the provision about charging a person with a third-degree felony for transporting an undocumented person across state lines. The newspaper articles reveal opposition to the law on many fronts, yet these policies are now in place and situate undocumented immigrants in a liminal status in terms of their right to work. In addition, as further context, this poster reports on informal conversations with stakeholders from the medical, legal, and farmworker advocacy professions about the law's harmful impact on families and communities to provide further context to the challenging situation.

Association for Political and Legal Anthropology

John Luque

## 2349 Conversations with Sister Inez: A Catholic feminist counterstory of the birth of applied anthropology

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Now all but forgotten, Inez Hilger was a pathbreaking applied anthropologist of the mid-twentieth century, a correspondent and colleague of luminaries like Margaret Mead, Rhoda Métraux, and Irving Hallowell and an "indefatigable ethnographic fieldworker"--to quote her obituary in *American Anthropologist* (Spencer 1978: 650)--who conducted research among Native North American communities (Anishinaabe/Chippewa, Menominee, Arapaho, Cheyenne) and with Indigenous groups in Chile and Japan. She was politically active, communicating directly with Sen. Eugene McCarthy to support civil rights legislation and consulting with a Senate subcommittee studying the rights of American Indians. She was also, from the age of 23, a Benedictine nun, which led her to be "treated skeptically by the secular world" of anthropology--one which has historically emphasized the inclusion of women in its "founding myth"--even as she struggled to gain access to male-only Catholic institutions of higher education (Martin 2008: 48). Based on ongoing archival research into the life and work of S. Inez, this project illuminates a largely untold story of the emergence of applied and action anthropology (Smith 2015) in the United States. It also challenges many of the assumptions Martin (2008) attributes to "Big Anthropology"--namely, whose work is of lasting value, and why--and raises intriguing questions about how profound cultural and religious conservatism can coexist with a radical praxis of care in applied work with traditionally marginalized communities.

Association of Senior Anthropologists

Brendan O'Connor, Arizona State University

## 1647 Converting Market Capital to Spiritual Wealth: A GIS Analysis of Volunteers at Maritime Missions

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

### Poster – In-Person Live

How does location impact the way that a volunteer's time is valued? This GIS analysis of seafarer's centers aims to examine the volunteer pool available to seafarer's centers in the United States, and the economic differences in different regions that impact volunteer value. With my research project, I am building a framework for understanding how people and objects work in partnership to provide care for visiting seafarers at seafarer's centers. Seafaring as a profession is one of the oldest in human history, and seafarers away from home are often isolated by their shipping companies and the borders of the countries they visit. The maritime industry saves money by not sponsoring onshore visas or expensive satellite wifi, so how do seafarers access services when the shipping companies are not willing or able to provide for them? How do they get shopping done when they cannot get to a shop?

Seafarers' Centers exist to care for seafarers away from home, providing supportive care for a seafarer's basic needs and filling in the gaps that the shipping industry has left. Staffed primarily by volunteers, these religious organizations function as satellite churches in many denominations. There are hundreds of seafarers' centers all over the globe, and this analysis seeks to understand what they have in common, especially amongst the volunteers who staff them. Volunteers are central to this work, stocking and tending shelves, acting as mailroom clerks, and offering a friendly ear to listen and chat. While volunteers give of their time to gain spiritual wealth, their service also allows the shipping industry to continue to neglect the basic needs of seafarers. I consider how religious ministry to international seafarers has created networks of care around seafarer's centers, and the impact that care has on the industry as a whole. My methods are primarily ethnographic, with interviews and extensive participatory observation, and I use GIS as a tool to preview larger, more public datasets to inform my questions. Using employment and wage data from the Bureau of Labor Statistics, economic and demographic data from the United States Census, and location data from the SeafarerHelp online directory, I will analyze a variety of seafarer's centers in North America. Using a tool like ARCGIS Pro enables me to display my findings in a way that is accessible to my participants, who are very eager to understand how they can use my research to help more seafarers. This presentation will address the market value of volunteer labor, investigate the economic value of these volunteer hours as they pertain to the individual centers, and to the seafarer wellness industry as a whole.

Society for Cultural Anthropology

Jeni Brett, University of Texas at San Antonio

## 3294 Creating community: Filipino Catholic experiences in the UAE

11/22/2024 08:30 AM-10:00 AM

## **TCC West Hall**

### **Poster – In-Person Live**

Expat worker communities such as the Filipino Catholic community in the United Arab Emirates inhabit multiple interconnected liminal spaces: often living in the country for many years, but not creating permanent homes; existing between cultures; and moving between past and future careers and lives. This adds up to an extended transitional period in which the worker has to make a new life without the stability of their home culture and community. This paper analyzes the role the Filipino Catholic community plays as a source of ontological security for its members. It further examines the role it plays in group cohesion, especially by providing a ready-made, familiar community for individuals and families when they arrive in the country.

The UAE is one of the most culturally diverse countries in the world, with expats hailing from around 200 nations. It has made an explicit policy, especially in recent years, of cultivating a climate of religious tolerance in the country, resulting in religious establishments such as mosques, temples and churches being institutions that provide support systems for expats who are often isolated from the networks they would enjoy in their home countries. As one current church attendee informed me, although he did not attend church regularly in his own country, when he moved to the UAE he found that the church was an institution that provided him with the companionship of people who spoke a familiar language and ate familiar food after the ritual of the mass. The church also served as a source of longer-term expat compatriots who could provide advice for him and his family on living in a new environment.

The focus of this study is therefore the social support system or "instant community" that religion can provide to expat individuals and communities.

Society for the Anthropology of Religion

Pia Anderson

## **1946 De-Westernizing Schooling Systems to Support and Encourage Indigenous children.**

**11/22/2024 08:30 AM-10:00 AM**

## **TCC West Hall**

### **Poster – In-Person Live**

Despite centuries of educational progress, our current educational system have vestiges of schooling practices that are detrimental to indigenous communities across the world (Milne & Wotherspoon, 2020). Although there has been a slight increase in Indigenous student success, the community as a whole is still at a huge crisis (Putman, et al., 2011). Schooling systems should include educational practices such as teachings of traditional plants, languages, beading and basket weaving skills. There are ways to incorporate Indigenous values such as allowing elders to come and "present" to a classroom allowing them to practice an important transfer of knowledge (Poitras, 2019). Providing a framework in education that includes a LOPI (Learning by Observing and Pitching in) approach addresses the needs of Indigenous children and their families by allowing

them to learn in a way that reflects their values and traditions (Rogoff et al., 2015). There has been a long and traumatic experience when it comes to Indigenous people and westernized education starting with the trauma of residential schools (Hopkins, 2020). Although a lot of progress has been made there is still a lack of trust for Indigenous communities when it comes to education systems (Hopkins, 2020). Rebuilding that trust within the communities starts at the institutional level, only by reforming education and showing Indigenous children that there is a form of education that allows them to represent their culture and values. As a community we need to better support our native youth, we can begin by de-westernizing education and showing our Indigenous children that school systems do support them. The purpose of this poster session will be to provide awareness to Indigenous ways we can help support the success of Indigenous children at an institutional level.

Association of Indigenous Anthropologists

Porfirio Loeza, California State University, Sacramento

## 1579 Environmental Conservation and Linguistic Heritage: Exploring the significance of imagined landscapes and identity in the Western Isles of Scotland

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Coastal landscapes, threatened by climate change and global waste, have become important sites for conservation efforts. An under appreciated element of such efforts, however, is their connection to not only the broader work of archaeological and linguistic preservation but the reproduction of identity under changing environmental and economic conditions. This poster, based on ethnographic research in the Outer Hebrides islands in the northern Highlands of Scotland, examines how the material and linguistic terrain of Scottish identity is cared for and protected via entangled conservation efforts and discourses of sustainability. In doing so, it offers new insight into how people endeavor to preserve identity through the stewardship of archaeological ruins, artifacts, and monuments (Jones 2009; 2012; Jones and Yarrow 2022), as well as the use of beach cleans, ecotourism, and heritage commodification (Melis and Chambers 2021) to create a sense of place and belonging in a changing environment.

Society for the Anthropology of Europe

Genevieve Soucek

## 3337 Ethnographies of/with plants: methods, strategies, perspectives

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This poster concerns ethnographic methodologies in/of more-than-human worlds, with particular focus on plants. As rooted in philosophical thought, multispecies ethnographies often lack know-how. With reference to ethnography, concepts such as "mode of wonder" (Ogden, Hall, & Tanita 2013) or "arts of noticing" (Tsing 2015) speak to our imagination but tell us little about research methods and strategies. This poster draws on a long-lasting individual and collective ethnographic engagement with plants in Istanbul (Turkey) and Gdańsk (Poland) and discusses research methods and strategies (the "toolbox") and the processes in which they have been developed, as well as their limitations and potential outcomes. The poster evolves in the following way.

Firstly, the poster presents the research 'toolbox' which consists of strategies that serve to enhance the "arts of noticing," as well as methods and practices integral to botany, ecology, and broadly understood social sciences, which included walking, drawing, mapping(s), phytosociological screening, and using various technologies to record sound, transformation, and change.

Secondly, the poster discusses the process by which the research 'toolbox' was developed within an interdisciplinary research team consisting of anthropologists and biologists. Strategies that serve to enhance the "arts of noticing" had been identified by the author and then (experimentally) applied by four different groups of students and by her research team. Other methods have been identified during several meetings, re-discussed and applied throughout several months of research. The poster presents research 'toolbox' as a process in which positionalities and experiences of humans and plants meet, establish dialogue, and sometimes clash.

Thirdly, the poster draws lines between research methods and outcomes at different stages of the research process and explores the question of representation and genre in more than human worlds, especially when ethno-graphies are done with plants. What follows is a discussion of potentials and limits of conducting multi-species ethnographies of applied character. If ethnographies of/with plants involve speculative inquiries, experimentation with genres and modes of writing, can they become applied science?

Anthropology and Environment Society

Anna Zadrozna

## 3150 Exploring the Politics of Identity: Chinese Unmarried Women's Reproductive Choice over Assisted Reproductive Technologies (ART)

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This paper examines the politics of identity surrounding unmarried women's reproductive choices in contemporary China. Despite stringent legal frameworks and policies that limit unmarried women's access to assisted reproductive technologies (ART), there is a growing trend of unmarried women actively pursuing alternative pathways to motherhood. By investigating unmarried women's motivations, expectations, and experiences in choosing ART, this study aims to understand how the

pursuit of an authentic identity as a mother shapes their everyday lives and disrupts the established heteronormative social order.

Situated in a context of precarity where unmarried women face legal restrictions, societal discrimination, and lack of social support, this research explores the strategies and efforts these women employ to construct their identity as mothers. It analyzes how unmarried women negotiate their reproductive choices and new family patterns within the dominant heterosexual familial ideology.

Furthermore, this paper considers the cultural and historical meanings of identity in the Chinese context by examining the impact of the communist legacy and multidimensional transformations following the Reform and Opening up on people's understanding of identity. By providing insights into the life experiences of unmarried women and their way towards parenthood, this study aims to contribute to the understanding of the politics of identity in contemporary China and offer recommendations for policy-making and promoting societal acceptance of non-traditional paths to parenthood.

Society for East Asian Anthropology

Yuqi Zhuang

## 2689 Good Grief: Exploring Perceptions of Death and Nature

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Death work within the US went through a transition in the mid-19th century. Industrialism brought mass production and metal coffins. Funeral homes were utilized instead of home wakes, creating a much more impersonal grieving process, and embalming proliferated. This transformed the way that Americans deal with death and the beginning of a preoccupation with removing nature and natural processes of decay from death as much as possible. Today, the conventional American funerary system relies heavily on embalming, cremation, and other ecologically taxing methods. Through this research, I am engaging with a variety of death care workers on their perspectives of nature and death and the ways that they may use natural interventions in the grief process.

A natural death movement began in the 1980s in the UK, followed soon in the 1990s by a movement in the US as well. Around the same time, there was an uptick in death doulas and the beginning of the death positive movement. Death doulas are an alternative option for family and the dying as a way to support people through this experience. They often advocate for alternative funerary methods, such as home wakes, which is also often a part of the natural burial process and shaped by the death positive movement's aim to approach death differently. I am especially interested in engaging with death doulas and their perspectives of the death positive movement, how their role utilizes activism, and how this engages them with the environment and thoughts of nature and death.

The central question that this research will be exploring is the perceptions of people who work in death care on the environment and natural burial. Through this topic, I am engaging with ideas of the disconnect with nature in death through the preoccupation of remaining "lifelike" in death, and contribute to alternative perspectives on death and grief, especially in connection with the environment's role in this process. This research is grounded in frameworks of political ecology, queer ecology, queer death studies, and ecofeminism. I will also utilize aspects of the death positive movement in my research. These frameworks deal with breaking down systems, power, and re-imagining the ways that humans interact with the environment, and the power relationships within the world and economy of death and grief.

This poster session presents exploratory findings and requests feedback on methodology and analysis for the greater project.

Anthropology and Environment Society

Erin Kurtz

## 2477 Impact of COVID-19 on Indian IT Sector: Revisiting through Praxis Perspective

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

The Indian IT sector was among the best-performing sectors after the COVID-19 pandemic. It was one of the industries for which the transition from pre-COVID to mid-COVID to post-COVID was better manageable than others due to already available digital advancements. However, organizational practices, cultures, and everyday life praxis changed. The extreme social circumstances caused by the COVID-19 pandemic deeply intervened in people's everyday lives. The perspectives towards work-from-home/remote working, work-life balance, work culture, group dynamics, interpersonal relationships, time management, and optimum utilization of resources changed to a large extent. This made adaptation and appropriation of everyday life praxis to the new style of living necessary for the individuals. In this paper, I try to analyze, from a praxis perspective, the professional and personal lifestyle adapted by IT professionals based on their degrees of freedom and choices to navigate through life during COVID-19 to act better and appropriately. This paper examines the changes and adaptations people and organizations had to make to get used to remote working and hybrid work culture in the current scenario. The qualitative analysis has been conducted by conducting an ethnographical study of Indian IT professionals with in-depth probing questions to understand the mechanism of psychological dynamics, which has ultimately changed their lifestyles and personalities. This research helps to understand the ground realities of the manner in which organizations and people have dealt with and are still dealing with the continuously changing professional environment in the Indian IT sector.

Society for the Anthropology of Work

Ishani Vajpai

## 1441 Indigenous Cultural Patrimony in Latin America: Ownership or License for Political Action?

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

Several works have demonstrated the legal relevance of the concept of patrimony in safeguarding indigenous cultural manifestations within the state in Latin America. These works, mostly considering indigenous cultural patrimony as a case study of capitalist commodification, problematize the concept as a form of belonging mediated by the canonical material and immaterial distinction. However, when attention is paid to the ways in which the concept of patrimony and its predominantly conservationist meaning are involved in the operations through which the state constitutionally and legislatively incorporates indigenous peoples, the concept suggests a dimension oriented towards their legal representation in response to their political claims. In relation to this, this poster will offer a conceptual and theoretical proposal to analyze how the concept of cultural patrimony enables and constrains indigenous political action within the state regime. To do this, a perspective will be deployed that combines anthropology, systemic sociology of law, and conceptual history. With these approaches, the normative content present in indigenous rhetoric will be analyzed, the way in which the state reacts legally to such rhetoric involving patrimony conservation will be examined, and furthermore, the semantic shift of the concept of cultural patrimony will be explored to unfold interpretations beyond the realm of material and immaterial belonging.

Association for Political and Legal Anthropology

Patricio Espinosa

## 2470 Invisible Histories and Shifting Sands at Egmont Key: Decolonizing History to Promote Sustainable and Inclusive Tourism Interpretation in Florida

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

Egmont Key is an enigmatic island and popular tourist destination at the mouth of Tampa Bay that has been disappearing for decades due to anthropogenic activities from climate change and severe storms to channel dredging. Egmont Key represents a microcosm of U.S. history, from Spanish invaders, 19th century military engagements, and incarceration of Seminole people to modern day efforts to mitigate the effects of coastal erosion and protect biodiversity. Today, these histories (and others) are largely invisible to the public due to limited outreach infrastructure and inadequate public-facing interpretive materials. Over 200,000 visitors per year to the island (accessible only by



boat) learn about Fort Dade, remnants of which dot the landscape, but learn little or nothing about the concentration camp that held Seminole people as prisoners from 1856-1858. In a collaborative project to put decolonization theory into practice, a team from USF, the Seminole Tribal Historic Preservation Office (THPO), and community organizations came together to increase awareness and interpretation of the Seminole imprisonment at Egmont Key. Seminole people were deported from the island in 1858, one of the last acts of Indian Removal in the U.S. but nowhere on the island or in local schools does anyone learn about this key historical fact. The return of the Seminole people began in 2013 as they reflected on the role that this place, called their Alcatraz, has played in their tribal history and spirit of endurance. The project has included conducting archival research, hosting public events, and using digitalization technologies to create inclusive interpretations of Egmont Key's histories with an interactive touchscreen and VR tour. Rendering invisible histories such as this visible is an important act in challenging dominant narratives and interpretations of cultural heritage tourism sites.

Society for Cultural Anthropology

Brooke Hansen, University of South Florida

## 3334 Japanese American Princess: A Linguistic Anthropological Approach to Pageantry and Transnational Identity within the Nikkei Community

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

The Japanese American community exemplifies Asian Pacific America writ large with regard to assimilation and ethnic identity construction, and yet its history of wartime incarceration allows for a unique examination of language loss and revitalization across generational divides (Kurashige 2002, Morimoto 2014, Reyes and Lo 2008, Tsuda 2016, Watanabe 2023). Drawing on Kroskrity, Irvine, Gal, and Pennycook's research on language ideologies and semiotic assemblages, I approach Japanese American language and identity from a theoretical perspective that incorporates sociopolitical contexts surrounding multigenerational immigration patterns, WWII incarceration, and cultural performance as a means of either resisting or perpetuating ethnic assimilation (Kroskrity 2021, 2000; Irvine and Gal 2000; Pennycook 2017). With a focus on Japanese language ideology alongside Japanese American semiotics, I utilize ethnographic data and interviews conducted within a Japanese American pageant program affiliated with Southern California's annual Japanese festival. As a participant myself – in a pageant program that seeks to foster the local community's next generation of cultural ambassadors – I aim to illustrate the perceived benefits and detriments of Japanese language proficiency within spaces that promote intergenerational solidarity, cross-cultural exchange, and the vestiges of what it means to be either Japanese or American in an increasingly transnational world.

Society for Linguistic Anthropology

Aiko Dzikowski

## 2823 Larung Gar: Dharma, Vision, Community

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

### **Poster – In-Person Live**

Today, Larung Gar (in Kham, Tibet) stands as a unique and important center of Buddhist teaching, the vibrant legacy of Khenpo Jigme Phuntsok (1933-2004) whose vision continues today most legibly through the work of Khenpo Tsultrim Lodro. This poster attempts to answer the question: how has it been possible, in the wake of serious challenges to the integrity of the community, for Larung Gar to continue to grow in scholarly renown? In this first-person ethnographic account, the author draws on his experience as a student at Larung Gar (1988-1991) to analyze the development and significance of its distinctive form of community. The author goes on to show how the structure of daily life and practices at Larung Gar fosters an approach to scholarship, practice and discipline radically different from traditional monastic forms. Lastly, the author reflects on the significance of Larung Gar's community structure for the development of practice communities outside of Tibet.

Society for the Anthropology of Religion

Tulku Jurme Dorjee

## 2267 Los Verdes: A Gendered Analysis of the U.S. Border Patrol

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

### **Poster – In-Person Live**

Los Verdes: A Gendered Analysis of the U.S. Border Patrol

In 2023, a new record was set for unauthorized migration into the United States which resulted in the mass hiring of U.S. Border Patrol (BP) agents. In this historically white and male-dominated field, the number of Latina BP agents has increased, making them vulnerable to forms of gendered violence stemming from institutional racism and sexism. More specifically, Latina agents work in environments where they experience violence in the workplace, witness it against migrants (often female), and may themselves perpetuate it. As such, my work seeks to understand the day-to-day lives of Latina agents and how they conceptualize and experience various forms of gendered violence in their workplace. Coupled with the fact that more Latina women are migrating and experiencing different forms of gendered violence at the border, understanding this phenomenon from the perspective of Latina BP agents provides new and important insights into this process. Based on fieldwork conducted in the summer of 2024 with Latina BP agents, my work seeks to address several questions such as: How does the intersection of gender and race frame the BP experience? How do Latina BP agents perceive gendered violence within the workplace and with female migrants? What can understanding the experiences of two different groups (Latina BP agents and Latina migrants) say about the complicated relationships of gendered violence at the

U.S.-Mexico border? This data allows for a deeper understanding of the experiences of Latina agents in the BP, the gendered dynamics of the BP, and how these dynamics and the violence within them are reproduced when agents interact with migrants.

Association of Latina/o and Latinx Anthropologists

Karla Hernandez

## 2200 Making a Neighborhood: People, Plants, and Projects in Amman, Jordan

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

### **Poster – In-Person Live**

An analysis of images from Amman taken in 2022 and 2023 reveals the complexity of modernity in the ways that structures, signs, and plant life interact to shape a neighborhood. On this frontier of urban development in Jordan, some of the characteristics that Anthony Giddens associates with modernity are patent: the aim of controlling the natural world, the role of expert systems in framing the lived environment, and reflexivity about modernization. At the same time, a singular urban plan is not evident in the varied collection of buildings rising within the space, in the assortment of signs on and near these structures, or in the riot of flowers and plants curling around them. While planners and engineers lay out a framework of buildings, infrastructure, and official markers, other human actors and greenery of various types make their own contributions to the neighborhood, creating alongside the authoritative voices, as Michel de Certeau and Anna Tsing suggest. Sometimes these human and nonhuman residents act in concert with or respond to the planners' visions, while at other times they move independently of or even shape those visions, producing a textured site that invites questions about modernity.

Middle East Section

Julie Fairbanks, Coe College, Department of Sociology and History

## 3173 Motorcycles Custom Shops as Spaces of Post-Repair Pedagogies for A-Technical Bikers

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

### **Poster – In-Person Live**

How and why do a-technical users of digital-era bikes (seek to) learn to repair motorcycles? In Romania, as elsewhere, over the last few decades, more and more middle-class people have entered motorcycling. Among them, there is a subgroup, also growing, of motorcyclists who purchase, refurbish and customize old carburettor bikes, a practice that I label retro-repair. Although the maintenance and repair of one's bike is limited to the still sizable, but inevitably

shrinking group of carburetion motorcycles, maintenance and repair continue to have an immanent attraction in idealized representation of bikers. Through customization, old motorcycles are brought back to life and reinvented, in a rich web of narratives told by bikers to themselves, to other bikers and to non-bikers. Taking a motorcycle custom shop from Bucharest as an ethnographic entry point, I describe the material, bureaucratic and narrative social lives of older motorcycles that undergo customization.

Society for the Anthropology of Work

Gabriel Jderu

## 3109 Máscaras mexicanas: Examining Masks in Enmascarado Memorialization

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

For decades, masks have played a significant role in Mexican lucha libre - a type of professional wrestling developed during the 20th century. Masked wrestlers, referred to as enmascarados, communicate important information about their in-ring personas through specific visual designs and body gestures. Enmascarados must take care to protect their identities while wearing their mask, as it is a shorthand for their honor, and they experience social death if they lose a well-known mask during a lucha de apuestas (wager match). Due to the relationship between an enmascarado's mask and his identity, it becomes an important component of their commemoration after they die. The appearance of masks within enmascarados' funerals marks a change in the standard ritual by incorporating a representation of Mexican popular subculture. Using newspaper coverage of funerals, as well as images of fan-made artwork and ofrendas, I examine the use of masks in enmascarados' funerals and other fan-made memorialization efforts. The construction of ofrendas, which serve as commemorative altars for Día de los Muertos celebrations, further expresses the extent that select enmascarados and their masks have entered Mexican public identity.

Society for Latin American and Caribbean Anthropology

Brandy Garcia Velasquez

## 1962 Negotiating Vulnerability Contexts and Risk Dynamics during Transnational Informality: Experiences of Itinerary Traders between China and Ethiopia.

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

The poster presentation I will be giving at the 2024 AAA Annual Meeting is based on my PhD research project. The research lies in the broader anthropological theory of globalization and specifically focuses on the experiences of Ethiopian traders engaged in (informal transnational) trade between Ethiopia and China before, during, and after the Covid-19 pandemic. Broadly, it aims to examine how these traders, characterized by various forms of differentiation, negotiate contexts of vulnerability and the associated dynamics of risk in the pursuit of their livelihood activities and strategies. Specifically, the study seeks to explore the forms of differentiation among traders (their backgrounds and the assets they possess), the vulnerability contexts (including institutional, political, and socio-economic factors influencing their trading activities), the strategies they employ to navigate these vulnerability contexts, and the outcomes they derive from such strategies.

The entire research project is based on year-long ethnographic fieldwork conducted in Addis Ababa, Ethiopia and, currently in its final stage of write-up, is divided into several parts. Part I, the Introduction, consists of four chapters dedicated to elaborating theoretical and conceptual debates on informality, globalization, and transnational informality between China and Ethiopia (Africa broadly). It also sets the research context, objectives, main research questions, and approaches. Part II, Forms of Differentiations, comprises two chapters exploring who traders are (their socio-economic backgrounds) and what traders have (capital, conceptualized broadly beyond its economic meaning). Part III, Vulnerability Contexts and Risk Dynamics, addresses questions regarding various vulnerability contexts-economic, political, and social (cultural)-and the risks arising from them. Part IV, Strategies and Outcomes, examines a range of implemented strategies to cope up with vulnerability contexts and the outcomes they yield. Finally, Part V, the Conclusion, provides a summary of the research project and analyzes its contribution to the anthropological theory on globalization. Therefore, my poster presentation at the 2024 AAA Annual Meeting touches upon all these themes and points.

Society for Economic Anthropology

Fekadu Abitew, Chinese University of Hong Kong, Department of Anthropology

## 2265 New Information about the Mayan Kan Glyph at the Pyramid of The Plumed Serpent at Xochicalco

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In January 2024 , I discovered the third part of the identity of the three part Maya Kan Glyph that is repeated fifteen times on the Tablero wall on all sides of the Pyramid of the Plumed Serpent at Xochicalco in Morelos México

This was crossed reference with the Yuta thono Mixtec Codex Pictograph folio 24 .

Many anthropologists have written, visited or called about my representing this information at the AAA Conference in Tampa Florida in November. With advice and help from Michael Winkelman one of your members, I am presenting this at the poster session.

This changes the entire story of the meaning of Xochicalco both historically and culturally. I have two books coming out this year that went from one book to two volumes because of this discovery.

Association of Latina/o and Latinx Anthropologists

Tom Lane

## 3512 Non-Latinxs learning and using Spanish in the raciolinguistic context of the U.S.

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Race as a category, racialization as a process, and racism as a system of inequality are central to critical frameworks in sociolinguistics and linguistic anthropology (Alim et al., 2016), and these topics have been widely applied to research examining how Latinx bilingualism is evaluated in U.S. education and society. For instance, many scholars have examined the social and institutional discourses that frame Spanish/English bilingualism in ways that Clemons (2022) calls the "benefit versus burden paradox." That is, Spanish/English bilingualism becomes a burden to U.S. institutions when it is framed as a tool for Latinx identity formation and communal solidarity. Yet, it becomes a benefit when detached from localized Latinidad and framed as a commodifiable resource in a neoliberal language learning marketplace (Flores 2016; Subtirelu 2017; Mena and García 2021). The discourses that these works examine underline the prevalence of raciolinguistic ideologies (Flores and Rosa 2015; Rosa and Flores 2017) or the co-naturalization of language and race. These ideologies are used to form an inextricable link between Spanish and Latinidad (Davis and Moore 2014; Rosa 2018); between Latinidad and non-white racialization (Maldonado 2009; Ramirez and Peterson 2020; Baca Zin and Wells 2023); and between anti-Latinx racism and Spanish language attitudes, planning, and policy (García 2009; García and Otheguy 2014; Flores and Rosa, 2015; Licata 2021).

Clearly, issues of race are deeply rooted in the usage of Spanish and the social perception of Spanish speakers in the U.S. Yet, few studies examine the impact of this raciolinguistic context on the Spanish learning journeys of non-Latinxs in the U.S. (Exford 2023) despite Spanish being the most studied language across racial groups in the nation (Goldberg et al 2015). Filling this gap using linguistic anthropological approaches will illuminate non-Latinxs' experiences acquiring and using Spanish in a nation where the language is racialized distinctly from their own identities. In this presentation, I share my analysis of ethnographic interviews I collected of Spanish learners from different racial backgrounds. I examine their recollection of interactions, discourses, and participation within communities of practice in Spanish. Through a discursive analysis, I focus on three learners whose stories I use to capture three racialized sociolinguistic processes of Spanish learning that I call racialized positionality, racialized embodiment, and indexical fields of racialization. Through my analysis, I generate a discussion on how these processes demonstrate respectively how localized racial dynamics impact their engagement with Latinx cultures, how their non-Latinx identities impact the sociolinguistic variation in Spanish they encounter, and even how

their linguistic repertoires as racialized people clash with notions of race in Spanish-speaking contexts (e.g., racial terms, discourses of racism, etc.).

Society for Linguistic Anthropology

Jazmine Exford

## 3320 Pluralism as a Theory to Study Lived Islam in Muslim Societies – A Case Study of Lebanon and Legal Pluralism

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Conceptualising Islam and the Muslim world through the lens of pluralism provides researchers a unique way of studying the religion through people, civilisations and worldviews. Pluralism is more than just diversity or the recognition of diversities in society. Pluralism is the active engagement of these diversities and how societies respond to these diversities. Pluralism can be an antidote to colonisation as it does not favour to rank any diversity over another. The Muslim world is resplendent with diversities in practice, laws, ethnicities, languages, geographies and interpretations. This is particularly the case in Lebanon where religious pluralism is enshrined in its constitution and is a facet that is promoted historically and the contemporary period. The challenge today is that this diversity – which could a strength and an opportunity to progress the nation – has lead to political sectarianism. Pluralism is lost a governance level which therefore has a trickle-down effect.

My paper would consider how pluralism as a theory can be applied to decolonise our thinking and our approach to studying the Muslim world. I use Lebanon as an example of a diverse and dynamic society which has a high Muslim population and where Muslims are interconnected with their neighbours from other religious communities. Using my fieldwork, the focus would be legal pluralism and the implications and lived experience of the state, non-state actors and Lebanese residents. As anthropologists, we could look at our positionality within this framework and where we sit epistemologically in the data collection and analysis stages of research.

Association for Political and Legal Anthropology

fatima Dhanani

## 2802 Poto Mitan: Intersections of Haitian Womanhood, Diasporic Identity, and Humanitarianism in Miami

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

"Manman! My Poto Mitan!" my mother sobbed, processing the phone call from Haiti announcing my Grann's passing, as I held her in my tinny apartment, where she flew in to see me graduate with a master's in community leadership. "Who is going to look after the family and the neighborhood? Our Poto Mitan! No, we cannot lose you!" she continued to cry.

Concerned with the Poto Mitan (central pillar) figure as an iconic social character and boundless cultural imprints on Haitian womanhood intersecting with the Haitian diaspora's experience of the steadfast collective memory of Haiti and engagement in Haitian humanitarian diasporic humanitarian community organizations (HDHCOs), my project interrogates how community engagement within HDHCOs in Miami foster new dimensions of Poto Mitan and "diaspora" identities and how the social memory of Haiti influence Haitian women participation?

Through a triangulation of qualitative methods – comprised of an institutional ethnography, life history interviews, and photovoice workshops – the project proposes a new intersectional approach to studying these identities together in a humanitarianism context and drawing on social memory to expand the visual narrative of Haitian womanhood, empower diasporic immigrant communities in collaborative knowledge production, and foregrounds the personal and emotional sides of research.

Association for Feminist Anthropology

Rachele Delva, Florida International University

## 3298 Redefining Materiality in the Digital Age : The Case of Jeonjachaek in Korea

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This study delves into the distinctive materiality of jeonjachaek, a specific type of e-book in South Korea, with the aim of unveiling a unique form of materiality that embodies physical attributes within the digital realm. Compared to an e-book, a typical electronic version of a printed book, jeonjachaek is exclusively available as PDF files, often serving as strategy guides for various topics like investment, business, and self-improvement. Jeonjachaek remediates printed books, visually and also conceptually, aligning with the appearance, structure and format of printed books, in digital space. Though monetizing knowledge via digital products is common worldwide, this study focuses on Korea's jeonjachaek market, notable for its unique and active dynamics.

The ambivalent materiality of jeonjachaek as a medium can be elucidated within the context of the media landscape for monetizing self-help knowledge. Traditionally, knowledge, including self-help content, was primarily disseminated through printed books. However, in the digital age, many creators have absorbed online platforms. Considerable digital content creators are motivated by the expectation of monetizing their content either through platform compensation plans or advertising revenue. Meanwhile, consumers enjoy access to vast amounts of free information online. In this model, known as the "attention economy," knowledge is ephemeral, uncertain, and



fragmented, inundated with clickbaits. Amidst the growing demand for immersive and reliable online knowledge, also leading to establishment of subscription economy, jeonjachaek market distinctively stands out with its profitability based on the unique establishment of a high-priced market, often exceeding \$100 per a book. Utilizing the physical characteristics of printed books, such as their completeness, exclusivity, and detachment from the online text flow, jeonjachaek enables full ownership and positions each book as a distinct unit of knowledge in the digital realm, contributing to its high valuation.

Drawing from participant-observation of several online platforms, including crowdfunding websites where jeonjachaek are traded, and interviews with consumers, producers, and professionals from related industries, to summarize, I argue that jeonjachaek, presenting itself as a 'book', attains its distinct materiality by distinguishing itself from established online channels of knowledge circulation.

This differentiation shifts it from being entirely immaterial to embodying a solidity akin to physical media, enabling evoking specific material performativity, especially in terms of economic practices on valuation, trading, and ownership. Despite materiality typically being associated with tangible objects like paper, the case of jeonjachaek in Korea suggests a hybrid materiality that challenges the dichotomy between materiality and immateriality, instead proposing a continuum where materiality exists on a scale.

Society for Visual Anthropology

HAEUN LEE

## 1497 Ruinous Matter, Ruptured Lives – the Praxis of Post-industrial Fieldsapes

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This presentation deals with the emergence of ruinous spaces, rapturous livelihoods, and material decay, set within the complex framework of postindustrial capitalism. It shows how livelihoods and matterscapes in the postindustrial city have been ruptured by technological advancement, globalization, and neoliberal policies.

Amidst this landscape of ruins, rubble, and ruptures, the new praxis of postindustrial fieldscapes emerges, informing how the researchers understand, interact with, and care for physical environments and shattered social fabrics. In our research, urban ruination, environmental degradation, infrastructural decay, and the precarization of work converge to paint a picture of contemporary postindustrial arrangements.

Within a newly funded project that uses the acronym PostCity, the research team examines ruinous matters of the post-industrial city and the ruptured lives of postindustrial citizens. We focus on ethnographic practice as a way to recreate and curate biographies, evoke and immerse in affect, and entangle oneself with ruins. In that way, the project seeks to challenge and alternate the ways

of recognizing and knowing, feeling and caring, collaborating and reciprocating in anthropological practice. By showing how we have designed our project and embarked on ruinous fieldscapes, we wish to boost recognition of ruinous matters and re-empower raptured lives.

American Ethnological Society

Nevena Škrbić Alempijević

## 2585 Souls Cannot Rest in Contested Places: An Ethnographic Case Study and Environmental Condition Assessment of the North Shore Cemeteries

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

From the 1930's to 40's, approximately 1,311 Appalachian families were displaced from Hazel Creek, North Carolina for the construction of Fontana Dam. Their townships, churches, homesteads, schools, and cemeteries were flooded. But in 1943, the dam, lake, and 44,000 acres were given to the Great Smoky Mountains National Park, and now they manage the damages of the traumatized landscape.

This interdisciplinary project employs engaged methods to document the ethnographic experiences and archeological condition of the North Shore Cemeteries. Preliminary findings presented here cover the checkered past and hopes for the socio-ecologically contentious space where federal conservation, community advocacy, and collaborative reimagination converge.

North Shore descendants, community members, and the National Park Service staff have worked to document these historic sites, assess their conditions, and begin addressing the damage from this catastrophic event. Descendants and community members in The North Shore Cemetery Historical Association (NSCHA) protect and advocate for the 26 homestead cemeteries of Hazel Creek. The NPS staff works throughout the summers to clear trails and repair the sites, so the NSCHA can visit and decorate them; however, a history of conflict and disagreement about sites' access and treatment encumbers the relationships between the park, community, and future of lands co-management .

Applying theories of Environmental Anthropology and Political Ecology, we can see the North Shore Cemeteries as not only sacred community sites, but also a demonstration of Appalachian community care, recognition, remembrance, and socio-environmental justice. This analysis of historical archives, ethnographic interviews, participant observations, and cemetery condition assessments hopes to assist National Park efforts in deriving recommendations for participatory lands co-management and the future care of the North Shore Cemeteries. Ranging from responsibility, decay, repair, memory, the power of space and place, and participatory place-based conservation, many topics emerge in discussing the North Shore.

Anthropology and Environment Society

Henrietta Ransdell

## 3514 Sports, Stars, and Sustainability: A Study of Equality, Entertainment, and Environment

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

### **Poster – In-Person Live**

My anthropological research seeks to understand how sports and entertainment politics motivate event stakeholders, like participants and fans, to observe and engage in moral behaviors related to sustainability before, during, and after events. In this research, I draw from theoretical frameworks like political ecology, "build back better" disaster capitalism, resilience, social capital, and infrastructure politics. I analyze how event participants interpret signals and messaging from macro scale influences, like public infrastructure, sports organizations and entertainers, and social media, to make decisions about ethical and sustainable behavior both within the context of the event and in their everyday lives. This research is timely due to the major reconstruction projects that have been afforded throughout the United States to prepare for the 2026 FIFA World Cup and the 2028 Summer Olympics. Eleven of the sixteen 2026 FIFA World Cup host cities are in the United States: Seattle, San Francisco, Los Angeles, Kansas City, Dallas, Houston, Atlanta, Boston, New York City, Philadelphia, and Miami. The 2028 Olympics will be held in Los Angeles. Both the FIFA Council and International Olympics Committee have pledged commitments to ethical, inclusive, and sustainable action in the selection of host cities, construction of event-related infrastructure, investment in local communities, and event execution. These commitments seek to improve the event experience for athletes, spectators, and host city communities for the duration of the event and beyond through more positive social, economic, and environmental impacts. My research will advise if sustainable behavior change is bound to the limited-time utopian context of events or if it transcends time and space.

My Summer 2024 pilot fieldwork in Dallas, Texas will be conducted in using three research methods to ensure my data is triangulated: participant observation at sports and entertainment events, semi-structured interviews (n=10) with event participants, and social media analysis. I aim to trial my proposed interview protocol and conduct an initial analysis to confirm my interview protocol accurately addresses my research questions and garners responses I am anticipating. The key questions I seek to answer through this research are:

- 1) How are sports and entertainment politics and values communicated to and interpreted by event participants and fans, and what is the temporality of that messaging?
- 2) How does rapid large-scale infrastructure innovation shape perceptions of social, economic, and environmental consciousness?
- 3) How does sports and entertainment-related consumption reify dimensions of belonging, community resilience, and values signaling?

Anthropology and Environment Society

Rose Hurwitz

## 2979 Sunshine and Supper: A Qualitative Study Analyzing the Impact of Feeding Tampa Bay's Food Prescription Program in Pinellas County, FL

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

While Pinellas County residents are getting plenty of sunshine, nearly half of the residents are not getting enough food. Current food insecurity data shows that in Pinellas County alone, the number of missing meals is currently 33,689,204 (Feeding Tampa Bay, 2023). Feeding Tampa Bay is a non-profit organization, part of the national Feeding America network, that serves the surrounding 10 counties in the Tampa Bay region. This organization is one of the largest food providers in Pinellas County, serving nearly 15.8 million meals to Pinellas annually (Feeding Tampa Bay, 2023). This qualitative study highlights the application of anthropological praxis by analyzing the operational effectiveness and impact of Feeding Tampa Bay's food prescription program within the community. Data collection included semi-structured interviews with patients who received food vouchers and staff managers. The project shows how patients are using Feeding Tampa Bay's food prescription program, the factors that affect program participation, potential barriers to using the program, recommended modifications of the program, and insights on the perceived effectiveness of the program. This poster will also demonstrate the impact of ethnographic praxis in community-based organizations.

Society for the Anthropology of Food and Nutrition

Brennan Williams, University of North Texas, Department of Anthropology

## 1350 Teaching Africa through Images: An Visual Analysis of Middle School Textbooks in Georgia

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

The African continent has long been and continues to be subject to problematic and racist visual representations, and the images used by textbooks have historically been no exception to this rule. Through a National Science Foundation Build and Broaden grant, we have been investigating how Africa is taught in Atlanta-area middle schools since 2022. In this poster, we will present qualitative research from our visual analysis of three widely used social studies textbooks. Our poster will showcase key images from our research alongside data from Atlas.ti qualitative analysis software showing how these types of images appear, how often, and in what contexts. Through this poster and the use of methods from visual anthropology, we will highlight the importance of visual imagery in social studies education and demonstrate the problematic tendency of these images to reaffirm

stereotypes, such as poverty, deprivation, and conflict. At the same time, we show the vast potential that images have, when used in a culturally relevant manner, to combat these very same stereotypes.

Society for Visual Anthropology

Bailey Brown

## 1743 Temporalities of the Borderscape: Irregular Migration and Rurality Along the Slovenia/Croatia Border

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

This presentation draws on ethnographic fieldwork conducted along the Slovenia/Croatia border in order to explore how "irregular" migration into Europe is constructed, imagined, and acted upon by local rural communities. Until Croatia joined the Schengen Area--the European Union's internal zone of largely check-free travel--in 2023, the Slovenia/Croatia border denoted one of Schengen's external southern edges. This gave it disproportionate importance for migrants moving along the "Western Balkan Migration Route" towards Western Europe. In Slovenian border villages, responses to an influx of "irregular" migrants (from the Middle East, East Africa, and Central Asia) varied from hostility to solidarity--and often mapped in complex ways to the region's partisan politics. This presentation explores the multivalent relationship between residents of such border villages, which are enmeshed in multiple temporal discourses--of the legacy of Yugoslav socialism or Austro-Hungarian imperialism, EU expansion, and the memory of the Balkan wars of the 1990s--and the migrants themselves, drawing on interviews and participant-observation conducted with both groups. In particular, this presentation interrogates the urban focus of much recent work on European migration, moving its interrogative frame to the countryside, where discourses of migration intersect with imaginaries of rurality, nationalism, and the politics of small-scale agricultural communities. Theoretical conclusions will be of interest to anthropologists of migration, temporality, and urban/rural divides, while empirical data will be of value to anthropologists of Europe and the Balkans in particular.

Society for the Anthropology of Europe

Matthew Porges

## 3625 The "Encounter Trade" and the Global Demand for Contact with Cute Wild Animals

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

The illegal wildlife trade is changing. In years past, poachers hunted adult chimpanzees for meat and sold infants too small to eat as an afterthought. But today, it's infant chimps that are in demand. The price of one has quadrupled in the last decade. Would-be pet-owners from the Middle East and start-up zoos in China and Eastern Europe can pay upwards of \$100,000 USD for a live infant illegally smuggled out of Africa. Wildlife traffickers advertise infants on Twitter and Instagram and use Whatsapp to fill orders. The demand for close encounters with cute, cuddly wild animals, is fueling what I call the "encounter trade." Like the long-established illegal bushmeat, trophy, and pet trades, the encounter trade is a major threat to endangered wildlife around the world today. I use "encounter," because it characterizes the type of contact people are looking for when they pay high prices to hold, play, and be photographed with exotic baby animals. Like colonial-era "explorers" who hoped to "encounter" and be changed by African wildlife on the hunt, today's tourists, volunteers, and zoogoers hope that they will leave their encounter with a playful chimp or a sleepy slow loris forever changed. This research makes timely contributions to the literature on multispecies anthropology and environmental anthropology and the practice of wildlife conservation today.

Anthropology and Environment Society

Amy Hanes

## 1553 The Birth of Baokuan: Luck in Algorithms and Subject-Making in E-Commerce Villages

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

This article explores the collaborative process behind the creation of Baokuan (hot sale) on e-commerce platforms by online merchants, platform algorithms, and consumers leading up to China's Children's Day on June 1st. In Daiji Town's e-commerce villages, specializing in children's performance clothing, Children's Day becomes the pinnacle of local e-commerce activity. Starting as early as February, villagers prepare for Children's Day, strategically stocking up before June 1. This involves predicting potential blockbusters and prioritizing the production of specific clothing styles. To achieve this, e-commerce villagers employ various tactics to promote their products, such as participating in platform "flash sale" (秒杀, miaosha) promotions, utilizing paid promotion services to increase store traffic, and even resorting to click farming for positive reviews (刷单, shuaidan). The interplay between human actors and platform algorithms, driven by kinship, friendship, and geographical ties in a rural setting, plays a crucial role, particularly in the manipulation of Search Engine Optimization (SEO). As villagers collaborate to endorse clothing styles they believe will succeed, a simultaneous recognition of each other as potential competitors emerge, driven by the desire for exclusive success in e-commerce.

The co-promotion of Baokuan is akin to a "gambling game" in which e-commerce villagers participate collectively, dominated by e-commerce algorithms functioning as the metaphorical

"banker." This game constantly leads e-commerce villagers to invest in their online stores, through which e-commerce platforms make profit. The seemingly manageable store rank and traceable market trends yield an unpredictable probability of e-commerce success. Within this intricate human-machine interplay, villagers navigate a complex social system underpinning the algorithm, involving technology, capitalism, and ideology. In their pursuit of Baokuan, villagers often attribute e-commerce failure to luck, thus convincing themselves to accept reality, learn from failures, and reduce mental internal friction in order to actively participate in the next round of investments with high spirits. Using 'luck in algorithm' as a lens, this article elaborates the entanglement of mainstream economic discourse in modernization and conventional folk beliefs in rurality, making a new subject based on algorithmic imagination in the transformation of rural e-commerce.

Society for East Asian Anthropology

Yun Feng

## 2401 The Conception and Practice of Ecomuseum in Guangxi, Southwest China

11/22/2024 08:30 AM-10:00 AM

**TCC West Hall**

**Poster – In-Person Live**

The concept of ecomuseum was introduced to China from Europe and has been localized in actual practices. In the China context, generally speaking, ecomuseum becomes a cultural and institutional framework and strategy for organizing and managing the practices of cultural documentation, preservation, research, display, and even tourism development in a community or group of communities. Meanwhile, the practices of ecomuseums are vastly different in places such as Guangxi Zhuang Autonomous Region and Guizhou Province in Southwest China, Inner Mongolia in Northern China, and Zhejiang Province in Eastern China. In Guangxi Zhuang Autonomous Region, the Anthropology Museum of Guangxi (AMGX), along with the provincial cultural administration, has developed the "1+10 Ecomuseum Program."

In the "1+10 Ecomuseum Program," 1 refers to the Anthropology Museum of Guangxi and 10 refers to the 10 ecomuseums that are developed by the AMGX. The ecomuseums locate in different ethnic communities across the region. The AMGX and the ecomuseums establish collaborative relationship. In such relationship, the AMGX provides the ecomuseums with administrative, institutional, professional, and financial support while the ecomuseums, with their proximity to local communities and community members, work with the AMGX on of community engagement, cultural documentation, cultural preservation, display of local society and culture and other cultural practices. In the past two decades, the AMGX has been exploring the concept and practice of ecomuseum through constructive interaction with the ecomuseums and various long-term or short-term programs. Such programs include training local community members to document community culture, co-curating exhibits with ecomuseums, and organizing bi-annual ethnographic film festival which showcases documentaries made by ecomuseum community members and

other documentary film makers. These programs provide extra pace for local cultural presentation and expression as well as an alternative path for social development.

Council for Museum Anthropology

Lijun Zhang, George Mason University

## 3388 The Dynamics Between Prayer Mats and Their Surrounding Spaces: A Visual Survey

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Prayer is a foundational aspect of Islam and an everyday ritual performed by practicing Muslims. Muslims customarily use mats for prayer, dedicating spaces in their homes and other frequented locations to store and utilize prayer mats. Although existing research recognizes the role of prayer mats in Muslim prayer rituals, it fails to address the dynamics between prayer mats and their surrounding spaces. This study aims to explore the relationship between material culture and space by observing prayer mats in different social contexts. Following John Collier Jr. and Malcom Collier's guide for shooting cultural inventories in [i]Visual Anthropology: Photography as a Research Method[/i], I will conduct visual surveys to observe and analyze the places prayer mats occupy. Additionally, my work will incorporate Sarah Pink's reflexive approach to visual anthropology research to reflect upon comparisons between prayer mats and their respective environments. Utilizing Collier & Collier's cultural inventory guide and Pink's reflexive methodology, this project will combine different anthropological perspectives to offer an understanding of the dynamic relationship between prayer mats and the spaces they occupy.

Society for Visual Anthropology

Maryam Imran

## 1467 The Elementary Forms of Ethnographic Exhibition: A White Hmong Instance

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Relative to exhibitions, the attention of museum visitors, scholars, and practitioners is often pulled in the direction of both major exhibitions and the activities of large institutions. There are understandable logics underpinning this emphasis, but it misses the fact that modest--sometimes even tiny--exhibitions are normal across both curatorial careers and exhibiting institutions. In a time of considerable change, can museum anthropologists characterize what might be conceived of as the simplest and smallest useful-and also ethical-ethnographic exhibition? In this poster



presentation, the case of "Picturing Change, Seeing Continuity: Hmong Story Cloths" is contextualized as an instance to think with.

At the time of the 2017 American Folklore Society Annual Meeting in Minneapolis, Minnesota, a group of museum ethnologists visited Hmongtown Market in St. Paul. Their purpose was to see a market catering to Hmong and Hmong American residents of the Twin Cities and to practice work together before traveling to China's northern Guangxi Zhuang Autonomous Region, where they were then expecting to (and later did) undertake research on textiles and heritage policy issues in a rural Yao ethnic township. While not mutually intelligible, the languages associated with the Yao peoples and the languages of the Hmong (Miao) peoples both belong to the same Hmong-Mien (Miao-Yao) language family and both sets of peoples broadly share cultural practices and social arrangements that derive from a shared cultural history, from experience of similar socio-political dynamics across time, and from parallel cultural-ecological adaptations to life in the Southeast Asian Massif.

When visiting Hmongtown Market, the ethnographers met White Hmong textile artist, entrepreneur, and tradition bearer Sy Vang Lo. Over two partial-day visits, they discussed with the artist her family's history in Southeast Asia and in the U.S., her work as a textile artist, and her experiences as a shopkeeper selling hand-made Hmong textiles in a time of factory-made alternatives. From Sy Vang Lo, the team purchased a collection of ten story cloths and other flat textiles made either by herself or her sister, Khang Vang Yang. These were purchased for the former Mathers Museum of World Cultures and exhibited there between January 10 and July 26, 2019. The October 2017 visit and collection, and the exhibition that it made possible, is the case on which this reflection on the minimal sensible ethnographic exhibition is based.

Council for Museum Anthropology

Jason Baird Jackson, Indiana University, Bloomington

## 2721 The Finances, Futures and Fights of the Frankowicze

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Based on 14 months of ethnographic research among so-called Frankowicze in Poland, this poster explores a heavily debated aspiring middle class group of people, and their political, financial and legal struggles after contracting a predatory housing loan in the mid-to-late 2000s as part of wider processes of global financial expansion in the postsocialist region (Halawa 2015; Mikuš 2019). With an emphasis on debt contestation through litigation (Krabbe 2023), I explore questions such as: What are the limits of the moral hegemony of debt? How do debtors navigate between national and European legal frameworks, for-profit law firms, and financial institutions? And why do global dynamics such as financialization ought to be explored vis-a-vis specific cultural contexts? Inspired by the burgeoning (re)turn to drawings in anthropology and neighboring disciplines (see e.g. Sousanis 2015; Causey 2017; Schuster et al. 2023), this poster aims to go beyond 'conventional' academic text discussing housing loan contracts as e.g. a legal dispute and instead introduce an

explicit focus on the human costs of financialized debt, including how the Frankowiczes' social relations are broken, exploited, and (re)molded.

Society for Economic Anthropology

Mathias Sosnowski Krabbe

## 2627 The Making of White Neighborhoods: Mobilizing Black Bodies and the Construction of Absence

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In 2021, the city of Los Angeles re-passed the Los Angeles Municipal Code (LAMC) 41:18, a pivotal moment in city history signaling a return to revanchist tools that construct a vision for the city predicated on the removal of certain people from the city (Roy 2022) (Smith 1996). In the quiet neighborhoods of Silverlake and Los Feliz—where the population of Black individuals is strikingly small—LAMC 41:18 enforcement is relatively low compared to other city spaces where violent expulsions are made visible by the police (Roy 2022 and Dozier 2019). I explore the logics underlying LAMC 41:18's repassing to better understand how Black and unhoused residents of Los Angeles experience a sense of belonging and a right to place. I highlight alternative forms of dispossession that affect Black people in Los Angeles by rethinking how the neighborhoods of Silverlake and Los Feliz are shaped by their unhoused Black residents. This study explores what factors structure unhoused Black people's absence and generate a sense of belonging. Through participant observation and person-centered interviews with five unhoused residents in Silverlake and Los Feliz, I utilize a narrative inquiry to understand what it means to be a resident of Silverlake and Los Feliz tending to the mobilization of Black bodies required to maintain the sanctity of white space. In generating an ethnography of the spaces of inclusion and exclusion for African Americans in Los Angeles, the resulting work supports Black individuals' claims to space in order to build communities that remain.

Critical Urban Anthropology Association

Greer Little

## 2895 The Qualia of Darkness

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In the Dominican Republic, the words "prieto," "moreno," and "negro," all refer to varying degrees of darkness or blackness. When used in relation to people, these terms are conceptualized in conjunction with hair texture/color, facial features, skin color, and language (Wheeler 2015). These

terms often index a particular nationality or identity, but some are also used to describe actions and events.

In this poster session, I explore the essentialization of qualia to understand how abstract qualities of darkness/blackness are used in boundary-making projects within the Dominican Republic to racialize bodies, religious practices, and speech as "black" or "dark." Qualia, which are more than just subjective feelings and experiences, can be used in exclusionary practices (Hankins 2013) or in the creation of personhood (Chumley 2013). Bringing together work on qualia, raciosemiotic theory (Smalls 2020), and raciolinguistics (Alim, Rickford, & Ball 2016; Flores & Rosa 2015) I ask, what does it mean for a person to be labeled or to identify as the darkest shade of black (prieto) rather than the slightly less dark shade of black (moreno)? What does it mean for someone to talk or act negro (darker than moreno but lighter than prieto)? How are these degrees of darkness/blackness related to categories like "Haitian," "Dominican," or "Indian" and how do they relate to ideologies of national belonging? And lastly, when does "darkness" become "blackness" and vice versa? I draw on ethnographic material collected during my dissertation fieldwork to consider the qualia of color as it relates to processes of racialization.

Society for Linguistic Anthropology

Noelia Santana, University of Michigan, Ann Arbor

## 2159 The Role of Violence in the Mental Health of South Asian American Diasporic Communities

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

### Poster – In-Person Live

The South Asian diaspora in the United States consists of diverse immigrant communities of peoples hailing from a myriad of religious, ethnic, linguistic, and national backgrounds originating from the Indian subcontinent (Misra et al., 2022; Qureshi et al., 2023; Vogt-William, 2014). The shared diasporic identity has been primarily shaped by the history of colonization by the British Empire and, more recently, by the racial politics of the United States, particularly the Islamophobic racism from the Global War on Terror (Misra et al., 2022; Qureshi et al., 2023). Both processes, the former more historical and the latter more contemporary, are fraught with different kinds and levels of violence experienced by contemporary South Asian immigrants, their families, and their ancestors. These experiences have shaped notions of belonging, identity, and mental health among South Asian immigrants along racialized and gendered lines. Scholarship in critical ethnic studies and migration studies have studied the dynamics of colonial and racial violence in South Asian diasporic communities in relation to belonging, subjectivity, and identity (De, 2016; Maira, 2009; Rana, 2015). But aside from a small body of studies in cross-cultural psychology and migrant health, the connections between violence and mental health within these communities have been relatively unexplored (Badhwar, 2022; Misra et al., 2021, 2022). At the same time, medical and psychologist anthropologists have long theorized these connections, though in other racialized immigrant populations (Farmer, 2004; Larchanché, 2012; Logan et al., 2021; Quesada et al., 2011),

and have offered several frameworks that I argue can potentially better link the violence experienced by South Asian immigrants in the U.S. and their mental or psychological health.

Society for Psychological Anthropology

Tasfia Rahman

## 2428 The ethics and practical challenges of grassroots co-authorship: The case of “Showmen’s Speech” in Florida

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

In cases of language loss, local community speakers and experts (particularly elders) constitute the lion's share of participants. This poster explores strategies and challenges for co-authoring with community members/participants, many of whom, in this case, live a stone's throw from Tampa.

Studies of language loss create a legacy for unique worldviews that might otherwise be lost (Harrison, 2007) and situates language loss in the cultural, social, and economic contexts that shape language variation and change (Labov, 1963; Wolfram, 2008). "Showmen's Speech," a code commonly attributed to the carnival speech community in Florida (and its diaspora) (Russell & Murray, 2004), is an unusual example of a dying code. Previous studies of "carnie language" have documented the existence of an extensive lexicon (Ackerman, 1960; Mauer, 1931; Oliver, 1966), as well as a language game called "Z-Latin" or "Kiazarny" (Conklin, 1959; Hautzinger, 1990; Russell & Murray, 2004).

Using linguistic ethnography, my broader study investigates both the lexicon and Kiazarny ("Showmen's speech"), including documenting the slow disappearance of the code, explaining its disappearance, and recording what aspects of the code are still utilized among working carnival and sideshow people. Data include archival analysis of previously existing dictionaries of carnie/circus/sideshow speech, 5 interviews from Coney Island Sideshow in Brooklyn, New York, and 10 interviews conducted in and around Gibsonton and Riverview, Florida, a community where show people have wintered during the carnival off-season and retired. Preliminary findings regarding the code's demise point to everything from a century of changes in the organizational structure of circuses and carnivals, to economics and employment, immigration shifts, the availability of texting, and even local zoning laws in Florida.

This poster presentation focuses solely on the ethics of publishing a Showman's Lexicon, an encyclopedic book in development about "carnie lingo." The proposed book, drawing on Critical Participatory Action Research approaches (Fine & Torre, 2021), incorporates Showmen's stories using the lexicon (garnered from interviews), and includes chapters and definitions written by community members. However, in addition to co-authorship, I also contend that academics should leverage their privilege such that publications, and books in particular, directly benefit the marginalized communities being studied. While the Showmen community, situated not 15 minutes from downtown Tampa, is rich, fun, and vibrant, many community members are economically

and/or socially at the margins of society. Books by local carnival experts with half a century's experience are often self-published and largely unavailable. Given AAA's focus on praxis, this poster turns attention to the practicalities and challenges of ethical, critical participatory action publication practices in linguistic anthropology.

Society for Linguistic Anthropology

Mo Matarese

## 2312 The structure and usage of honorific markers in Xavante language (Macro-Jê phylum, Brazil)

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

### Poster – In-Person Live

Levels of politeness and degree of intimacy between speakers and hearers, or their reference to third persons, can be conveyed in all languages. In many cases, distinctions between familiar and polite speech can be indicated by forms of address (using particular lexemes or sentence structures), or expressed morphologically by existing grammatical structures, such as the contrast between plural and singular, or between third person and second person. In some languages, however, specific morphemes not used for other purposes are employed in verbal or nominal paradigm, or as special pronouns, to mark polite interactions; known as honorifics, they encode the relative status of interlocutors and constitute an integral part of the morphological system of a language. Honorifics are mostly found in languages of hierarchical societies, such as Korean or Japanese, or as a part of avoidance languages typical for groups with complex taboo systems. Although languages in lowland South America are commonly understood not to have such features, and the literature on the matter is scarce, there is a certain amount of evidence showing that southern Cariban languages like Kalapalo and Bakairi have a simple system of honorific expressions, that some Southern Arawakan languages have politeness distinction in imperatives, and that Huao (Waorani) has feminine honorific suffixes for the second and third person. However, the one Amazonian language group where honorific morphemes and address terms are relatively widespread is Jê family (e.g., Suyá; Canela-Krahó). Xavante language especially displays a complex system in which certain person index forms, both free and bound, are used by speakers in three different situations: a) when addressing or referring to in-laws; b) in interactions between children and their parents/grandparents; and c) in relationships of formal friendship. Xavante distinguishes basic form, polite forms, and first-person humble form. It has been argued that the referent honorifics, which respectfully indicate third person, are the original ones, both socially and linguistically, and that addressee honorifics, referring to the relationship between the speaker and the listener, diachronically developed from them. It seems that such process can be observed in Xavante language history, and that honorific prefixes for the second and third person (aa- and ta-/da-, respectively) evolved from earlier forms of the third-person personal pronouns indicating different degrees of proximity (close and distal). This is consistent with a cross-linguistic tendency to create the effect of deference through distance in space and through impersonalization. We present here an overview of honorific forms and their current usage in Xavante communities.

Society for Linguistic Anthropology

Ivan Roksandic

## 1551 Thinking about Participation: How Do Romanian Orphans Participate into “Family”?

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

### Poster – In-Person Live

This paper discusses how Romanian orphans design and employ strategies to participate into familial environments. It intends to correspond with and complement the concept of the rights of the child, especially, its promotion of the rights of participation. At the international political level, the right of participation is generally regarded as participation to civil society. On the contrary, as Serge Paugam (2017) points out, people are not entangled to only civil society but also multiple social bonds. In this sense, it is not enough for orphans' survival and thrive to advocate only civil participation. Rather, considering the fact that orphans are those who lost their fundamental connection to others, it is critical to examine their participation to "family."

Romania has advanced the deinstitutionalization process in the child protection system since 1997 (Rus et al.). The alternative care to institutionalization has been achieved by foster care, and nowadays, more than seventy percent of the beneficiaries are taken care of by foster caregivers. From the perspective of the rights of the child, it is crucial for orphans' development to be included into familial environment. In fact, psychological studies demonstrate the healing effect of familial environment in orphans' developmental and mental disorders. (Nelson, Fox, and Zeanah 2014), nonetheless, an ethnographical study shows the inclusion is not enough, rather, sometimes, it becomes harmful to the orphans for the lack of integration to the foster families (Neagu 2023).

The qualitative data by the fieldwork in Braşov County in Romania from 2019 to 2021 demonstrates three major points in terms of participation. First of all, contemporary urban families in Romania have the strong sense of household (*gospodărie*) which has been attached to the rural and traditional Romanian lives as peasants and farmers, but, simultaneously modified and implemented to the urban settings. As written somewhere (Asada 2022), the cooperation and working in the same household provide the family members a sense of true family with and/or without affinal and consanguineal ties. Secondly, the household is a space where the children can learn the social codes which is not only applicable to the family but also wider Romanian society. In this sense, family and wider Romanian society have analogical structure in the forms of relationship. Thirdly, the household functions as a milieu where the orphans have rights to negotiate with the adults. Here, the orphans are not only the guest to receive care but also the contributing practitioner in the household.

Thus, in fact, the orphans' participation and integration to the family provides them an opportunity to learn the skills and competencies to thrive in Romanian society, and in the analogical structure between family and the wider society, it forms the foundation for their participation to the civil society.

Society for the Anthropology of Europe

Naoki Asada

## 2877 Unveiling the Past: Comparative Demographics of African Americans and Caucasians (1700 - Present) from Columbus, Georgia

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

### Poster – In-Person Live

An examination of African American demographic data (1700's to present) from the lens of Porterdale Cemetery reveals not only the stories, but the survivorship of slaves and free African Americans compared to Caucasians living in Columbus, GA. We compared data from two contemporaneous cemeteries in Columbus, Porterdale and Linwood cemeteries. Cemeteries record birth year, death year, and gender information via their given name on many gravestones that are informative of survivorship. We used SPSS to analyze the lifespans of 1400 African Americans from Porterdale Cemetery to generate Kaplan-Meier survivorship curves for 50-year time periods. The survivorship curves were compared with log-rank tests to Caucasian survivorship curves from a predominantly Caucasian cemetery (Linwood).

African American women from 1700-1849 make up 54% of the survivors over 50 years of age found in Porterdale Cemetery. The Kaplan-Meier analysis yielded statistically significant findings indicating a difference in overall survival distributions for the two demographic groups; a steeper slope occurs for African Americans after 70 years old. The average lifespan of African Americans from 1800-1849 was 75 years of age. The overall survivorship for African Americans was 15% higher than that of Caucasians. African Americans from Porterdale's 1800-1849 exhibited lifespans 8 years longer to 101 years old compared to Caucasians. Survivorship of African Americans was consistently higher from the Porterdale sample than Caucasians; ~90% of African Americans survived to age 60 compared to only 60% of Caucasians survived to the same age. Notably, from birth to age 20, African Americans exhibited minimal changes in survivorship rates, whereas Caucasians experienced a sharp decline in rates between ages 0 and 5, followed by a stabilization to a consistent rate. At age 60, African Americans exhibited a higher proportion of survivors within that age group, but their survivorship rates were markedly lower, as indicated by the steep slope. Proportionately more African Americans (~8% more) were surviving until age 90 compared to Caucasians. African Americans living from 1950-present exhibited lower survivorship. The average age was 24 years old, and the overall survivorship of Caucasians was significantly higher by 10% than the curve for African Americans.

The high survivorship of African Americans buried in Porterdale Cemetery from 1800-1849 indicates a surprising life span and survivorship. Enslaved African Americans living in Columbus from 1800-1849 may have exhibited a lower mortality rate due to different roles and tasks-performed during enslavement with potentially less physical stress compared to those slaves living in rural areas. Our data did not include African Americans living in rural areas.

Association of Black Anthropologists

Torie Hartis

## 2977 Visual Anthropology and Multispecies Ethnography: How can we best visually represent non-human subjects?

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Engaging in visual anthropology work offers unique challenges for presenting topics in multispecies ethnography. Creating meaningful visual work that represents a subject well requires reflexivity, often accomplished through subject participation in the production of material that is used, and dialogue with participants. However, these principles and methods of visual anthropology are usually discussed in the context of engaging with human subjects that can communicate with the researcher. How do these principles apply to speechless non-human subjects? Using Sarah Pink's *Doing Visual Ethnography* as a reference for producing my film *Pelicans and Them: Who Pesters Whom?* I explore the possible best practices of subject representation in multi-species visual ethnography. In this work I attempted to balance reflexivity and narrative construction to visually present the complexity of the Brown Pelicans' intra-actions with humans in the human-made environment they share: a fishing pier. To combat researcher bias while balancing fact and narrative, I used subject-based observation and perspective focus to present common interactions between the Pelicans and Humans. This work is important as wildlife conservation depends on the fostering of empathy from humans and that is done through communicating the personalized narratives of species that are threatened by human activity.

Society for Visual Anthropology

Shelby Wingo

## 1562 We Are Refugees, We Are Not Refugees: The In-Betweenness of Recent Hong Kong Migrants to Bristol, UK

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Following the events in Hong Kong in 2019, the UK government created a 'special visa' route – the Hong Kong BN(O) (British National (Overseas)) Welcome Programme, launched on 31 January 2021 that allowed Hong Kongers to bypass the regular asylum seeker route and come to the UK and settle with great legal ease. This has led to an influx of Hong Kong migration to the UK since 2021. Working with migrants on this special citizenship route, my research shows that they exist in an in-between space created by the special visa category. Many see themselves as 'refugees' in that they feel the Hong Kong they knew and loved is being irradiated, and left due to political turmoil, though many left after most of the civil unrest between police and protesters had settled. However, they



also emphasis that they are not refugees, as this irradiation is 'not with tanks' like the Ukranian conflict – the next forced migration conflict to grip public attention after Hong Kong's 2019. Migrating at a time when UK migrant policy is very vocally criminalizing asylum seeking and painting asylum seekers in a negative light, Hong Kongers are quick to distance themselves from the term, highlighting that they do not receive government benefits (though this migration pathway makes some of them eligible to), are hard workers, and contribute to local British economies.

This negotiation of refugee-not refugee identities is reflected in the way Hong Kong migrants portray themselves and build diasporic community. While many admit to having been involved in the 2019 protests, and all lament that Hong Kong is changing – not for the better, they remain insistent that they are 'not political,' and caution me against asking about the reason for their migration, or politics. In community activities among recent migrants, the focus remains on Hong Kong practices and traditions from back home: making Hong Kong style milk tea, egg tarts, and pineapple buns – things never done back in Hong Kong, where they were a part of external socializing and considered activities of older generations, cooking Hong Kong food together, or discussing life in Bristol, UK, and how to adapt. The reasons they migrated remain largely untouched in diasporic social circles beyond the comment 'Hong Kong is not like it used to be'. The focus is on maintaining and passing to the next generation 'Hong Kong culture' - partly because it is something that is disappearing in Hong Kong, and that they left to maintain.

This research explores the in-between space created by the Hong Kong BN(O) (British National (Overseas)) Welcome Programme citizenship/migration pathway, and the implications it could have on future policy and integration experiences for migrants. Reflecting upon Aiwa Ong's Flexible Citizenship 25 years later, I reflect on whether Hong Kongers still feel as though they have the freedom multiple citizenships supposedly provide, how the history of these migration influence belonging.

Society for Cultural Anthropology

Rachel Hackler, University of Bristol

## 3139 What Is Difficult about Memorializing Difficult Pasts? An Analysis of Interview Narratives from Peru

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Efforts to publicly memorialize histories of violence are nearly always characterized by conflict and contestation, not to mention practical and logistical difficulties. Anthropological research can shed light on challenges that planners and observers perceive and experience in particular historical settings, enriching discussions about the "difficulty" of memorializing difficult pasts. This poster presents results from a systematic analysis of Peruvians' responses to the question, "Why is it so difficult to make a museum about the political violence in Peru?" Respondents were asked this question in the context of long-term ethnographic research on the process of making the Place of Memory, Tolerance, and Social Inclusion, a museum that was inaugurated in 2015. Recurring

themes from interviews included the recentness and complexity of the violence, political interests, and a lack of institutional support for memory initiatives in the country. Particular attention is given to ways that interlocutors' narratives addressed predicaments felt to be distinctively Peruvian, implicitly and explicitly contrasting the country's memorialization dilemmas with those of other nations.

Society for Latin American and Caribbean Anthropology

Joseph Feldman, Metropolitan State University of Denver

## 1586 Women and Transnational Migration: Syrian Experiences in Southern California

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Syrian immigrants are continuously moving to the United States and the number of Syrian refugees is increasing, yet studies exploring their displacement experiences are limited. This research is designed to examine Syrian women's experiences in the United States in the context of transnational migration. I focus on changes and continuity in gender roles and gender relations, changing family dynamics, and integration within a new community. My thesis employs ethnographic research methods, including participant observation and semi-structured interviews, which were conducted with eight Syrian immigrant women who arrived in the United States after 2011 and currently live in Southern California. The study utilizes theories on space, place, transnationalism (Low 2008; Schiller et al. 1995), and the gendered geographies of power framework (Mahler and Pessar 2001; Pessar and Mahler 2003). This study highlights the voices of transnational Syrian women in Southern California. It also provides further examination of gender relations within immigrant families, considering both social and spatial aspects of transnational context. My findings show that the research participants exercise two forms of agency, oppositional agency and non-oppositional agency, based on how participants evaluate their experiences and circumstances as they endeavor to integrate into a new community. This study suggests that women's desire to challenge or reproduce social and traditional norms in the context of transnational migration depend upon their evaluation of the benefits and drawbacks of such change. In both situations, they enact forms of agency to achieve their goals. My findings show that the women in my study are not necessarily challenging their traditional culture altogether, rather they challenge the patriarchal structure, a specific feature within the culture that is sometimes understood as representing the entire culture. Ultimately, my thesis demonstrates how culture changes as well as maintains continuity, and how women in transnational migration contribute to these processes. In addition to this, my thesis challenges stereotypic notions of Middle Eastern women as passive, powerless, and dependent upon men and at times their children, and underscores the variety of ways that women rely on each other and themselves, and wield power in order to take care of their families and determine the direction of their lives.

Critical Urban Anthropology Association

Hanadi Alhalabi, University of Kentucky, Department of Anthropology

## 1760 [i]Hors Place:[/i] Discursive Identity Formation of the Franco-Kabyle Diaspora and the Post-Kabyle

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

This poster presentation examines the discursive definitions and expressions of diasporic Franco-Kabyle (Algerian Berber) identities, reprioritizing the personal experiences of myself and other diaspora members above the academically favored focus on broader sociopolitical movements. I employ assemblage theory to argue the existence of a multidimensional fracture of a socio-historically enforced and articulated Kabyle identity within intensifying racial discourses in contemporary France. Positing the colonial circumstances and pre/post-colonial rhetorical positioning, I highlight the hegemonic properties and rhetoric crucial in reproducing a reified, autochthonous Franco-Kabyle identity. I then explore a new "post-Kabyle" identity as a counter-hegemonic response from 2nd-generation, marginalized, and mixed Franco-Kabyles. The conditions leading to the propagation of this identity stem from the disconnect those in the diaspora feel from the experiences and perspectives of their kin. I demonstrate how the identity is articulated through community interactions and further engagement in notably French post-colonial discourses with new pan-Maghrebi lenses of thought. Through four months of ethnographic research in Paris, France, I argue for post-Kabyle self-determination from its position born in the crossfire of French racial politics as praxis for its resolution.

Society for the Anthropology of Europe

Zacharia Arifi

## 1629 ¿Antropología pa' qué? Practicing Anthropology in Collaboration with Communities in Puerto Rico

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

Why are you always writing things down? What is it that you actually do? What is anthropology good for? These are some of the questions asked by residents in communities in Puerto Rico about the application of our discipline. In recent years, anthropologists have faced the task of defending and justifying their work amidst skepticism and scrutiny. In this poster presentation, I aim to address these inquiries by showcasing tangible examples of how anthropology serves as a vital tool for understanding and supporting communities engaged in mutual aid initiatives, particularly in the wake of natural disasters, and governmental inadequacies. Through empirical evidence and theoretical insights, this research demonstrates the practical applications of anthropology in

facilitating community resilience and empowerment. We have been using ethnographic methods to serve the needs of residents, and to document the processes and dynamics of community organizing in the southwest of Puerto Rico since January 2020. In this poster presentation, I will highlight the collaborative process we have cultivated between academia and residents, steering clear of the conventional extractive academic model. I will showcase four projects driven by community leadership, each underscored by the pivotal role of anthropological research in these collaborations. The poster presentation offers suggestions for avoiding extraction and the importance of community data sovereignty. By bridging theory and practice, anthropology emerges not merely as an academic pursuit but as a catalyst for change and meaningful engagement with communities.

Society for Latin American and Caribbean Anthropology

Isa Rodriguez-Soto, University of Puerto Rico at Bayamón

## 2427 'God Wants Us to be Prosperous in all Things': Spiritual Capitalism and the Transmodern Logics of Multilevel Marketing among Oaxacan Pentecostals

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

Part of the appeal of Pentecostalism for many Oaxacans is the promise of economic prosperity. At the Divine Light Church (DLC), where I conducted an eight-year longitudinal ethnographic study, the Lead Pastor devotes specific sermons to empresarios (business people) and instructs the congregation about how true believers can attain economic prosperity despite the difficulty caused by 'Latinos' lacking discipline and purpose. This well-worn trope is often used in Latin America and provides a facile and racialized explanation for Mexico's economic lag. Divinely inspired prosperity is certainly the goal of many DLC congregants, as most Oaxacans struggle economically and employ novel ways to make a living. Becoming a direct seller for a Multilevel Marketer (MLM) is one such way. While Amway and Herbalife were the first MLM companies to appear in Mexico, dozens of homegrown imitators, such as Omnilife (OM) have also flourished. The late Jorge Vergara, OM's founder created a company infused with a Mexican ethos of caring for los demas (others) that stands in contrast to the imagined purely self-interested 'gringo.' In this paper, I discuss how some OM distributors consider themselves to be a 'kind of social worker', because their capital gain is a result of caring for los demas; thus, also infused with spiritual meaning that aligns with their Pentecostal sensibilities. This self-help-sociorelational capitalism defies racialized logics of anti-prosperity, allowing DLC congregants to perform key cultural tenets of Mexicanidad while becoming prosperous.

Society for Latin American and Caribbean Anthropology

Michelle Ramirez

# 3383 “Climate Change” Discourse and its Translations: Working Process and Influence of an NGO among Indigenous Groups in Kalmakanda , Bangladesh

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

In accordance with the IPCC's 2014 report, Bangladesh stands as one of the most vulnerable countries amidst the effects of climate change. Projections suggest that by 2050, one-third of Bangladesh may be submerged should sea levels continue to rise (IPCC, 2014). Within this context, indigenous communities residing in geographically and socially vulnerable positions face heightened risks. This ethnographic research is situated in the northeastern region of Netrokona district, specifically within the Kalmakanda Subdistrict of Bangladesh, which shares an international border with Meghalaya, India. This study investigates the role of an NGO working among indigenous communities, particularly focusing on their utilization of indigenous knowledge to confront the impacts of climate change. Key research questions include exploring how indigenous people perceive climate change in their daily lives and examining the relationship between these perceptions and NGO workers, whom this study identifies as translation and development brokers. Drawing on David and Moose's concept, NGO workers are viewed as translators of development discourse, facilitating the integration of indigenous communities into global climate change initiatives and connecting global discourse with local realities. Additionally, the research draws on Escobar's alternative development concepts to analyze the role of local NGOs in society. It argues that local NGOs serve as key actors in fostering alternative development pathways that prioritize community empowerment and sustainability over top-down, Western-centric development models. To address these questions, ethnographic methods including semi-structured and unstructured interviews, focus group discussions, and field notes were employed. While existing research in Bangladesh has highlighted how indigenous peoples utilize their traditional knowledge to mitigate damages, there remains a gap in understanding how they perceive climate change in their everyday lives. This study argues that NGOs play a pivotal role in disseminating the concept of climate change, transforming it from an abstract notion to a tangible reality for indigenous communities. Moreover, while previous studies have demonstrated how Garo and Hajong indigenous groups utilize their knowledge for agriculture in flood-prone areas, it is challenging to pinpoint the sole proprietors of this knowledge. This study suggests that in regions where multiple ethnic groups coexist, such as among the Hajong, Garo, and Bengali, shared knowledge is prevalent, making it difficult to attribute ownership. NGOs serve as coordinators in sharing this knowledge with broader communities potentially affected by climate change. Among the Hajong community, NGO workers assume roles beyond bureaucratic officers; they become integral figures in daily life, serving as problem solvers. This is particularly significant due to the existing gap between grassroots communities and state governance. Additional

Anthropology and Environment Society

MD Shakhawat Hossain, Southern Methodist University, Department of Anthropology

## 3197 “Good vibes only”: Factoring individual beliefs into financial stability in Rural Southern Utah mental health help-seeking behaviors

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

According to data from the National Institute for Health Disparities, access to mental health services among rural communities throughout the US hinges largely on the availability of financial resources. Government insurance, donor funding, legislature support, and sliding scale fee clinics or free clinics are some of the ways in which states seek to bridge the gap for access to care. However, while the emphasis on the economics of care is essential, equally important is local attitudes towards mental health. Medical anthropologists have long stressed the importance of cultural factors like historical discrimination, familial dynamics, and social stigma. In this preliminary study, I analyze the role of these and related factors at a state-funded sliding scale fee clinic in rural southern Utah. Roughly 20% of the population in the area surrounding this clinic lives at or below the federal poverty line. In looking at the correlating percentages between the population and the clinic, I consider if those who have the greatest financial needs are receiving mental health resources. Local attitudes surrounding available mental health services shed light on understanding whether funding helps improve mental health stigmas. I draw on statistical data and the personal narratives of clients and providers alike to argue that, in the context of Utah, the financial barriers to mental health are not the only barrier to care access. Rather, equally as influential are familial pressures and religious ideologies.

Society for Psychological Anthropology

Sam Webster

## 3304 “How are you Latino Enough?”: Exploring Raciolinguistic identities

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

The Latino Threat Narrative (LTN), introduced by anthropologist Chavez (2013), describes a compilation of US discourses that stereotypes Latinos and characterizes them as a homogenous population who do not experience social or cultural change. Several language scholars (Carter, 2014; Mendoza-Denton, 2008; and Rosa, 2019) have studied the LTN in middle and high-school contexts, however, to my knowledge, there is a lack of research in the university context. This study aims to explore in what ways the LTN played a role in the development of Latinx students' raciolinguistic identities and to what extent these discourses have been internalized by them. The study was conducted in a U.S. Southeastern university and the data were collected through a semi-structured focus group. The data was transcribed and analyzed through a Critical Discourse Analysis (Mullet, 2018) and a raciolinguistic framework (Flores and Rosa, 2015). The findings

indicate that even though students' avowed identities recognize Latinxs heterogeneity, some participants struggle to identify themselves within Latinidad, suggesting that the LTN has been partly internalized. By contributing new understandings of how the LTN discourses are manifested in higher education, as expressed through the voices of participants, the study aims to help recuperate the effaced identities of Latino communities.

Society for Linguistic Anthropology

Maria Jose Torres Centurion

## 1328 “I’m Ending This Job!”: “Socio-Ecological Burnout,” Community Health Workers, and Forging a Praxis of Care

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

Community health workers (CHWs) – a category of nonclinical, frontline health workers who typically come from the communities they serve – provide essential services in marginalized community both inside and outside the realm of biomedicine. However, like any other healthcare provider, CHWs experience the deleterious effects of burnout. This condition not only effects their mental health but their physical health as well – comprising their ability to provide care to the marginalized populations they serve. In drawing on multiple years of ethnographic research with CHWs (n=49), I describe the experience of burnout among CHWs in Indiana. I argue that burnout was predicated on not only structural factors but also from relationships within their profession. CHW caregiving is profoundly intersubjective and while this is a core strength for these workers who draw on these webs of relationships to nurture their caregiving and commitment to clients, it can also serve as a causal factor of burnout. I frame the experience of this condition among CHWs as "socio-ecological burnout" – one that is shaped by the dynamic of relationships between CHWs, their clients, clinicians, and ancillary staff in addition to being shaped by the conditions of their employment and other structural factors. I offer several suggestions of how, through collaborative research, anthropologists and social scientists can work with CHWs to better understand the multifariousness of burnout in addition to suggesting solutions to form a praxis of care.

Society for the Anthropology of North America

Ryan Logan, California State University, Stanislaus, Department of Anthropology and Geography & Environmental Resources

## 1542 “The Third Maroon War: Indigenous Archaeology and the Fight Against Neocolonialism in Jamaica”

11/22/2024 08:30 AM-10:00 AM

TCC West Hall

Poster – In-Person Live

"The Third Maroon War: Indigenous Archaeology and the Fight Against Neocolonialism in Jamaica".

The 1985 Jamaica National Heritage Trust Act establishes the legal framework for sites of historical significance to be declared worthy of preservation. The ambiguous language used in the JNHT Act makes Jamaica's Cultural Resource Management a matter of opinion left to those who sit on the JHNT advisory board. Archaeology practiced in Jamaica has overwhelmingly examined sites of colonial contact and occupation, centering the colonial powers of Spain and England as overwhelming, dominating forces. This has led to a precedent in which the material culture of colonial societies is preserved, while the history and material culture of Jamaica's African and Indigenous populations is destroyed. My presentation will discuss the ethnohistory of Jamaica and how modern-day Maroons are fighting a new war, one centered around issues of land rights, global warming, the lack of heritage management, and the laissez faire approach taken on State sanctioned development projects. I will argue for the use of Section 106, NAGPRA and CEQA as frame works to establish laws governing Jamaican Cultural Resource Management (CRM).

Society for Latin American and Caribbean Anthropology

Zenzi Moore-Dawes

## 1442 √ Coping Strategies for Urban Water Scarcity (UWS) in the City of Nepal

**11/22/2024 08:30 AM-10:00 AM**

**TCC West Hall**

**Poster – In-Person Live**

About two billion people worldwide don't have access to safe drinking water today (SDG Report 2022), and roughly half of the world's population is experiencing severe water scarcity for at least part of the year (IPCC). Climate change and population growth will likely cause these numbers to rise (WMO). The transition towards more sustainable urban water management is an urgent need because the supply of water in rapidly urbanized areas like the Kathmandu Valley of Nepal is deficient (Khanal et al., 2023). Existing literature reviews focused on innovation, rainwater harvesting, and more systematic infrastructure on existing drinking water projects as a solution. However, the gap has been found in current challenges, coping strategies, and further action-oriented solutions. Therefore, to fill those gaps, this research has focused on current challenges, people's coping strategies, and the significance of revitalizing local resources through urban-rural linkage to solve water scarcity. A qualitative approach has been used for analysis; primary data has been collected through KII. The study location covers Kathmandu Valley. Despite being endowed with abundant water resources originating in the hills surrounding the city, Kathmandu grapples with water scarcity, prompting a critical examination of the factors contributing to this paradox. This research explores the challenges within the urban water system (UWS) and coping strategies, with a specific focus on rational choice theory to elucidate the decision-making process behind selected coping mechanisms. Su et al. 2020 explain urban water security (UWS) into three pillars: water resource security, water environment security, and water disaster security. The study reveals that a) people and government have high expectations of only one drinking water project instead of



searching for alternative ways. The analysis focuses on the decision-making process of coping techniques, drawing insights from rational choice theory. Given the scarcity of water in Kathmandu, residents employ specific measures to cope with the situation. These include restricting the use of swimming pools to only the summer season, opting for traditional basin and mug methods instead of showers, refraining from wearing white clothes that necessitate more water for washing, and reusing dishwashing water for tending to kitchen gardens. Rational choice theory, this study offers significant knowledge on the difficulties encountered by Kathmandu's urban water system and suggests effective methods to deal with them. It employs rational choice theory as a framework to comprehend the decision-making processes involved. The initiative encourages a fundamental shift in thinking toward community-driven, sustainable solutions. These solutions highlight resilience, community involvement, and the protection of local water resources. The aim is to guarantee the city's water security in light of a growing population and changing environmental conditions

Critical Urban Anthropology Association

Namita Poudel Bhurtel