



PRELIMINARY PROGRAM- THURSDAY NOV. 21ST

American Anthropological Association 2024
Annual Meeting: PRAXIS

Sessions Taking Place on Thursday Nov 21st 2024

This includes in-person and Virtual Live (Note: Posters are in a separate document)

Thursday November 21, 2024

Contents

Thursday November 21, 2024	1
8:30am-10am	6
3255 Anthropology and Education Under Fire: Surveillance and Silencing.....	6
1788 Anthropology of Diaspora Foodways: New Directions in Praxis	7
Flash Presentation Session	11
1861 Autoethnography: a critical methodological tool for developing praxis-informed pedagogy for teachers.....	11
3597 Medical travel as a pathway of hope: A phenomenological analysis of death and dying	12
1971 COIL: A Model for Expanding the Reach of Firsthand International Experiences to Meet the Challenges of the 21st Century	12
2059 Praxis and Barefoot Anthropology: An Examination of Ethnographic Research on Refugees and Asylum-seekers in Italy.....	13
1862 The Girl in Me! Searching the Reality of my Gender Positionality, Identity and Performance	13
2675 Two cities, one pregnancy: Transregional liminality in the U.S. healthcare system	14
2912 Videophotography: Layered temporalities and the Production of Overlaps.....	15
2405 When He Let Go: Reflections On Zionism, Masculinity, and the Role of Autoethnography ..	16
2847 "That's Interesting:" Language and the Social Reproduction of Inequality in Medical Education	17
1484 Coalition of the Unwilling: An exploration of vulnerability and precarity as sources and	18
resources for resistance	18
1718 Demarcation: the Making of Property's Subjects and Objects.....	22
3421 Disability Anthropology in/of Brazil	25
1503 Dynamic Reciprocity in Ethnographic Research; Explorations in "Giving Back" and Collaborative Praxis (I)	29
2016 Ethnographies of Urban Ruination.....	31
1425 Interrogating cooperative water governance in Inner Asia	34
2266 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition -Part 1	36
2568 Listening as Praxis, Sound as Politics	39
1077 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session I)	42
1574 Pedagogy of Women: The Value of Women's Knowledge	45

1275 Reparative Education in Africa and the Diaspora.....	48
2062 Reproductive Politics and Praxis in the Sunshine State.....	51
1731 Semiotics of Obligation	52
2140 Social Feelings and Platformed Bodies.....	55
2076 Staying alive during the Thanatocene: Death-related praxis in the midst of polycrisis	57
2736 Teaching the City: Pedagogical Approaches to Urban Anthropology Learning in and around the Classroom.....	60
2741 Toxic Relations: Bio/social configurations of environment, well-being, and kinship	61
1359 Troubling Accounts: the relations, politics, and ethics of reckoning climate and environmental change	62
1505 Urban Future-Making: Temporalities and Practices of Care	65
2539 When, where, & how to publish: The frontiers & limits of publishing as a graduate student (& beyond).....	68
1635 Zora Neale Hurston's Praxis in the University of Florida Classroom.....	69
10:15-11:45	73
2826 20 Years of Modern Blackness: Paradigms, praxis and potentialities	73
Flash Presentation Session	74
2719 Balancing Acts: Navigating the Tightrope of CHW Roles in Rohingya Refugee Camps, Cox's Bazar, Bangladesh.	74
1738 Challenges of behavioral risk factor management by NCDs patient: experiences from a sub-district (Feni) semi-urban dwellers of Bangladesh.	74
2550 Experiencing and Surviving a Pandemic as a Rite of Passage: Perspectives of COVID-19 Survivors from Pakistan	75
3185 Hustlers Under Lockdown: A Critical Medical Anthropology of COVID-19 in Nairobi, Kenya	76
1989 Medical Professionals' Ethical Deliberation and Organ Transplant Eligibility.....	77
2254 Unmasking COVID-19 in Haiti: Exploring the Intersection of Funding, Politics, Trust, and Resource Allocation	78
2282 Visual Timeline as a Tool to Enhance Anthropological Inquiry	79
1625 Changing Cultures of Gender and Sexuality in East and Southeast Asia	80
2684 Confronting the Careful and Careless: Praxis in Reproductive Healthcare in the US	83
1194 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 1, Academia	86
1363 Cultivating Anthropological Lenses in the University	87
1767 Dynamic Reciprocity in Ethnographic Research - Explorations in "Giving Back" and Collaborative Praxis (II)	88

1399 Empowered by Our Elders, Honouring Future Generations: The Work of the Indigenous Language Reclamation Movement	90
3073 Epistemic Disobedience and Ethnographic Futures	94
1445 Ethnographic work in learning spaces: Cross-cultural perspectives on methodologies and research ethics.....	95
1443 Food Sovereignty at Sea.....	98
2706 Gender and Politics: Translating between Theory and Practice, Part I.....	100
1758 Institutional Escapes: Spatial, Temporal, and Relational Breaks in Institutional Lives	103
2276 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition - Part 2	106
1583 More-than-Human: Multispecies Ethnography in Future Anthropology	109
2515 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session II)	110
3111 Praxes of Indigeneity: Alternative Articulations of Indigenous Histories, Knowledges, and Movements from Nepal	113
3172 Praxis and the “Third Age”: Processes of Resistance and Accommodation to “Ageing” in Comparative Perspective	115
2978 Race, Indigeneity, Caste, and Health Futures in the Global South II:	118
Structural Violence, Subjectivities and Prospects of Care.....	118
1580 Reluctant Transitions: Energy, Affect, and Postcarbon Futures	122
1491 Suggestibility in Theory and Praxis.....	124
2003 Symbolic Action as Reflexive Praxis: Reinventing Healing, Religion, Rights, and Ritual in West Africa.....	127
3435 The Authoritarian University (part 1)	131
2700 The Stuff of Sovereignty	131
3466 The productivity of laments: Professional rhetoric, status talk, and industrial identity	135
12:45-2:15	138
2783 (Dis)empowerment and (De)politicization, Feminism vs Consumerism: Behind the Surge of China's Sheconomy.....	138
1010 Anthrophonetics: Connecting anthropology and (socio)phonetics.	141
3221 Anthropology in/of the World of Scholar-Led Publishing	144
1061 Anthropology’s Archives: Linked Data and Crowdsourcing Technologies for Greater Access and Ethical Data Reuse.....	145
1567 Applied Anthropology: Towards a Philosophy of Praxis for a Discipline.....	146
1338 At The Crossroads of Peril and Progress: The Praxis of Addressing Health Disparities among Blacks in the U.S. South	148

1820 Care as Resistance: Confronting Policy and Power through Praxis	149
Flash Presentation Session	152
3290 Challenges of Practice: Student Engagement, Connection, and Change.....	152
2490 Digitizing Other Economies: Resisting Data Colonialism?	152
3297 More than Dried Leaves in Mason Jars: Praxis and Native Food Sovereignty in a School in Indian Country	153
2193 Museum Musings and Ethnographic Encounters	153
3516 Retracing Paths of Colonization: A Cross-Cultural Study	154
2073 Stolen Water: Challenges and Solutions to Decolonizing Ute Mountain Ute Water Rights	155
3359 The Role of Ethnography in Community-Based Research	155
1405 To Rally Citizens around Authorities: Memory, Decolonization, Neotraditionalism, and Nation-building in Sub-Saharan Africa.....	156
2809 Craft Work: A Roundtable on Moods, Modes, and the Making of Ethnographic Texts	157
1200 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 2, Practicing and Partnerships.....	158
3079 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 1.	159
3101 Dynamics of Colonialism and Indignity in Morocco and Ecuador.....	162
1563 Embodied Praxis: Knowledges, Methodologies & Black Feminist Anthropology.....	164
3397 Framing Political Violence - Art-based Research and Cultural Heritage under Consideration	167
3325 Gender and Politics: Translating between Theory and Practice, Part II	169
3420 Looking for Anxiety: Interpreting Anxiety Across the Subfields	172
1619 Materializing Age-Engaged Publics	175
1724 Psychotic praxis: for an anthropology of neurodivergence, cognitive shifts, and diverse minds	179
2090 Raising Two Fists: Struggles for Black Citizenship in Multicultural Colombia	180
2514 Scrutinizing Signs	181
2986 The Authoritarian University (part 2)	182
2223 Timing, Praxis, and Ethnographic Access Part II	182
1585 Unbordering Education.....	185
3211 Where is Social Mobilization?	188
2:30pm-4pm.....	191
Flash Presentation Session	191

1694 "This S**t Sucks": Online Forums and Informal Knowledge Sharing Among Bar Examinees	191
2549 Ahead of urban Informality: A Reflective Inquiry into Practitioner Interpretation, Positionality and Future Visioning	191
1597 Biopolitics and the Disease of the 'Other': Narratives of Cotton Farmers amid the Covid-19 Pandemic in Pakistan	192
3511 Building Links between Research and Applied Anthropology	193
2672 Navigating Interdisciplinary Research and Co-Production of Knowledge to Design Community-Driven Flood Adaptation Strategies: Reflections from Seattle	194
1775 Reimagining Knowledge Production in the Global South: Praxis, Faith, and Temporality in Ghanaian Research Institution	195
1853 Using Rapid Qualitative Methods to Inform Neurological Services at the VA.....	195
2988 "Some truths dwell in the silence between words"- Unraveling narratives of adolescent reproductive health in rural Bangladesh.	196
1804 A window into the world of anthropologists in tech, government, healthcare and more: A Project of the AAA's Anthropology Advocacy Council.....	197
1314 Anthropological Praxis Across Fields and Domains of Action.....	198
1837 Becoming a Big Man in Africa: Youth, Prestige, and Emergent forms of Socio-Economic Accumulation.....	199
2037 Centering Bad/Feelings as Methodological and Theoretical Praxis in Climate Research ..	201
1741 Conversation and Provocation with Willie Jamaal Wright as CUAA Special Speaker: "Right Beyond the Site: A Rhythmanalysis of Uneven Development"	202
1833 Critical Discussion of [i]An Archive of Possibilities: Healing and Repair in DRC[/i]	203
3201 Cultivating Infrastructural Subjects	203
2183 Global China Tech as Praxis	205
2615 Historical Anthropology Today: Insights from Morocco, Sri Lanka and Guatemala	207
2955 Importance of Scientific Literacy in Anthropology	207
2739 Orienting and Supporting New Students in MA Programs: A Discussion of Best Practices and Good Ideas	210
2079 Personhood in the field: Being interpreted in the ethnographic encounter	211
2025 Police and Prisons in the Global South	212
3402 Returning to Ritual Analysis: The Utility and Challenges of Applying a Rite of Passage Framework to Transitions in Contemporary Societies.....	213
2637 Roy A. Rappaport Student Prize Competition Panel.....	215
2255 Service, Servitude or Something Else? Negotiating Hierarchy and Egalitarian Ideologies in Customer Service Encounters.....	218

2103 Subversive Ethnographies: Mapping Re-memberance and Persistence into Praxis	221
2537 The Metaphysics of Presence and the Event of Semiosis	224
2429 The application of anthropology in Amazonia	225
2238 Timing, Praxis, and Ethnographic Access Part III	226
2913 Transforming Food Systems: Praxis for Sustainable Agriculture and Social Justice	229
1951 What Distinguishes Film or Media as Ethnographic? A Conversation on Multiplicities of Form and Praxis.....	232
1936 What Now? Navigating peripheries and precarity in what counts as scholarship in Indigenous and community engaged research	233
2144 “Florida, can I use you up?”: Lessons from Historical Ecology for the Future of a Precarious Peninsula	234
Virtual Programming.....	237
1191 Imparting Anthropological Praxis	237
2191 Multispecies Praxis: Exploring Ethics and Methodologies of Engaged Anthropology and Animals.....	238
1173 Praxis in the Psychedelic Renaissance: Entheogenic Churches and the Legal Challenge to the “War on Drugs”	239
2491 Adjacencies and Synergies: Creative Praxis at the Center and Margins of Ethnography	240
2109 Dwelling on Migration: Reimagining Geographies of Displacement, Mobility, and Dispossession	240
1895 Research, Praxis, and Solidarity with 2SLGBTQ+ Young People in Turbulent Times	242
2738 State of the Field: Feminist Praxis in Hostile Worlds	242
1790 Embodying Praxis: Decolonizing Anthropological Methodologies Through Multisensory Ethnography	244
2363 Quality, Quantia, and the Nonhuman World: An Interview with Paul Kockelman	245
3214 The Book Review in Praxis: Reviewer meets Reviewed	246
1721 Complicating Care: Interdisciplinary Perspectives and the Ontological Politics of Care Practice	247

8:30am-10am

3255 Anthropology and Education Under Fire: Surveillance and Silencing

11/21/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon A-B

Roundtable/Town Hall - In-Person

New U.S. legislation penalizes teaching and learning around issues vital to marginalized groups, liberal education, and free inquiry in anthropology and related fields. Inspired by a dialogue started during two sessions at the 2024 SFAA conference titled "The Anthropology of Polarization in US Higher Education" and "Living and Working Where Woke Goes to Die", session members organized themselves around the need for continuing discussions about threats to higher education and politically polarized campaigns (Pollock and Rogers 2023) against Critical Race Theory, DEI and LGBTQ+ curriculum and programs. Roundtable participants will discuss: How are various stakeholders (community-based organizations, marginalized groups, undergraduates, graduate students, instructors, and others) experiencing cuts, regulations, and restrictions placed on education? How can dialogue among these stakeholders foster an anthropological praxis of resistance and growth? Participants include representation from faculty, administration, students, and a civil rights attorney.

Council on Anthropology and Education

Mariela Nuñez-Janes, Jose Santos, Metropolitan State University
Mariela Nuñez-Janes, Berkeley Robinson, University of North Texas, Department of Anthropology, Antonio Ingram, Amy Paul-Ward, Susan Hyatt, Keri Brondo, University of Memphis, Department of Anthropology, Jose Santos, Metropolitan State University
Kiran C. Jayaram, University of South Florida

1788 Anthropology of Diaspora Foodways: New Directions in Praxis

11/21/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon C-D

Oral Presentation Session

Over the past several decades, anthropologists have studied the confluences of food, place, and identity emerging from global encounters across an increasingly interconnected world. From imported Lebanese tahini (Hage 2021), to soul food (Williams-Forsen 2014), to globalized Chinese flavors (Chan and Farrer 2021), scholarship on diaspora foodways—used broadly to include migrant and immigrant foodways—illustrates how food is always implicated in richly symbolic systems that constitute and delineate identities, while structuring conditions of belonging under the realities of cultural imperialism. Food can exclude and unite on the basis of territorial identity, becoming both a source of pride in a shared cultural heritage, as well as an index for inequality and a basis for stigma. Such national, ethnic, and regional foodways also are transformed by processes of migration, commercialization, colonialism, and globalization (Narayan, 1995; Padoongpatt, 2017; Williams-Forsen, 2006; Ray and Srinivas 2012; Counihan 2018). Building upon this rich literature, we ask: What are possible new directions for scholarly research on diaspora foodways in praxis? What does it look like to practice diasporic food production, or food-in-motion? When does food have implications for territorial and ethical belonging, and when does food index inequality and the racialized or exoticized Other? What roles do colonialism, neoliberalism, imperialism, and marginalization play in shaping foodways? How does the negotiation of taste, skill, and authenticity

factor into the identification of "appropriate" fusion or hybrid dishes? How might the literature contribute to larger ethical conversations such as sustainability, food access, and care?

References:

- Chan, Y. W., & Farrer, J. (2021). Asian food and culinary politics: food governance, constructed heritage and contested boundaries. *Asian Anthropology*, 20(1), 1-11.
- Cheung, S., & Wu, D. Y. (2014). *The globalization of Chinese food*. Routledge.
- Counihan, C., & Van Esterik, P. (2013). *Food and culture*. New York, NY: Routledge
- Hage, G. (2021). *The diasporic condition: Ethnographic explorations of the Lebanese in the world*. University of Chicago Press.
- Narayan, U. (1995). Eating cultures: Incorporation, identity and Indian food. *Social Identities*, 1(1), 63-86.
- Padoongpatt, M. (2017). *Flavors of empire: Food and the making of Thai America (Vol. 45)*. Univ of California Press.
- Ray, K., & Srinivas, T. (Eds.). (2012). *Curried Cultures: Globalization, Food, and South Asia (Vol. 34)*. Univ of California Press.
- Watson, J. L., & Caldwell, M. L. (2005). *The cultural politics of food and eating: a reader*. Blackwell Publishing.
- Williams-Forsen, P. A. (2006). *Building houses out of chicken legs: Black women, food, and power*. Univ of North Carolina Press.

Society for the Anthropology of Food and Nutrition

Amanda Kaminsky, University of Michigan Terese Gagnon, University of North Carolina, Chapel Hill, Department of Anthropology
Amanda Kaminsky, University of Michigan, Grace Kwon, Vanessa Moreno, University of Arizona, Gabriela Olmos Rosas, Ziyi Yan Krishnendu Ray

Crayfish, Invasive Species, and Chinese Diasporic Foodways in Kenya

In Nairobi's Kilimani neighborhood, Chinese restaurants serve platters piled high with steaming crayfish. However, crayfish are not plentiful in Kenya. Tracing them back to the source reveals a sparse and precarious supply chain that skirts the boundaries of Kenya's legal fishing regulations. First introduced to Kenya by Europeans in the 1960s, nonnative Louisiana red swamp crayfish (*P. clarkii*) are today eaten predominantly by Kenya's Chinese expatriate community. This paper analyzes the political ecology of Kenya's crayfish within the context of a wider geopolitical discourse about Chinese investment and migration in Africa. I examine how the construction of the crayfish as an invasive species has contributed to its decline in Kenyan lakes. This has created a paradoxical rarity of crayfish for which Chinese overconsumption is blamed. I argue that fears of crayfish invasion have intersected with dominant narratives of Chinese environmental destruction, contributing to the diffuse and secretive nature of Kenya's crayfish industry today. Drawing from 12 months of ethnographic fieldwork in 2021-2023, I trace the crayfish supply chain from Kilimani to remote freshwater systems in central Kenya. Through interviews and participant observation with

Kenyan and Chinese trappers, distributors, and consumers, I investigate how crayfish complicate the dichotomies of foreign and native, exploitative and benevolent, that often dominate the discourse of China-Africa relations.

Presenter(s): Amanda Kaminsky

Where is the Korean American in the Korean Food Wave? DC Korean Americans Struggle for Visibility in the Hallyu Food Craze

This paper looks at the ways DC Korean American foodways have been affected by the spread of Hallyu, or the Korean Wave. Although scholars have focused on the successfulness of Korea's soft power campaign through the exportation of food, what has not been discussed is the way in which Korean Americans face a "soft erasure" through this process. This paper looks at the social media of the Korean Culture Center in DC, including the center's response to recent backlash over its profile, to discuss the ways in which the exportation of Korean culture relies on the ideology of a unified nation state, what scholars call "wooriness": a oneness that seeks to consume the hybridity of Korean American-ness and food culture that they have established here in the US through questions of "authenticity." However, for Korean Americans in DC, the shifting of immigration, setting up businesses, adapting foods, the passing of time, and the sharing of cuisines are all part of what makes their foodways distinct from a Korean identity and food culture. The DC Korean American food scene is pushing back in "solidarity" on Korea's definition of "wooriness" and blurring the boundaries of Korean food and culture.

Presenter(s): Grace Kwon

Indigenous Foodways in the Aguilillense Diaspora of Northern California

The Northern California diasporic community of people originally from Aguililla, Michoacán, Mexico, have maintained a strong connection with their ancestral pueblo for the last century. Men from Aguililla were contracted to work in Northern CA as part of the Bracero Program during World War II, establishing the first diasporic settlement near Redwood City, California. Subsequent generations throughout Northern CA still maintain an identity with Aguililla, referring to themselves as Aguilillense and continuing to practice their ancestral traditions, especially through the production and consumption of the indigenous foods of Aguililla. The ancestral recipes of Aguililla have defined their diasporic foodways, as Aguilillenses living hundreds of miles apart gather at Aguilillense-owned restaurants and taco trucks to consume traditional dishes, meet with family and friends from other areas of the diaspora, discuss and learn about current news in Aguililla, and more. The community has experienced ongoing intergenerational displacement and gentrification, both in Aguililla and Northern CA, so these communal food spaces have become major sites of Aguilillense cultural continuity, collective memory, and diaspora placemaking. Ethnographic interviews with the owners and customers of Aguilillense restaurants and taco trucks demonstrate the significance of traditional foods in the diaspora and how Aguilillense foodways serve as resistance to further displacement and erasure.

Presenter(s): Vanessa Moreno

Tasting the Challenges: Understanding the Triad of Food Insecurity, Food Bereavement, and Diabetes among Anchorage's Mexican Immigrants

Disconnected from the contiguous United States, Alaska relies heavily on sea transportation to import food. Unable to find nutritionally adequate and familiar foods, immigrant communities are often forced to make detrimental dietary changes. A Mexican immigrant's caloric intake upon relocating to Alaska increases at least 30% per meal. In addition, immigrants who resettle in the Circumpolar North experience a mourning process where they bereave the cultural elements of their homelands, including family, language, sense of belonging, and, most saliently, food. Cultural bereavement may be mistaken as simple nostalgia, but we argue that its consequences to health run deeper. Our findings suggest that, as an additional layer of stress on immigrants' shoulders, cultural bereavement intensifies vulnerability to metabolic diseases, including diabetes. Based on qualitative research including in-depth interviewing and participant observation among Mexican immigrants in Anchorage, this paper examines how immigrant food insecurity and food bereavement—two interrelated challenges that remain unaddressed in the health literature of the state—are central to understanding diabetes in this community. By putting forward these two concepts, we aim to contribute new insights to the study of immigrant health and diabetes. In particular, we highlight the importance of access to culturally appropriate food in the overall health and well-being of immigrant communities in the Circumpolar North.

Presenter(s): Gabriela Olmos Rosas

Co-author(s): Elaine Drew

Dining in between: Tanzanian and East African Immigrants in Guangzhou, China - Case Study Centred at Bantu Kitchen in a Post-COVID Era

Studies of African communities in Southern China were mainly conducted before the COVID-19 pandemic, for which a substantial population of African workers emigrated who were engaged in both formal and informal economies in China. However, with the worldwide lift of COVID-19 restrictions and economic recovery, African workers have developed a new and diverse social network. This paper investigates how East African migrants from Tanzania and beyond survive resiliently by virtue of "dining in between" in a post-COVID era, seizing on Bantu Kitchen, an East African restaurant in Guangzhou, China that opened in 2023. I argue that as an enclave of East African dining customs and Swahili culture, Bantu Kitchen is a practical agency of adaptive ambivalence between Africa and China. On one hand, it harbours explicit connections with a Swahili homeland, including practice of daily East African culinary and intimate interaction with Tanzanian organizations in Guangzhou, while on the other hand localizing with the inclusion of Chinese ingredients, the imagination of Chinese food on social media, as well as a power hierarchy in catering service. This paper intends to reveal how East African immigrants build solidarity and boundaries concomitant with localization adjustment through transnational dining in Post-COVID China, as well as envisage their future under a glocal context.

Presenter(s): Ziyi Yan

Flash Presentation Session

1861 Autoethnography: a critical methodological tool for developing praxis-informed pedagogy for teachers.

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

In conversation with this year's American Anthropological Association's (AAA) conference theme 'Praxis', this paper/presentation proposes autoethnography as a critical methodology to not only critique conventional educational practices but also to develop a praxis-informed approach to pedagogy. Praxis, the integration of theory and practice, serves as a guiding framework for understanding and reshaping my educational perspectives. The overarching consensus among researchers underscores childhood as a crucial phase directly correlated with academic success and personality development. The paper unfolds through the lens of three pivotal life events: first, 'traditional' school as disciplining of the body and mind, second, motivation can come from anywhere! and third, taking the pressure off! These experiences, characterized by cognitive stimulation and emotional excitement, intertwine with a process of self-discovery, as highlighted by Yair (2008). Autoethnography becomes the vehicle for representation, weaving together personal memories and insights from siblings to construct a comprehensive narrative. This method offers an alternative lens, allowing the author to reflect on their childhood experiences and how they frame their identity as a teacher and teacher trainer. Memory writing is analogous to the 'writing of a traveler who goes on foot, living the journey, taking on mountains, enduring deserts, marveling at the lush green places' (Mitchell & Weber, 1998). Given that Autoethnography is "an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experiences (auto) in order to understand cultural experiences (ethno)" (Ellis, Adams, and Bochner 2011, 273;); the first praxis-informed finding revolves around the disciplining nature of traditional schooling. Drawing inspiration from Michel Foucault's "Discipline and Punish," schools are portrayed as institutions shaping conforming subjects rather than liberatory spaces fostering radical thinking. The second praxis-informed discovery centers on the diverse sources of motivation. Aligning with Gardner's Theory of Multiple Intelligences, the assertion is made that presenting learning materials in varied ways, regardless of the subject, enhances both student comprehension and educator mastery. The third praxis-informed insight underscores the importance of relieving academic pressure on children. Recent studies linking heightened pressure to increased dropout rates and mental health issues emphasize the need for a praxis-driven shift. Encouraging children to make choices autonomously, free from undue pressure, emerges as a praxis-based strategy to nurture a healthy and sustainable learning environment. This integration of theory and practice becomes the cornerstone for shaping a more holistic and student-centered educational landscape.

Council on Anthropology and Education

Priyanka Prasad

3597 Medical travel as a pathway of hope: A phenomenological analysis of death and dying

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

This presentation examines the role medical travel plays in the lived experience of those diagnosed with a terminal illness. Using an autoethnographic lens being a caretaker for a terminally ill medical traveler, I examine medical travel as a tool to access (non)technological opportunities (pathways) to extend life (goal). Drawing on the seminal work of Dr. Kubler-Ross in her discussion of the five stages of grief in concert with Snyder's Theory of Hope, I reimagine medical travel as a key tool that plays a critical role in denial, bargaining, acceptance, and hope. As a caretaker to a medical traveler, I analyze how medical travel feeds into a cycle of hope and goal loss, and how its role and utilization shift depending on fear of death, religious intent, and lost goals. I use this assessment to interrogate critical questions in the study of the lived experience of the terminally ill related to supporting pathways of hope or recognizing its persistence as a hindrance to acceptance. In doing so, I situate medical travel as a critical journey in the process of grieving one's own lost goals and coping with death.

Society for Humanistic Anthropology

Julia Shenkman

1971 COIL: A Model for Expanding the Reach of Firsthand International Experiences to Meet the Challenges of the 21st Century

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

Collaborative Online International Learning (COIL) builds upon a core premise of anthropology, encouraging conversations around cross-cultural similarities and differences, while emphasizing shared humanity. Underscored by the recent COVID-19 pandemic and the increasing polarization locally and around the world, COIL has the potential to cultivate global citizens who are better prepared to work together to address emerging global challenges. Through this flash presentation, participants will be introduced to how COIL expands the reach of international experiences for diverse students and faculty alike, while cultivating 21st century skills of inquiry and collaboration. Focus will be on a COIL between an introductory medical anthropology course at Bridgewater State University and pharmacy students at San Pedro College in the Philippines.

Society for Medical Anthropology

Lara Watkins, Bridgewater State University, Department of Anthropology

2059 Praxis and Barefoot Anthropology: An Examination of Ethnographic Research on Refugees and Asylum-seekers in Italy

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

Traditional ethnographic research has received a variety of critiques, particularly relating to non-Western and oppressed communities. However, considerations of praxis and how it functions allow anthropologists to question traditional notions of ethnography and utilize new approaches to research. As Nancy Scheper-Hughes writes (1995), anthropology can be a tool to engage with local communities as a form of resistance. Further, Scheper-Hughes (1995) calls for an ethical stance and an approach of "barefoot anthropology" when conducting ethnographic research. This is crucial for anthropologists because it challenges traditional methods and theories about the oppressed and how scholars can positively contribute to the community. Moreover, when thinking about praxis, and how it functions in anthropological research, it is critical to consider how praxis can take the form of engaged anthropology to ameliorate issues affecting marginalized and oppressed populations (Nonini 2016). The approach to ethnography as barefoot anthropology allows for the understanding of nuances in power structures that affect marginalized populations, demonstrating how praxis can affect knowledge production. I conducted ethnographic research in Siracusa, Sicily to explore the challenges that marginalized populations encounter, specifically asylum-seekers and refugees, through an approach that utilizes barefoot anthropology. I utilized engaged anthropology to examine the mental health challenges that asylum-seekers and refugees encounter daily and the barriers to mental health care. This research demonstrates that an approach that utilizes barefoot anthropology can shed light on often unseen issues that affect the oppressed through structural violence that is a result of existing power structures in Italy. I show that refugees and asylum-seekers face numerous challenges to engage in meaningful mental health care, worsening their overall well-being. This research contributes to anthropological knowledge concerning engaged anthropology and praxis, as well as the issues that affect refugees and asylum-seekers and their well-being.

Critical Urban Anthropology Association

Russell Manzano

1862 The Girl in Me! Searching the Reality of my Gender Positionality, Identity and Performance

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

This autoethnography critically examines the social and cultural constructions of gender that perpetuate gendered hierarchies in Pakistan. It addresses the complexities surrounding gender

identity, societal expectations, and the impact of patriarchal norms on individuals' lives. It explores the tensions between performance and perceptions of gender since gender is believed to be the product of societal, cultural and physical arrangements, representations and ideologies (West & Zimmerman, 1987). Using my experiences as a Pakistani woman, I ask three pertinent questions about gender positionality, identity, and performance. Who made me a woman- Did society make me a woman? Did my body make me a woman? Did men make me a woman?

The first question explores the intricate relationship between societal perceptions and gender performance. It interrogates the forces that perpetuate gender inequalities through social institutions like marriage, birth of daughters and sons etc. Lorde (1984) highlights the systemic nature of oppression that is normalized in families and communities. I found that even females, unknowingly or knowingly, partake in this subordination and oppression, considering it an attribute of their gender performance. The second question is a realization that female bodies can be included and excluded from the sphere of femineity through pressures to conform to social femineity standards. I highlight the influences of these pressures on gender identity. As a teenager, I recall comparing my body to the female beauty depicted through actresses and Barbie dolls. Lord criticizes men's objectification of women and specificities of a woman's anatomy, established by society, as they make women uncomfortable in their bodies, even if bodily modifications are due to medical reasons (cited in Rubin & Tanenbaum, 2011). The third question is an analysis of systemic issues of female oppression, such as rape and domestic abuse. I argue that abuse and patriarchy do not have a socio-economic class, and often, the victim is discouraged from questioning the oppressor (Kim, 2019). This study is an attempt to include men in these discourses as change seems probable if these issues are renamed as "men's issues" (or gender issues) instead of "women's issues" so that opting out of efforts for rectification is not possible for men (Katz, 2013). I emphasize the importance of collective responsibility in dismantling patriarchal structures that perpetuate gender inequalities. This way, I seek to mobilize broader support for transformative change.

Conclusively, I advocate against a monolithic approach to women's issues (Mohanty, 2003; Dey & Mendes, 2021) and present the 4E framework underscoring the urgency to EDUCATE girls to identify their rights, EMPOWER them to make decisions, ENRICH curricula to create awareness about communal responsibilities, and finally, EDIFY boys to serve as catalysts for critical conversations about gender identity, and power dynamics within Pakistani society.

Association for Feminist Anthropology

Amber Noor Mustafa

2675 Two cities, one pregnancy: Transregional liminality in the U.S. healthcare system

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

Pregnancy is often represented as a period of transition – of social roles, life stages, or even ways of interacting with the healthcare system. The perinatal and postnatal periods also often include local and more distant moves, either temporary or permanent. Mobility or migration during pregnancy lead people to exist across multiple transregional social fields, with distinct and yet intertwined social networks, hospital systems, policies, and regulations. This flash presentation builds on and extends work at the intersection of transnationalism (c.f., Glick Schiller, 2015; Glick Schiller & Schmidt, 2016) and liminality (c.f., Turner, 1967; Douglas, 1966) to explore the spatial, corporal, and temporal liminal spaces through which a pregnant person moves. We use autoethnography as method (c.f., Butz & Besio, 2009; Chang, 2016) to examine the transregional liminality of mobile pregnant people within the United States healthcare system through the first author's own mobility between two east coast cities in the United States. Fieldnotes were documented throughout pregnancy, with mobility spurring a rupture that catalyzed specific attention to the ways in which the first author interacted with healthcare providers and healthcare systems across space and time. Over the course of multiple months, the first author received medical advice and care across two cities and at least three distinct healthcare settings, with each institution operating on their own timelines that contradicted recommended medical touchpoints during pregnancy and led to delays and missed opportunities for timely care. Receipt of care across providers led to conflicting recommendations, which had potential benefits (e.g., second opinions) and undermined confidence across institutions. While health information systems were ostensibly designed for ease of communication across providers and institutions, the onus of responsibility was placed on the pregnant person to build and maintain those connections. Information shared was often incomplete, inaccessible to the pregnant person, and on a timescale incongruous with timely healthcare decisions, leading to redundancy in services. Social networks and informal systems – be they family, friends, or lay health workers like doulas – filled in gaps where formal institutions were lacking. This flash presentation illustrates how mobility or migration can place pregnant people at the intersection of multiple, intersecting, often contradictory transregional social fields. While mobility or migration can expand connections, they also place pregnant people in a liminal space and time where individual responsibility is necessary to prevent disruptions in continuity of care. Opportunities exist to learn from informal systems to better connect people and institutions across space and time to address the challenges experienced by those moving when pregnant.

Society for Medical Anthropology

Zoe Hendrickson

2912 Videophotography: Layered temporalities and the Production of Overlaps

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

Videophotography, the process of choosing still frames from digital video as photographs, has emerged as a new process of selection within selection. The labour of this method also has implications for the limits and possibilities of images in anthropology. Videography shows up not

only in published versions of ethnographic films— still-frames become thumbnails that represent a filmic image; academic publishing sites demand an "embedded video placeholder" that will stand for the video when it does not play—but also as a form of photography itself. Anthropologists choose still-frames as photographs in photo-essay forms, on websites, as part of professional social media, and other visual anthropology engagements. This process has emerged only recently with digital cameras because they have improved enough to take both videos and photographs in high-resolution and even with a high frame-rate-and, as such, anthropologists and ethnographic filmmakers usually opt for videos that can also be photos. The growing integration of 360° video format cameras also contributes to this method- one selects through 're-composited' images from at least two lenses (often more) running in parallel to create still-frames (Westmoreland 2020). This flash presentation will briefly illustrate the technical and temporal layers this method produces through a consideration of 1) the still-frames themselves; 2) the videos that are also produced; and 3) their subsequent overlaps. We will explore the methodological possibilities that come from these three videophotography results and how they push theoretical frameworks in anthropology by allowing for and shifting towards multiple simultaneous temporalities (e.g. stillness (Cavell 1979) and fourth dimension (Trinh 2012)). We seek to render visuals that represent culture as visible operations despite the technical processes that often remain obscure (Mackenzie and Munster 2019)

Society for Visual Anthropology

Philippe Messier, University of Prince Edward Island Philippe Messier, University of Prince Edward Island

2405 When He Let Go: Reflections On Zionism, Masculinity, and the Role of Autoethnography

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Flash Presentation - In-person Live

This research engages my own perspective being a boy, a queer, an American, and a Jew to underpin an anthropological critique of the Israeli occupation of Palestine. As the generational trauma of centuries of enduring violence directed at Jews around the world endures, Zionism has served to cohere Jewish people who have lived outside of the Levant for the past two and a half millenia into a defined group of people with a land to return to-it has created the diaspora itself. In that regard, I will explore what Jewish masculinity means in a diasporic context. If the endeavor to do so was inextricable from establishing the state of Israel institutionally, then it is only logical to consider the ways in which Zionism has come to de-feminize Judaism given that governance projects, as Audra Simpson puts it, are inherently "gendered and murderous." Examining literature of Jewish self-hatred offers insight into historical depictions of pogroms and of state violence directed at Jews, as well as their literary accounts. Such a discussion confers an understanding of the shift away from traditional, pacifist portrayals of Jewish masculinity which ultimately pinned Jewish men as feminine and queer. Autoethnography, in this context, exposes the tensions inherent in being a Jew of the 21st century. By its very definition, being a Jewish male implies heterosexuality and a love

for Zion; I have been told my whole life that Israel is a home for me. But my very existence is what Israel is defined in opposition to. I aim to show that autoethnographic inquiry provides the anthropologist a key tool to invite the reader to reconsider lived historical context, and to imagine their positionality in the world anew.

Association for Queer Anthropology

Joshua Ellenberg, New York University Joshua Ellenberg, New York University

2847 "That's Interesting:" Language and the Social Reproduction of Inequality in Medical Education

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

Social factors are the primary drivers of health inequity in the United States, and academic medicine has collectively agreed that trainees should develop the skills to acknowledge and address them. However, there is evidence that medical trainees remain underprepared to identify and address the social drivers of health in practice, despite curricular innovations dedicated to this aim. This study, which draws upon more than 550 hours of ethnographic fieldwork, 10 in-depth interviews, and 16 focus groups at a medical school in the United States, explores how medical students understand, acknowledge, and address the social drivers of health during their medical education. Drawing upon Bourdieu's theory of social reproduction and the linguistic habitus, I find that medical students identify the word "interesting" as laden with social capital but also deploy it in different ways than their superiors. I show that medical students not only "perform interesting" to climb the ladder of medical education to gain their position in the field, but also extensively use the word "interesting" to capture the morally fraught and oppressive social conditions that shape their learning environment. These findings provide novel insights into the paucity of extraclinical language in medical education. I argue that "interesting" has been transformed into a form of symbolic violence, as it enables upstream structures that shape the oppression the medical students witness to be misrecognized as arbitrary. This, in turn, enables the structures to be reproduced without critique, perpetuating the inequities they medical students describe as "interesting." Moreso, the study strengthens the calls for the development of a language of structure in medical education to meet academic medicine's aim to train physicians that both acknowledge and address the social and structural drivers of health.

Society for Medical Anthropology

Hannah Connolly

1484 Coalition of the Unwilling: An exploration of vulnerability and precarity as sources and resources for resistance

11/21/2024 08:30 AM-10:00 AM

TCC 118

Oral Presentation Session

We understand and acknowledge that "resistance" as a concept, praxis, or practice is a feature of nearly every discipline and field of study. Resistance has been used to document, investigate, and analyze oppressive (and often discriminatory) sociocultural/political norms and forces. This is especially true in educational research evidenced by the preponderance of such work in the last several decades, and given the enduring and interdisciplinary influence of works like Paulo Freire's (1968) *Pedagogy of the Oppressed*, and bell hooks' (1994) *Teaching to Transgress: Education as the Practice of Freedom* that continue to be relevant and inform contemporary discourse and scholarship surrounding and beyond education.

Exploring resistance in education is not a new academic enterprise. However, borrowing from Butler, Gambetti and Sabsay (2016), what happen when "we conceive of resistance as...a resource of vulnerability, or as part of the very meaning or action of resistance itself?" (p. 1). We argue that focusing on and "drawing from vulnerability" and precarity as fertile or rich grounds for exploring resistance offers not only new ways to think about, discuss current forms of oppression, marginalization, and subjugation, but this framing also calls for a different formulation for what it means to resist, and what it means to be vulnerable. As renowned essayist and novelist Ta-nehisi Coates (2021) puts it during a recent lecture, referring to people who were subjected to sexual violence as "rape survivors" (as opposed to victims) is not about "being politically correct" (or woke); it's about acknowledging an act of resistance; it's about honoring a people's humanity and vulnerability in the face of abject forms of dehumanization.

This framework allows for the blurring of micro and macro approaches to studying resistance. In other words, thinking about individuals, communities, (un)organized groups (e.g. student union groups), and nation states forced into vulnerable and precarious living conditions as embodied sources of resistance allow for lines of inquiry or epistemic considerations that center and value lived experiences and wisdoms.

It is important to reiterate that our adoption of vulnerability here stands in direct opposition-in fact, it's a rebuke-of mainstream and paternalistic conceptions of the term as meaning or describing someone or a people as "passive (or in need of protection)" (Butler, Gambetti, & Sabsay, 2016, p. 3).

While the intended focus of this panel is on precarity and vulnerability as sources of resistance in the US and abroad, abstracts that speak to other forms of individual/group/community resistance to sociopolitical norms, policies, systems (broadly conceived) are also welcome. How can

attention to vulnerability and precarity help develop new, or different frameworks of "resistance" within an anthropology of education of our times?

Association for Feminist Anthropology

Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Jonathan Larson, Grinnell College
Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Reid Harris Char Ullman, University of Texas at El Paso, Kathryn Wright, Wayne State University, Melissa DeRemer, University of Houston, Tricia Niesz, Kent State University, MADELINE MARCOTTE, Takami Delisle
Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Jonathan Larson, Grinnell College

Vulnerable Policy Actors: A Network Ethnography Looking at Racial Equity and Gender Inclusivity Policies in a Majority-Minority Public High School

Educational policies are both texts and discourses. Although official texts are created by elected officials, sometimes with input (or lack thereof) from advocacy groups, they are also ideologies that are appropriated, enacted, resisted, interpreted and reinterpreted, and sometimes ignored by policy actors. Policy actors aren't only elected officials; they are students, teachers, families, advocacy groups, community members, and school administrators. Ball et al (2011) remind us that "policy is done by and done to teachers; they are actors and subjects, subject to and objects of policy. Policy is written onto bodies and produces particular subject positions" (p. 3). While this is the case for all stakeholders (not just teachers), specific policies also interact with existing policies, sometimes leading to unintended consequences. Employing Foucault et al's (2008) notion of governmentality as power that operates not just through hierarchies, but also through dispersed, capillary means, in this study, I use network ethnography (Rowe, 2024) to explore how the racial equity and gender inclusivity policies circulate on the ground at a public high school in a rural part of southern New Mexico. I analyze written policies, interview policy actors, conduct participant observation in classrooms and at school board meetings to understand the ways in which these policies are negotiated, contested and appropriated, particularly by those outside the formal world of policymaking.

Presenter(s): Char Ullman

Resisting incommensurability through relations of care: Learning from excluded students in American special education

Disabled, minoritized, and traumatized students are often overdetermined by their presumed lack of capacity, their difference from normative White cultural standards, and their experiences of trauma. Overdetermination is an othering process that denies the co-evalness of these students with non-disabled, White, non-traumatized students (Fabian, 1983). Critiques of the Whiteness of U.S. public education have pushed back against the idea of minoritized students

as non-normative (Leonardo, 2009). However, our understanding of disabled students and students who experience trauma still depends on the incommensurability between disabled and non-disabled, traumatized and non-traumatized. This paper centers on friendships among disabled Black and Latinx middle school students educated in self-contained classrooms in a working class

suburb of a major Midwestern city. My analysis draws on Derridian deconstruction into conversation with notions of embodiment and the sensory as well as theories of relationality (care, neglect, and friendship). I suggest that interpersonal exchanges of care and need are resources for youth resistance against the harms they experience in the school setting, such as exclusion, hyper-surveillance, denigration, and neglect. Friendships among students reveals that the capacity to care is not limited by their contexts of exclusion, and similarly, the embodied capacity to feel sensory delight is not exhausted by traumatic experiences.

Presenter(s): Kathryn Wright

The Pink Dungeon: Women's contribution to haute cuisine and resistance to the masculinization of the professional kitchen

Three significant historical events that took place in the early 20th century—the erasure of women's contribution to haute cuisine, the masculinization of the professional kitchen with the introduction of the brigade system, and the post WWII sexual division of labor, have contributed to a deep divide between male and female chefs working in professional kitchens. Despite the wide-spread awareness of toxic kitchen culture and sexual discrimination against women chefs, little has been done to eradicate this form of labor oppression. Some executives are working to improve kitchen culture at large, while other restaurant owners have learned to adapt by curating an image that is more advantageous for business. This study specifically analyzes the gendered experiences of women pastry chefs working in professional kitchens in Houston, Texas. I use anthropological data collection methodologies, including participant observation and ethnographic interviews, coupled with a transnational, intersectional feminist analysis of power, and neoliberal capitalism, to find out why women pastry chefs are pivoting away from the standard, masculinized kitchen environment that dominates the industry, toward the new woman-run, woman-centered establishments rapidly popping-up all over Houston. By situating my research within the "pink dungeon", I believe that I will not only illuminate the gendered aspects of the profession, but also, the gendered spaces located within professional kitchen.

Presenter(s): Melissa DeRemer

Organizing in a context of precarious public education and democracy decline: Resisting neoliberal attacks in a gerrymandered U.S. red state

The precarity of U.S. public education is something that those born before the rise of neoliberalism never thought they would see. Yet such precarity is indeed the case in the gerrymandered red state of Ohio. For coalitions of public education supporters in the state, neoliberal attacks on public education have led to organizing for healthy and equitable public schooling. This paper is drawn from an engaged ethnography of networks of such organizers, educators and citizens who view strong and equitable public education as imperative in a pluralistic democratic society. Their organizing and activism for public education has grown just as the state policy context has increasingly been controlled by politicians more ideologically rightwing than the state's populace. As these politicians are protected in gerrymandered

districts, pro-public education activism appears increasingly futile to organizers. Drawing on over two years of participant observation in movement networks, interviews with over 20 organizers, and

dozens of movement artifacts, I explore how organizers conceptualize receding democracy as it impacts state education policy. I discuss how, within their movement discourse, vulnerability and precarity are framed in terms of the decline of democratic principles and practices. In this paper, I discuss the roles of vulnerability and perceived powerlessness in driving these educators and citizens to organizing in the first place.

Presenter(s): Tricia Niesz

A Phenomenological study of College Placement Policy and Practices

This phenomenological study explored both the students' lived experiences of placement processes at an urban community college and their consciousness of those experiences. By applying phenomenological methodology within an engaged inquiry framework (I teach at the institute where I conducted the research), I integrated multiple perspectives into a narrative thread to make sense of students' experiences with placement and the prospect of remediation. By applying socio-cultural theories of ability and ability development as an analytical lens, the study focused on the relationships among the students' understanding of remedial structures, of their own academic ability, and of their sense of belonging in higher education. In particular, I extend Dweck's work on implicit theories and motivation, and Lareau's work on cultural differences between social classes. I do so to consider the larger socio-cultural prism of meanings students use to develop their self-theories and their field-theories—their sense of how things like placement and remediation work. To this end, this study provides illustrations of how students' understanding of their remedial status interacts with their self-theories and field-theories to create a sense of vulnerability and precarity in belonging in higher education. How students understand or make meaning around their remedial status shapes their orientation with their

remedial coursework along lines of resistance or engagement.

Presenter(s): MADELINE MARCOTTE

Emotions as resistance: Stories from racially minoritized anthropology graduate students

Emotional expressiveness has been heavily and oftentimes subtly policed in the U.S. academy (Harrison 2008). But the politics of emotions are never race, gender, and class neutral. It was evident during my 15-month multimodal ethnographic research on racially minoritized anthropologists' experiences of U.S. graduate education. In historically white anthropology organizations, their emotions are deemed hostile, while white emotions are unquestioned even when they become intense rejection of interrogating whiteness. My presentation highlights that emotions are part of mutual co-construction of structural violence and everyday violence. Connecting the everyday stories from multigenerational racially minoritized anthropologists across the U.S., I use the framework of structured emotions to illuminate their collective emotional responses to white emotions deployed (c)overly to maintain white supremacy (Eng and Han 2019; Mills 1997). These emotional contestations are "truth telling and brave vulnerability" (Williams 2016:79), "an expression of a ... group of people's position in an unjust structure of power" (Rocha 2014:40). Following this insight, my presentation shows that racially minoritized anthropology students' "embodied theoretical standpoint" (McClaurin 2001) exemplifies a powerful call for an

anthropological praxis that subverts white supremacist capitalist patriarchy (hooks 1995), making a third anthropology possible just as "a third university is possible."

Presenter(s): Takami Delisle

1718 Demarcation: the Making of Property's Subjects and Objects

11/21/2024 08:30 AM-10:00 AM

TCC 114

Oral Presentation Session

This panel aims to extend critiques of property through an analysis of demarcation. To demarcate is to draw the lines that make property possible. Land surveying is a classic example of demarcation, but demarcation is about more than land. Entities ranging from airwaves to genes can become property once they are delimited and defined as discrete objects. Owners, too, require demarcation: a corporation, lineage, or club must be bounded in order to serve as the owner of an object. Attention to demarcation thus points to a crucial element of property formation: the constitution of the distinction between what can be owned and who can do the owning. We will investigate how processes of demarcation produce material objects, such as land, while simultaneously producing specific kinds of (often racialized) subjects, as lines are drawn marking and de-marking racial and social boundaries, objects in landscapes, legal interests and ownability, human and more-than-human subjects, and spaces of inhabitation and violence.

We locate our intervention within a long history of academic and activist critiques of the use of property as an analytic in so-called Western and non-Western societies. Property has long been central to anthropological inquiry, serving as an integral element of evolutionary and functionalist theories, as well as the basis for theorizing social structure. Much contemporary anthropological work on property focuses on the role it has played in shaping social relations, particularly in the context of colonial encounters, neoliberal conditions, and political transitions. The theorization of property in anthropology has been subject to critiques that framed property as a fundamentally Western concept, based on subject-object relations that did not reflect non-Western worldviews.

This panel pushes in new directions, drawing on a range of methodologies, around the figuring of subjects and objects via processes of demarcation to reconsider how we understand and theorize property relations. Demarcation differentially marks objects and subjects in a way that does not foreclose the study of property but opens it up, revealing relations that extend beyond property's colonial, capitalist, and individualist iterations. We neither relativize property entirely nor contend that it is universal. Rather, we suggest that thinking with property as an analytic may illuminate the production of particular subject-object relations – and with them racial, environmental, gendered, sexual, and political imaginaries – that shape the contradictory politics of the moment both within and beyond the Western world, from authoritarian regimes to decolonial movements. At a time in which the lines that create and divide people, land, oceans, inheritances, and finances are being radically tested and contested, we consider how processes of marking (and de-marking) can change the way we theorize property relations.

Association for Political and Legal Anthropology

LaShandra Sullivan, Northwestern University LaShandra Sullivan, Northwestern University Meghan Morris, Temple University, Michael Ralph, Howard University, Gregory Morton, Ali Feser, University of Chicago, Jackson Smith, Anand Vaidya, Reed College, Department of Anthropology

Surveying the Best Corner of America: The Boundaries of Protection in Post-Conflict Colombia

This paper examines surveying plots for land restitution claims in Colombia as a process of demarcation at different scales. As part of Colombia's efforts to achieve peace, land restitution was intended to bring about a shift from the country's half-century civil war to a post-conflict era. Surveyors served on the front lines of these efforts, heading into rural areas across Colombia to mark the boundaries of plots claimed by victims of the war in restitution. While this was a process of demarcation in the physical sense of establishing boundaries for contested plots of land, it simultaneously marked other boundaries – of ethnic territories, legal categories, kin and neighborly relations, spaces of para/military control, labor contracts, and infrastructural investments, and modes of protection. It also marked reconfigured relationships between claimants and the state, as the state aimed to resolve the war and its corresponding "debt" to citizens via restitution. The paper examines demarcation at these different scales and registers, drawing on fieldwork on land restitution claims in the region of Urabá in northwestern Colombia.

Presenter(s): Meghan Morris

Police Liability Insurance and the Problem of Property

Police liability insurance is designed to keep law enforcement agencies accountable to the populations they take an oath to serve. If a police officer is charged and successfully convicted of misconduct resulting in injury or death, the law enforcement agency holding the policy may draw upon it to pay the injured party or next of kin. This basic assumption about the way that police liability insurance works is so widespread that scholars and insurance agents alike routinely insist that these policies are an effective means to "regulate" police conduct. Despite this widespread ideal, there has never been a systematic study to examine whether police liability insurance policies have any causal relationship to police misconduct. This paper examines whether police liability insurance works as designed. More precisely, I ask whether police liability insurance policies constitute a form of "moral hazard," by enabling and police officers to evade accountability for misconduct to the extent that misconduct settlements are ultimately subsidized by taxpayers and municipal allocations. Finally, this paper situates police liability insurance in the history of slave insurance and life insurance to discuss what police liability insurance reveals about the unstable boundary between personhood and property through the mechanism of insuring against the risk that a law enforcement official will take the life of a civilian.

Presenter(s): Michael Ralph

Demarcation Now! The Marking of Land and the Pragmatics of Advocacy for Brazil's Quilombo Boca do Rio

"Demarcation Now!" was the title of a political pop song that hit Brazil's airwaves in 2017— a year of conservative ascendancy that would lead to the election of President Jair Bolsonaro. This paean to property, however, came not from the right but from the left. It offered an impassioned defense of Indigenous Brazilians whose lands lack government marking, recognition, and protection. Can

demarcation become emancipatory? How do progressive activists take up the rhetoric of property and make it their own? This paper tackles the question ethnographically through an engagement with Quilombo Boca do Rio, a community of Afro-descendants defending their land against a corporation that threatens to evict them in order to build a port. Boca do Rio's residents and their allies avidly call on the government to demarcate the land (and as of this writing, the process is incomplete). The paper pays attention to the mundane meetings and conversations in which this call for demarcation is articulated. The argument for demarcation, I suggest, is not just about land; that argument also ends up marking the difference between state and subject. Other differences become marked, too: lawyer vs. client, nonprofit advocate vs. community resident, leader vs. follower, land vs. territory. These categories all solidify through the call for demarcation— at least sometimes. The paper also considers the strange interludes when the distinctions break down and a third option emerges.

Presenter(s): Gregory Morton

“It’s After the End of the World (Don’t You Know That Yet?)”

Eastman Kodak declared bankruptcy in 2012, but for decades, it was the second largest chemical company in the US, and it discharged its waste into the Genesee River, which bisects the city of Rochester, New York. Residents joke that the Genesee was once so polluted that you could dip your film in and it would come out developed. While factory runoff has declined along with manufacturing, pollution remains an intractable part of the landscape. Today, for instance, the Genesee contains more silver—Kodak's signature pollutant—than any deposit in the world. As such, this paper proposes Kodak film as a metonym for industrial capitalism's capacity to transform our sensoriums and saturate a place. I consider environmental remediation, photochemical science, and my own case of Genesee Fever—a disease that afflicted early white settlers—to explore the reterritorialization of capital and the techno-chemical entanglements that make up the late industrial body. What does it mean to embody toxicity and even take pleasure in it? What does it take to make a life worth living, after the end of a world and in a place made triply toxic by the conditions of precarious labor, the withdrawal of the corporate welfare state, and the residues of chemical manufacturing? What can photography, as a material technology of time, teach us about the temporalities of late industrialism?

Presenter(s): Ali Feser

Civil Forfeiture, Financial Inequality, and the Demarcation of Dirty Money in North Philadelphia

Between 1984 and 2016, Philadelphia prosecutors seized over \$86 million dollars, most of it cash taken from Black and Latinx Philadelphians. These seizures of ostensibly dirty money were realized through civil forfeiture, a legal practice that has the unique capacity to enrich municipal law enforcement agencies while dispossessing alleged participants in the drug trade. Unlike criminal sanctions, civil forfeiture assigns liability to property—meaning that property can be seized even if its owner is not convicted of a crime. I argue that Philadelphia police and prosecutors use cash forfeiture to assert social control in Philadelphia's poorest and most racially segregated neighborhoods, reproducing the harms associated with longstanding financial inequality in these neighborhoods. Drawing from historical accounts of the racial capitalist state's disciplinary

oversight of the monetary system, I show how this legal process produces dirty money—a racial marker of civic exclusion that police and prosecutors use to demarcate the spatialized boundary between licit and illicit economies.

Presenter(s): Jackson Smith

The Problem of Property in the Forest

A 2002 government drive to evict the millions of people living in India's forests without title found itself evicting many deed holders. In Rajasthan, a man named Kalla tried to stop his family's eviction by presenting his deed to the bureaucrat who had signed it, only for the bureaucrat to disavow his own signature and order the eviction to proceed. If "the idea of property acts powerfully in the contemporary world," (Verdery 2003, 15) then what sort of a problem is it when a claim to property fails to act? This paper examines two claims to property in Indian forests: in Rajasthan in 2002, a claim backed by a deed failed to prevent dispossession, while in an Uttar Pradesh forest in 2022 a claim backed by no deed or title prevented dispossession. Placing the two claims in a longer history of property in Indian forests, this paper examines the political forms that produced the problem of property, differentiating the ability to claim property along lines of caste and geography, as well as recent mobilizations that have with some success countered this differentiation. A long tradition has argued for the role of property as a precondition for substantive citizenship, both normatively and descriptively, but in India's forests it appears that substantive citizenship is in fact a condition for property. Through the examination of the two claims in relation to each other, the political forms through which substantive citizenship in contemporary India can be enacted come into sight.

Presenter(s): Anand Vaidya

3421 Disability Anthropology in/of Brazil

11/21/2024 08:30 AM-10:00 AM

TCC 101-102

Oral Presentation Session

This panel promotes conversations on disability anthropology in, from, and/or of Brazil. Anthropologists in this area are not only engaged in scholarly debates about public policies and services for disabled people; they are often involved in their formulation and implementation, as such, praxis is at the center of Brazilian disability anthropology (Rios et al 2019). Brazilian disability anthropology engages with the Global North and inquires what such dialogue produces. Our panelists engage critiques of Global North disability studies by asking how disability is lived and studied in Brazil. Moreover, we ask: What happens when the Global North is decentralized in disability studies? How does Brazilian disability anthropology contribute to the project of "world anthropologies" more broadly? What happens when Brazil and disability are thought together? How might disability be thought of differently in/from Brazil? And, how might Brazil be thought of differently from the experience of disability? How can Brazilian disability anthropology unsettle some of the assumptions built into disability anthropology in the Global North, as well as those built into Brazil's scholarly traditions? What questions and modes of inquiry do anthropologists'

own experiences of disability open, both in ethnographic practice and in academia? By asking such questions, this panel also contributes to Latin American Critical Disability Studies (Yarza de los Ríos, Sosa, and Ramírez 2019) and to the larger project of emphasizing diverse "crip genealogies" (Chen et al 2023). This panel counts on the anthropologists working on disability in Brazil, based in the US, Canada, and Brazil: de Mello's paper provides an overview of how disabled anthropologists have been central in developing disability anthropology in Brazil. Based fieldwork in Southern Brazil, Medeiros reflects on his own positionality as a "geographically-valanced" disabled scholar to examine the category of disability. Cursino's paper engages autoethnography to explore Maraká'nà indigenous revitalization as a project of communal wellbeing. Aydos' paper examines the effects of the Brazilian Law of quotas for people with disabilities in businesses. Fietz's' paper draws on ethnographic work with families of adults with intellectual disabilities to explore abandonment as a risky category for families, policy-makers, and anthropologists. Based on a long-term ethnography on dementia care, Engel's paper discusses how the threat of abandonment works as a moral compass for what is "good care" in Brazil.

Chen, Mel Y., Alison Kafer, Eunjung Kim, and Julie Avril Minich. 2023. *Crip Genealogies*, Durham, NC: Duke University Press.

Rios, Clarice, Éverton Luís Pereira e Nádia Meinerz. 2019. Apresentação: Perspectivas antropológicas sobre deficiência no Brasil, *Anuário Antropológico*, v.44 n.1 | pp. 29-42.

Yarza de los Ríos, Alexander, Laura Mercedes Sosa, and Berenice Pérez Ramírez, eds. 2019. *Estudios críticos en discapacidad*:u

Society for Medical Anthropology

Helena Fietz, Louisiana State University, Department of Geography & Anthropology, Cíntia Engel K. Eliza Williamson, Washington University in St. Louis, Latin American Studies Program, Helena Fietz, Louisiana State University, Department of Geography & Anthropology Helena Fietz, Louisiana State University, Department of Geography & Anthropology, Matthew Resendes Medeiros, Anahí Guedes de Mello, Valéria Aydos, Cíntia Engel, Alexandre Cursino, Western University, Department of Anthropology K. Eliza Williamson, Washington University in St. Louis, Latin American Studies Program

The Autoconstruction of Care: Disability, Citizenship, and Abandonment in Brazil

In Brazil, where cohabitation is common, and policies for those who depend on care practices for daily activities are centered on the family, the idea of an adult with intellectual disabilities "living alone" is often perceived as abandonment. Still, the aging of caregivers who can no longer provide care, combined with the growth of efforts to promote the autonomy and independence of disabled adults, has driven families to build moradias (homes) where their adult children can live. The models of moradias are many. In general, they are private homes with a limited number of residents, located in an urban space that allows for the social participation of its residents and, most importantly. In sum, it is the promotion of adequate care, independence, and autonomy that separates the moradias as a space of citizenship-making from institutions where disabled adults are abandoned. Drawing on research conducted in Southern and Southeast Brazil from 2015 to 2019, this paper argues that such a divide is associated with the material conditions of the spaces

being constructed, socioeconomic status of those building it, and often conflicting ideas about what is necessary for adults with intellectual disabilities to live away from their families. Finally, I will examine how the fear of abandonment - or being understood as such - permeates the autoconstruction of care and explore abandonment as a risky category for both my interlocutors and the theorization of their experiences.

Presenter(s): Helena Fietz

Identifying “Disability”: The cross between context and positionality in the quest to understand

In their 2013 Disability Worlds text Ginsburg & Rapp ask, "Can the category of disability travel?" This was one of the questions that helped guide the research I carried out in southern Brazil from 2021-2023 to explore how the concept of what it means to be "disabled" and how people were speaking about disability in Brazil was changing. What I did not anticipate was that my position as a researcher collaborating with other disability-oriented researchers would become a component of it, as would my own personal, yet geographically-valanced, associations with the category of "disability." Just as "disability is not simply lodged in the body, but created by the social and material conditions that 'dis-able' the full participation of those considered atypical"(2013), so too are the categories and discourses surrounding disability not simply lodged in the texts we engage, but rather are contextualized, modified, and produced anew within the social, political, cultural, and linguistic landscapes that they extend to, germinate, and brote within. In this paper, I examine how particular discourses about disability have emerged within and spread beyond academic realms in Brazil, as well as how my identity and positionality as a "geographically-valanced" disabled individual and researcher framed my access to and engagement with these discourses, as well the interactions I had with employees in one of Brazil's largest philanthropic special-education organizations.

Presenter(s): Matthew Resendes Medeiros

Disability Anthropology in Brazil: Past, Present, and Future

This paper presents an overview of the presence or place of disabled anthropologists (antropólogas/os/es defixa) in Brazilian and Global anthropologies, with special attention to disabled anthropologists who occupy(ied) Disability Anthropology in Brazil. This approach will examine three distinct moments: the first will discuss the precursors of the 'social model' of disability in world anthropologies; the second will deal with the emergence of Disability Anthropology in Brazil in the 2000s; and finally, the third will reflect its institutionalization and consolidation from the 2010s to the present day.

Presenter(s): Anahí Guedes de Mello

The Social Inclusion of People with Disabilities in the Brazilian Labor Market: an Ethnography on Citizenship, Public Policies, and Autism

This research aims to analyze the processes and management modes of social inclusion policies in the world of work, which were driven by the promulgation of Law 8213/91 of quotas for people with disabilities in businesses. Its main focus is understanding the policies' forms, the relations they

produce, the systems of thought in which they are immersed, and their effects on people's lives and subjectivities, particularly for autistic people. Based on a long-term multi-sited ethnography conducted in Porto Alegre, Brazil, I examine the centrality of psi experts in the effectiveness of the policy and the de-subjectivation nature of biomedical diagnoses. I argue that, on the one hand, the quota policy acts on the subjective transformation of the people who benefit from it. On the other hand, it is embedded in sanitizing and individualizing rationalities and moralities present in the construction of an ideal of "worker." Thus, I argue for the need to rethink the negative character attributed to "care relationships" in the inclusion processes. Likewise, it suggests that, in the long term, the policy is financially unsustainable for low-income families. Finally, it shows how the various actors and rationalities present in the inclusion processes act in the social construction of new subjects, relationships, and social sensibilities, as well as in the production of public policies, the business market, and citizenship in Brazil.

Presenter(s): Valéria Aydos

Sharing Abandonment: Aesthetic Values and Governance of Good Care for Dementia in Brazil

The threat of abandonment mobilizes interpersonal caring relationships and state policy in Brazil. Family care is Brazil's primary model of care, and some authors attribute this model to the cultural value of intergenerational reciprocity in Brazilian society. Although such a cultural explanation is not incorrect, family care is also a state mandate. Abandoning those in need of care is not only a moral flaw but also a crime in Brazil, punishable by law. This legal aspect is parallel to the cultural perception, where abandonment is seen as a moral flaw among most citizens. Families must care for their elderly, disabled, and children. Otherwise, abled adult family members are liable for being persecuted by the state. Based on a long-term ethnography on dementia care in the Federal District of Brazil between 2015 and 2019, this paper delves into the uses of the term abandonment in care practice. In my ethnography, I observe the word abandonment functions as a moral assessment of good care between family members, neighborhood, and doctors. I also observe accusations of abandonment functions as a threat of being charged with a crime and can be made within public institutions and among family members. I propose we observe how abandonment is shared and distributed in care relations using Rancier's reflection on the aesthetics of the sensible. Using this framework, I argue abandonment plays a part in setting the tone for the aesthetic values and governance of good care in Brazil.

Presenter(s): Cíntia Engel

Reidentifying Indigenously: The Maraká'nà Community Healing

This paper introduces my (auto)ethnography and offers preliminary insights into my upcoming fieldwork as a member of the Maraká'nà community. The research is situated in the urban context of Kúánãpará – or "Bay as the face of a Sea" in the Tupi language- known as Rio de Janeiro (Silva, 2015). In Tupi-Guarani language, Maraká'nà means "the collective of Maràka rattles" (Navarro, 2013). Maraká'nà, as a collective urban Indigenous revitalization effort, nurtures our-selves, encompassing human and other-than-human collaborative experiences. In alignment with the collaborative (auto)ethnographic approach, my research on Maraká'nà revitalization emphasizes co-conceiving and co-representing initiatives. I advocate for incorporating co-decolonizing or co-counteracting colonization strategies through my auto-biographical lens (Lassier, 2005). These

decolonizing relations support Indigenous Identity and wellness through ceremonies and oral transmission of knowledge. More specifically, decolonizing disabilities through Indigenous aesthetic ontologies to make visible the "productive unknowability" (Kuppers, 2016) from the perspective of the Maraká'nà people. I will explore how the Maraká'nà river, Maraká'nà parrots, and Maraká'nà people intertwine to strengthen collective identity and wellness.

Presenter(s): Alexandre Cursino

1503 Dynamic Reciprocity in Ethnographic Research; Explorations in "Giving Back" and Collaborative Praxis (I)

11/21/2024 08:30 AM-10:00 AM

TCC 117

Oral Presentation Session

The 1960s inspired anthropologists to confront the hierarchical nature of ethnographic pursuits. Decolonizing in the forms of reflexivity, collaborative ethnographic writing, and expansion of the ethnographic canon includes the writings of those studied, who have themselves become anthropologists and critics, "reversing the gaze" by shifting representation to reflect their own lived experience. Concern with social justice through actionable research, initiated by W.E.B. Dubois and other Black social scientists, was further influenced by Sol Tax's notion of action anthropology, the work of Paulo Freire, and feminist, Latin American and other action anthropologists. Collaborative partnerships with indigenous and politically and economically marginalized communities can address long term injustices and inequity in health, education, economic status, and cultural representation. Indigenous control over research access, reflected in legislation such as NAGPRA, resulted in guidelines for research entry and collaboration that enrich the field while addressing its struggles with control over knowledge and its uses.

Anthropological research entails personal immersion into new worlds and the embodied learning and understanding that results. The "field" experience, whether away or at home, can provide insights into self in relation to the values, norms, cultures and power structures that exist in the research setting and with respect to their own power, perceived power and positionality. Ethnographers immersed in a study site both develop and depend on close, often deeply personal, relationships with local people. Benefits derived from their work may seem greater than those accruing to the study site, thus prompting a desire for "giving back" or reciprocating, with the implication of equivalence. What forms of giving back constitute reciprocity as viewed by both the "giver" and "receiver"? Do they remain equivalent over time? To what degree are the reciprocal actions collaborative? Does this collaboration equate with relational equivalence?

Decolonizing ethnographic collaborations foster relational equivalence through shared research for problem solving and representation to address local structural and power imbalances. Such collaborations arise from ethnographic immersion in the setting, using anthropological methods to address participant and stakeholder-identified issues. These collaborations begin locally but are situated in larger power and political structures that require collective analysis. Collaborations raise questions about expectations, endpoints, achievability and sustainability, and the recognition

that they are intrusions into ongoing systems of power and privilege that are not readily modified or reversed.

To respond to these issues, these papers explore the continuum of ethnographic practices that both critique and find solutions to the notions of "giving back" and "collaborative actionable research".

Association of Senior Anthropologists

Jean Schensul , Margaret Perkinson, University of Hawaii, Manoa Jean Schensul Judith Kempf, Jim Weil, Science Museum of Minnesota, Rick Feinberg, Kent State University, Ralph Bolton, The Chijnaya Foundation, Jean Schensul

Reciprocity and Collaborative-based Fieldwork in a Small-scale Egalitarian South American Indigenous Community

We worked as ethnographers among the Ecuadorian Awá, who had recently been "discovered" after being in the territory for decades. Under pressure to assimilate into Ecuadorian society, their desire was to be left alone. When we arrived, they likely would have dispersed into the rainforest, dismissing us in the process, if we hadn't been accompanied by a man they trusted. They had certain requests if we remained: medical aid, help with obtaining land rights and preventing roads that would make their territory vulnerable. Our praxis with the Awá was based on ethical reciprocity. Our training at the New School for Social Research had anticipated the current concept of "collaborative research." Living among them, we collaborated with the Awá to help them collaborate with Ecuadorian institutions and NGO's (e.g., Instituto Otavaleño de Antropología, Cultural Survival). Our ethical mandate led us provide medical assistance and set into motion the establishment of their Biosphere Reserve.

Presenter(s): Judith Kempf

Co-author(s): Jeffrey Ehrenreich

Mutually Reinforcing Purposes of Anthropological Research Monographs: Giving Back by Publishing in Bolivia and Costa Rica

After prioritizing contributions to social and behavioral science theory throughout much of the 20th century, ethnographic research shifted to an emphasis on practical concerns defined locally. In Bolivia, I took the initiative to publish findings on struggles of Andean Quechua homesteaders who grew coca as a cash crop in the Amazon tropical forest lowlands. Policy impacts were indiscernible. In Costa Rica, publications resulted from collaboration with professional colleagues and members of the research communities. One book traced the history of a ceramic artisan tradition and made recommendations for the continuing viability of the cottage industry. Another book, with oral life histories of twenty elderly women, traced the rise of a major ecotourism destination and drew implications for further development. With funding, respectively, from a government ministry and university press, both books were received enthusiastically by local residents, scholars, and others assessing change.

Presenter(s): Jim Weil

The Challenges of “Giving Back”: Development of the Anuta Scholarship Fund

Ethnographic fieldwork requires cooperative interaction between researchers and their host communities. In return, many anthropologists have pondered how they might repay their hosts for the collaboration and support that has provided a cornerstone of their careers. Since 1972, I have been involved with Anuta, a remote Polynesian community in the eastern Solomon Islands. My efforts "to give back" include establishment of a small scholarship program to assist young islanders who must travel overseas to pursue formal education beyond sixth grade. This paper will explore my efforts to support such students and the obstacles that have made that project into an unexpected challenge.

Presenter(s): Rick Feinberg

An Ethnographer's Commitment to Friends and Community in Peru

Reciprocity is a ubiquitous aspect of human relationships. The concept has a distinguished history in anthropology with important contributions by Boas, Malinowski, Mauss and Sahlins. Recently, anthropologists have begun to address our duty to reciprocate with people and communities where we work, to move beyond being an extractive enterprise to one of mutual benefit. As scholars, we benefit from careers based on the information we gathered in the field. The question is, "How did the people we studied benefit from our activities, if at all?" In this paper, I review the concept of reciprocity in Andean communities, and I describe the myriad ways I have reciprocated at different levels, individual, communal and collegial, during my 60-year involvement in Peru, as a Peace Corps volunteer, an ethnographer and an applied anthropologist. I suggest that we need to go beyond balanced reciprocity to generalized reciprocity, to a position of solidarity and active engagement in paying it forward.

Presenter(s): Ralph Bolton

Collaborative Approaches to Results-Sharing: A Multimedia Interactive Traveling Exhibit Promoting Conversations on Urban Youth Lifestyles

This paper highlights theoretical, ethical and practical considerations in implementing a collaborative approach to disseminating 10 years of mixed methods research with urban Black and Latinx young people on settings, lifestyles and options conducted by anthropologists, community researchers, and community artists at the Institute for Community Research. To counter negative stereotypes of youth in a racist environment, researchers, artists, an animator, study participants and college students analyzed the data, and developed characters and a decade long story line highlighting the life trajectories of six youth in the political economy of city, state and nation along with complementary materials (films, flyers, quizzes). Youth and collaborators showed the exhibit locally and nationally, eliciting conversations about structural changes needed to promote safer and more productive lifestyle options for young adults living in environments of intentionally concentrated disadvantage.

Presenter(s): Jean Schensul

2016 Ethnographies of Urban Ruination

11/21/2024 08:30 AM-10:00 AM

TCC 115

Oral Presentation Session

This panel aims to examine the persistent uncertainties surrounding urban policies that produce and sustain urban ruination. We approach ruination as both a process whereby urban spaces are marginalized, dispossessed, and destroyed, and as a set of discourses in which lived environments are deemed available for radical intervention, dispossession, and transformation. The panel invites papers that investigate the intricate interplay of spatial and social dynamics resulting from disrupted and delayed urban policies, especially in marginalized zones where dispossessed populations reside. The panel seeks to explore the multifaceted impacts of political and financial discord among stakeholders, which lead to abandonment, decay, and depopulation of marginalized communities. Additionally, ruination and its attendant descriptors of blight, insecurity, and decay, outline particular sorts of places and particular sorts of populations. We invite papers that examine function not only as physical conditions but which also examine the social, political, and cultural losses resulting from ruination. The panel poses questions about how ruination is expressed among these communities and how it affects people's political claim-making. Furthermore, the panel explores emergent sociabilities amidst the turmoil, offering insights into the broader implications of urban policy implementation in marginalized areas. Accordingly, we encourage papers that ask what becomes possible when neighborhoods and people are deemed to be ruined? How do those living amid ruins live on?

Critical Urban Anthropology Association

Cansu Civelek, University of Vienna, Sebastian Ramirez, Princeton University
Sebastian Ramirez, Princeton University
Cansu Civelek, University of Vienna, MD HARISUR RAHMAN, Marie McDonald,
University of California, Davis, Department of Anthropology
Sebastian Ramirez, Princeton University, Department of Anthropology

Temporalities of urban policy: Ruination, dispossession, and transgression on an urban renewal zone in Eskişehir, Turkey

This paper offers a spatio-temporal analysis of the long-lasting uncertainties of urban policies in a gecekondu (slums) zone in the Karapınar neighborhood of Eskişehir, which have led to multi-layered forms of ruination, abandonment, depopulation of a massive landscape, and dispossession of its residents—both older residents and refugee newcomers. Karapınar in Eskişehir has been subject to urban renewal initiatives by municipal governments since 2011, which have been repeatedly disrupted due to political and financial conflicts among various stakeholders of the renewal projects, leading to an uneven restructuring of urban space and abandonment of the massive landscape, buildings, as well as its residents. The ongoing process of abandonment and future uncertainties have also resulted in the depopulation of the zone, causing not only spatial ruination but also social decay. On the other hand, designated as one of the satellite cities in Turkey, Eskişehir has been a city where refugees under International Protection, mainly from Afghanistan, have been placed. During the process of abandonment, Karapınar has become a place where refugees have settled. Despite the initial promises of modernization and spatial revival, the paper ethnographically investigates the spatio-temporal dynamics of these disrupted

renewal initiatives that have resulted in spatial and social loss. The paper discusses multiple forms of socioeconomic and political abandonment as well as transgression.

Presenter(s): Cansu Civelek

Bridging Dreams and Realities: A Comparative Analysis of Tertiary Level Student Migration from Bangladesh and Nepal to the Global North

Student migration has risen in South Asia in recent times. Instead of returning home, most students try to stay abroad after their studies. The questions crop in mind: (a) Why do they leave for foreign countries? (b) What are their expectations before departing for foreign countries? (c) To what extent are their expectation met in foreign countries? To find convincing answers to the above questions, we employed empirical research among the already migrant and aspiring migrant students in Bangladesh and Nepal. We wanted to see the driving factors that interest students in going abroad and the reality they face overseas. Our findings suggest that personal interest, better job prospects, and enhanced quality of life were the primary motivators. Challenges such as cultural adaptation, financial struggles, and implications of brain drain were prominently highlighted. Ultimately, this study provides policy implications for the source and destination countries. Our findings show a complex interplay of ambition, socio-economic factors, and global trends in education, with implications for policy-making and community support in both source and destination countries. Finally, this study highlights the importance of applying anthropological practices to grasp and tackle the complex factors driving student migration.

Presenter(s): MD HARISUR RAHMAN

Ruination as Chronotope: Living with Mudslides in the Colombian Andes

This paper is concerned with ruination in Manizales, a small city in the Central Cordillera of the Colombian Andes, where many campesinos who fled violence in the countryside in the 1950s and 1960s settled on mudslide-prone land. Now, their descendants are constantly displaced by mudslides. I engage the sites of these mudslides as chronotopes, places that world temporalities of decay, destruction, and demolition. This paper dwells in the unstable distinctions between past and present earth movements, the inertia of ruination that affectively infrastructures life in Manizales. It gathers accumulated pasts that congeal and give shape to life with constant earth movements, which are most obvious when they take the form of a mudslide. But these movements also manifest as a wet wall that might burst in someone's house, muddy handprints left by people escaping collapsed earth, or the ruins that remain. Earth also moves through attempts to keep it still, either by making land level with wasted soils, colloquially referred to as *rellenos*, or by removing loose soils to install concrete retention walls. Residents make sense of these walls, which are too expensive to be installed preventively, through a notion of corruption. In practice, retention walls corrupt the time of prevention, which has spurred a group of activist engineers to create alternative engineering techniques using affordable materials like bamboo. I explore how, through their persistent presence, earth movements "time"

Presenter(s): Marie McDonald

1425 Interrogating cooperative water governance in Inner Asia

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 1

Oral Presentation Session

From academic publications to policy making fora, 'cooperation' is a major theme of contemporary water management on both national and international scales. Suggesting the benefits of working together over pursuing self-interested goals, it is often presented as both a method for achieving the optimal management of water resources and a description of positive collaboration between interested parties (individuals, corporations and states). But what cooperation is in practice is frequently obscured by the affective power of the term itself. The papers in this panel mobilise ethnography from Inner Asia - a region with rich traditions of water use, but currently vulnerable to desertification and other climate-related problems - to address this analytic blind spot. Doing so not only engages some of the most pressing ethical and environmental needs of our times. It also does the ethnographically critical work of seeing how practices of cooperation – not only between humans, but also with non-human others and various forms of infrastructure – empirically fit into what Bronisław Malinowski (1922) called the 'imponderabilia of actual life' At the same time, however, we also critically address the analytic purchase of cooperation as an idea that stresses social harmony over the frictions, tensions and contradictions of modern water use. Mobilising ethnography from Inner Asia, we ask: what, in practice, is cooperation as a type of social relation? What kind of entities, including non-human ones, does it take place between? And, critically, what are its limitations for describing fraught relations over scarce resources?

Association for Political and Legal Anthropology

Joseph Bristley, University of Cambridge Sayana Namsaraeva, University of Cambridge Elizabeth Turk, University of Cambridge, Uranchimeg Ujeed, Joseph Bristley, University of Cambridge, Sayana Namsaraeva, University of Cambridge Joseph Bristley, University of Cambridge

'Becoming Friends with Nature': Interpreting signs across epistemological divides in Mongolian health-related discourse

During fieldwork, natural remedy experts and health exemplars in Mongolia commonly promoted 'becoming friends with nature' (baigaltai naizah/nörökhörlökh/üyerkhekh) to restore one's health. Conversely, according to Buddhist-inflected, meta-causal narratives circulating in similar publics, natural disasters like earthquakes, desertification, and the COVID-19 pandemic are all signs (dohio) of incorrect human relations with the natural world (baigal delkhii).

Sometimes 'becoming friends with nature' was clarified by explanation: partaking in certain practices such as appeasing, begging, or making offerings to the natural world. At other times, integral to being friends was the need to 'respect' and 'love' nature, carrying romanticist connotations of a benevolent and health-restoring 'mother nature' from the Soviet period. In such narratives, an epistemological gap exists in knowing the natural world, especially knowing when the terms of the friendship have been breached. Even with the help of ritual specialists, new information can be found and different interpretations applied, subsequently casting doubt.

What is the mark of a good or successful cooperation between humans and the natural world, and whose interpretation matters? Focusing on human interpretation of (un-)friendly relations across the species divide, this paper draws attention to the connection between value, epistemology and power/politics in cooperative relationships more generally.

Presenter(s): Elizabeth Turk

Pollution, Retaliation and Pacification: the prevalence of Lus (water spirits) in present day Horchin shamanism

While lus have been worshiped by Horchin Mongols in common with other groups of Mongols, their significance dramatically increased in present day Horchin Mongolian shamanic practices. One's misfortune, accidents, illnesses, and hardships are often attributed to the retaliation of lus for mistreatment and polluting water. This presentation aims to illustrate how environmental pollution and human mistreatment of nature are reflected in the wellbeing of individuals in this segregated society.

Presenter(s): Uranchimeg Ujeed

Fraternal relations: idioms of kinship and modes of cooperation in Mongolian-Soviet trans-border resource governance

From environmental activism to international law, 'cooperation' between states is widely seen as key to protecting the environment from anthropogenic harm. Emphasising collaboration over purely self-interested activities, cooperation is imagined both as a method of working together, and as an ideal to aspire to. But how cooperation is understood and practiced in everyday life is not anthropologically well explored. This paper draws on historical and ethnographic material from Mongolia to examine how practices of joint water management were enacted between this country and the Soviet Union. Focussing on ideas of 'fraternal relations' between these two socialist countries during the second half of the twentieth century, it examines how kin relations were appropriated to frame the enactment of inter-state cooperation in environmental management. The material on which this paper is based relates to the Selenge river (Mon. Selenge mörön; Russ. reka Selenga), a major Asian transboundary river which rises in Mongolia's western highlands before crossing the Russian border and flowing into lake Baikal.

Presenter(s): Joseph Bristley

Russia and Mongolia “Transborder cooperation” paradigm in managing transborder waters

My contribution discusses how two separate notions, 'transborder' and 'cooperation,' formed, around the 1970s, a new concept of 'transborder cooperation' to develop diverse public regional cross-border strategies to overcome political barriers in Europe in anticipation of a united Europe. However, in other parts of the world, for example in North Asia, the 'transborder cooperation' of the 1990s and 2000s received a different interpretation, taking into account how unstable democracies in Mongolia and Russia have been turning more towards authoritarian and oligarchic regimes (though Mongolia to a lesser extent).

Following the Selenge River Basin (SRB) flowing from Mongolia to Russia, I will demonstrate how this new approach is slowly regressing in both countries by excluding public and environmental

expertise from debates on modern water use and being only narrowed to intergovernmental disputes and power games with bureaucratic solutions. It will also be argued that society being excluded from decision making processes started appealing to non-human entities (e.g. water deities) to express their concerns about water pollution, tensions and contradictions of modern water use.

Presenter(s): Sayana Namsaraeva

2266 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition -Part 1

11/21/2024 08:30 AM-10:00 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel - Part 1 (of 2) on Life Systems and Praxis -- showcases new anthropological research on environmental/economic infrastructures, with a focus on emerging contradictions (Robbins 2019) that pose risks to essential human and natural systems such as energy, food, water, health and ecosystem diversity. As climate extremes and political economic forces create new social stresses, aspects of the environmental transition are being operationalized. But outcomes are uneven, and often create new risks or perpetuate old harms for communities, essential "life systems" and prospects for sustainability.

Many initiatives are shaped by contradictory pressures. Corporate "praxis" favors greenwashing or "green-grabbing" (Anseeuw 2013) and commodification (Huber 2022). A lack of funds flowing from industrialized countries to the Global South perpetuates extractivist policies and colonial inequities (Jalbert et al. 2017). A similar dynamic affects rural economies in industrialized settings. Corporate lobbies block national climate policies in favor of technological fixes for complex systemic problems. Persistent dependencies on neoliberal trade flows hinder efforts to create bioregional farm economies (Nonini and Holland 2024).

The urgency of preventing run-a-way climate change perversely combines with market demands for short-term profit -- creating oxymorons like heavy electrified SUVs, expansion of methane gas-fueled electric grids, renewable energy based on destructive mining (Revette 2017) and carbon sequestration to aid oil extraction. At the same time, social movements and researchers are forging closer ties and creating new forms of praxis such as environmentally-informed social justice, the personhood of nature, energy/environmental justice and water protectors that subvert growth-centered paradigms (eg. Lockyer and Veteto 2015).

Anseeuw, W. 2013. The Rush for Land in Africa: Resource grabbing or green revolution? *South African Journal of International Affairs* 20:1, 159-177.

Huber, M. 2022. *Climate Change as Class War*. Verso.

Jalbert, K. et. al (editors) 2017. *ExtrACTION: Impacts, Engagements, and Alternative Futures*. Routledge.

Lockyer, J. and J. Veteto 2015. Environmental Anthropology –Engaging Ecotopia. Berghahn.

Nonini, D. & D. Holland 2024. Food Activism Today: Sustainability, Climate Change and Social Justice. NYU Press.

Revette, A. 2017. This time it's different: lithium extraction, cultural politics and development in Bolivia. Third World Quarterly 38:1.

Robbins, Paul 2019 Political Ecology. Wiley-Blackwell.

Anthropology and Environment Society

Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Victoria Ramenzoni, Rutgers University Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology Abby Vidmar, Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ulil Amri, Creighton University, Lauren Barrett, University of Colorado, Boulder, Department of Anthropology, Jessica Ham

‘Saying No to Nopetro’ LNG: Environmental Justice Activism and Critical Energy Transitions

Environmental initiatives are expanding to combat climate change and address legacies of colonialism. One initiative is liquified natural gas, which converts natural gas to a liquid form for safe and efficient transport. While industry proponents argue that LNG could slow climate change, studies show that LNG threatens climate environmental justice. This creates a paradox, where LNG is 'better' for the earth but harms communities. Port St. Joe, a segregated town on the panhandle of Florida, is at the crossroads of these initiatives. Activists received EPA funding to address contamination, but political support for LNG clashed with activism where an LNG export terminal is proposed at a brownfield. Through ethnographic research in Port St. Joe, I explore how grassroots organizing emerged and flourished amidst racial, sociopolitical, and economic divides within the community. This paper will discuss how Port St. Joe became a microcosm of contradictions at the global level in energy, climate, and environmental justice initiatives and, locally with community segregation. The greater goal of the research is to explore the ways and extent to which environmental justice organizing and climate justice organizing overlap with, or diverge from, one another.

Presenter(s): Abby Vidmar

Did Gas Price Manipulation Cause the Texas Freeze? -- Energo-politics of risk for methane gas and energy markets in deregulated grids

The Texas Freeze blackout of 2021 left 10 million people in bitter cold for days, causing 246 deaths, with higher suffering among poor citizens and people of color. It caused over \$130B in debt, much of it passed to ratepayers. The blackout was traced to a shortage of gas for power plants, with blame placed on poor weatherization. Suspicion also fell on the state's deregulated grid which uses a futures market to dispatch fuel and energy. While citizens burned furniture to stay warm, traders speculating in this secret "power pool," took home over \$11B in profits. A 2023 class action suit now alleges that illegal price manipulation triggered the blackout, based on evidence that monopoly pipeline owners curtailed gas flows days ahead of the storm to boost prices. Traders for the companies were big winners in power pool profits. It took two years, an energy data wonk

trained at Enron, and his proprietary software to gather the data. While this suit may aid Texans and utilities with Freeze-related debt, gas price hikes and supply cuts are causing cold weather failures in other deregulated grids. My paper examines the energy-politics of risk in deregulated electricity and why restoring public regulation is essential to a green transition.

Presenter(s): Sandy Smith-Nonini

Community, Sustainability, and Green Extractivism in Indonesia

Nickel is simultaneously harmful and desired. Despite some environmental concerns, many Indonesians desire for nickel due to its significant economic prospects. The growing demand for renewable energy sources has created a lucrative market for nickel, providing employment and income opportunities for local communities. This paper discusses the complex interactions between neoliberal economic opportunities and local community involvement in nickel mining, specifically within the context of supporting green technology initiatives. Based on ethnographic work conducted in Southeast Sulawesi, Indonesia, since 2022, this paper investigates how local community members actively engage in various roles—such as investing, working, supporting, and opposing—nickel extraction projects, all within the context of transitioning to renewable energy sources.

Presenter(s): Ulil Amri

An Efficient and Just Transition: Logics of Energy Efficiency in US Residential Electrification Efforts

This paper interrogates the concept of efficiency—its thermodynamic potential and as an economic and cultural concept— and its role in US residential energy systems and mitigation plans. To do so, I draw on ethnographic research with Colorado's Weatherization Assistance Program. This government program has a mission to reduce utility costs for income-qualified residents by implementing energy efficiency measures in their homes at no cost. WAP has developed its "house as a system" methodology, which assesses a home's potential for energy efficiency as a dynamic product of a home's building structure, HVAC, electrical systems, and electric baseload appliances. Additionally, WAP's federally-mandated commitment to "disadvantaged communities" introduces a complicated new variable into an already complexly interconnected model of what the home is and could become. I trace how concepts of home, justice, and equity are debated and operationalized in relation to electrification and energy efficiency in the work and lives of energy professionals.

Presenter(s): Lauren Barrett

“No to Rivian!” Intersections of Environmental and Energy Justice in Georgia’s Piedmont

The southeast U.S. is emerging a beacon for green energy industry. Georgia, a right-to-work state, is securing economic development projects all along the supply chain—from lithium battery recycling to electric vehicle manufacturing. In Walton and Morgan counties, there is resistance to the development of a 2,000-acre Rivian electric truck plant. This paper, working at the intersection of environmental and energy justice paradigms, explores the narratives of resistance emerging from the No to Rivian! organizing. We are concerned with telling a story of rural voices that are not

opposed to change—be it technological or climate-- but rather are opposed to how existent rural livelihoods and life will be disrupted. While headlines about the Rivian project the number of jobs created and carbon emissions reduced, our paper explores the peopled worlds in between larger economic and climatic objectives.

Presenter(s): Jessica Ham

2568 Listening as Praxis, Sound as Politics

11/21/2024 08:30 AM-10:00 AM

TCC 119

Oral Presentation Session

Listening has taken on an urgency within the academy. Scholars are entreated to listen to the archive, listen to images, listen to absences.... In many of these framings, listening stands in for paying attention. But rather than approaching listening as a metaphor for recognition, we listen as anthropological praxis. Our praxis of listening is a mode of enquiry that center sound as a politics of "acoustemology" (Feld 2015). Within anthropology, however, sound--and especially music--often has been relegated to aesthetics, language, and (merely!) expressive culture. It is relegated to apolitical status unless subsumed by more explicitly political forms: protest, cultural policy, or lawmaking. Yet, sound is politics- a site of action, negotiation, and the production of difference. Sound opens up the politics of shared existence of hearing and of non-hearing; in defining and performing the collective, sound politics opens up the acoustics of human and nonhuman associations. Sound is embodied, affective and performed. The way we listen to and control music, sound, and noise make audible debates around sovereignty, citizenship, and biopolitics. Listening is inherently and deeply political. Sound is power.

Drawing upon diverse ethnographic and historical accounts from Northeast Brazil, East Los Angeles, New Orleans, and Rio de Janeiro, the panel offers a transnational, interdisciplinary analysis, and presents ethnographic approaches to anthropological praxis engaging with sound. Presenters explore how the praxis of listening shapes our relationships to art, community organizing, embodiment, and gender and sexuality. We attend to how politics emerge in surprising and varied ways from noisy wind farms to queer Afro-diasporic global pop to after-school music NGOs to sounds of protest to the "politics of joy" in Son Jarocho. Through listening closely, we hear resistance, identity, recognition, domination, and power.

Society for Cultural Anthropology

Alexandra Lippman, Pomona College, Department of Anthropology, Leonardo Cardoso, Texas A&M University
Alexandra Lippman, Pomona College, Department of Anthropology Matt Sakakeeny, Tulane University,
Alexandra Lippman, Pomona College, Department of Anthropology, Leonardo Cardoso, Texas A&M University,
Yana Stainova, Alexandra Hui, Mississippi State University Alex Chavez, University of Notre Dame, Department of Anthropology

"Music Saves Lives": A Dubious Claim that Demands Consideration

One of the more conspicuous developments in the twenty-first century is the appearance of non-governmental organizations (NGOs) founded on the premise that "music saves lives." Afterschool music programs have proliferated in places where states have failed to protect "at-risk" children, including the El Sistema in Venezuela, West-Eastern Divan Orchestra in Israel-Palestine, and Yole!Africa in the Eastern Congo. At The Roots of Music afterschool program in New Orleans, Black students discuss their musical pursuits as a kind of wager: perhaps playing in band can mitigate the hazards of poverty, violence, policing, incarceration, and "apartheid schools" that reinforce racial hierarchies. The Roots of Music is nestled within contemporary neoliberal orderings, dependent upon state and philanthropic support, yet their purpose is to construct an alternate world that provides shelter from the structural violences enacted or permitted by the state. Students and families pin their hopes on music education to provide a protective space for nurturing and enjoying life in the present as well as a productive activity for fostering prosperity and wellbeing in the future. The cliché "music saves lives" seems readymade for critique and dismissal, but this presentation takes it seriously as a commentary on perilousness and insecurity. After all, if someone pins their hopes on music to provide a livable future, their prospects must be very bad and their faith in music very strong.

Presenter(s): Matt Sakakeeny

Queering Funk in Rio de Janeiro

In 2020 the singer-songwriter Ludmilla became the first Afro-Latina musician to reach one billion streams on Spotify. Born in Duque de Caxias in the state of Rio de Janeiro, Ludmilla began her career as MC Beyoncé with a funk carioca (funk from Rio) hit that went viral on YouTube in 2012. Considered by many "the voice of the favelas," funk is an Afro-diasporic electronic dance music with roots in Black and Latinx Freestyle, Hip-Hop, and Miami Bass from the US. Long dominated by men, women began breaking into mainstream funk as dancers or as MCs singing putaria, a style of "pornographic" funk which celebrates cisgendered, heterosexual sexuality. As a Black queer woman from the favela, however, Ludmilla's cross-over global success runs counter to the dominant funk carioca industry which has been run by white, cisgender male impresarios. In her lyrics, music videos and performances, Ludmilla plays with gender, sexuality, and class playfully subverting and sometimes reinforcing social values and norms. Through paying homage to her wife (and dancer), other female funk artists, and the favela, Ludmilla pushes back against music industry misogyny, criminalization of poverty, and homophobia. I listen to Ludmilla's music to ask how and why the rise as queer global pop stars in Brazil coincided with rising authoritarianism of Jair Bolsonaro's presidency, anti-Black policing and the necropolitical state.

Presenter(s): Alexandra Lippman

The Politics of Wind, Noise, and Space in Brazil

Brazil is a leader in the Global South of wind power capacity. Renewable sources such as hydro, wind, biomass, and solar account for 83% of the country's electricity generation. Wind power exceeds biomass, solar, and wave energy, producing nearly 10% of the country's electricity. In the early 2000s, the Brazilian government decided to diversify its electricity generation sources. To do that, it accelerated the installation of wind farms by waiving the need for private companies to present a detailed environmental impact plan. Many wind farms have been built in coastal areas

near politically and economically marginalized communities such as small farmers, artisanal fishers, and indigenous peoples. The installation of wind farms has directly impacted those communities. The alteration of surrounding ecosystems and the decrease of available arable land have affected food security, further eroded by the loss of common grounds and blockage of access roads. Although noise from wind turbines has been a critical issue, only in the 2010s did the federal government include it as a factor in environmental impact regulations. According to community members living near wind farms, the noise causes constant headaches and insomnia. Many residents expressed discomfort with the noise and sought compensation from the wind energy company. Despite that, it is hard to identify any significant environmental damage to the community's customs and daily habits concerning noise. I will focus on conf

Presenter(s): Leonardo Cardoso

Sounding Joy

This presentation is an ethnography of what Latinx women artists and art makers in East LA call "the politics of joy." I rest on joy as a conceptual framework that arises out of the analysis and theorizing of my interlocutors who argue that finding collective joy and creativity against all odds is itself political work. The phrase describes collective efforts and practices to experience joy in community as a means of combating mainstream representations of themselves as suffering, "criminals," or "a threat." My interlocutors taught me to see joy not as pure, uninterrupted delight but as inseparable from injury: the need and desire for joy is fuelled by the presence of injury. The experience of joy takes place alongside the fear, anger, and frustration of everyday encounters with racism, gentrification, and, for some, the fear of deportation. To gain insight into how joy becomes embodied and materialized through sound, I focus on the collective playing, singing, and dancing of son jarocho, a traditional genre of music originating in Mexico. Frequently describing son jarocho as something that brings them joy, the people who play this music in LA also hold experiences of injury, such as gender-based violence and the violence of border crossing. For people who have migrated, son jarocho is simultaneously a memory from home and a medium for building community in new spaces. This presentation listens for the intersecting threads of joy and injury that emerge in music and stories.

Presenter(s): Yana Stainova

Listening Praxis and the End of Change

In a recent New York Times column, Columbia University professor John McWhorter lamented his class was unable to listen to John Cage's provocative "4'33". The piece is performed by a pianist holding their hands above a keyboard as the audience listens to themselves. For McWhorter, his students' experience was disrupted by "the infuriated chanting from protesters outside the building." The chance sounds in Cage's aleatoric compositions redefined music. Were the protests inappropriate because they were not random? Because they were sonifications of/against global infrastructures of power? "4'33" is less indeterminate than McWhorter presumes. The conceit of the piece is well-known; the audience thus actively participates in the performance. Performance and reception collapse into a feedback loop. I use this feedback loop – and the implications for praxis – to navigate the sounds of protest and the schlocky background music in U.S. public spaces. I argue that the ubiquity of background music, understood by the 1960s to be functionally applied

sound, precluded the possibility of randomness. Through an examination of the sounds of protest, from the Watts Rebellion to the Project Survival Teach-In, I show how programmed music primed listeners to hear all sound, even spontaneous protest, as deliberate. The cynicism and paranoia that descended on social justice and environmental movements by the early 1970s, is rooted in part, in a public that could no longer hear chance.

Presenter(s): Alexandra Hui

1077 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session I)

11/21/2024 08:30 AM-10:00 AM

TCC Ballroom C

Executive Oral Presentation Session - In-Person

With the revised regulations to NAGPRA, the AAA Commission for the Ethical Treatment of Human Remains (TCETHER) preliminary report, the Smithsonian's Human Remains Task Force Report, and articles such as Agarwal's "Bioethics of Skeletal Anatomy Collections from India" (Nature) and Williams and Ross' "Ethical Dilemmas in Skeletal Collection Utilization" (Anatomical Record), it is clear that bioarchaeology as traditionally practiced needs radical reform. From legacy and teaching collections, to the use of casts and 3-D images, to moratoria and restrictions on studies focused on the ancestors of Indigenous and marginalized historic groups, bioarchaeology must rethink and reframe its teaching, training, and research methods. There are levels of complexities in the ethical and legal guidelines that are rapidly evolving for skeletonized individuals that include ancestral Indigenous, legacy, anatomical/medical, minoritized, marginalized, forensic and donated bodies. How do we prepare and train our graduate students in this rapidly changing and shifting milieu?

One approach is to propose an ethos and an ethic that reflects a radically revised approach to bioarchaeological practice. There needs to be a focus on how bioarchaeologists learn to do bioarchaeology and how the profession is learned through formal education and through field and lab training. Bioarchaeology can benefit from a radical rethinking of its approach and ethos. Ethos essentially refers to the characteristic nature of a culture or group as manifested by its beliefs, actions and aspirations. This is different from ethics which are the moral principles that govern a given activity. Ethics is often instituted in response to criticisms, push-back, rules, guidelines, laws, or codes of conducts. Ethos is broader, deeper and bigger than ethics in that it seeks to be a way of acting, behaving and practicing that is deeply internalized and guided by a process that invites reflexivity, situational evaluation and dialogue.

This session addresses teaching, research and applied bioarchaeology. What are the broad brushstrokes of an ethos for bioarchaeology? How will osteology be taught without human bones or field/lab work with human bones? What are the evolving ethical approaches to using teaching collections obtained historically? Are teaching castes and replicas an ethical option? Are casts that are produced from ancestral individuals problematic if permission to make the castes were not obtained? How are grad students who study paleopathology and other anatomical anomalies to obtain training in observing normal from abnormal morphology without access to human bones? In

places where access to ancestral collections is available, such as repositories in Mexico, South America and Europe, what guidelines will be used? We see these presentations as a "blueprint" for beginning to formulate a dynamic and responsive ethos for working with human bones.

Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Pamela Stone, University of Massachusetts, Amherst Debra Martin, University of Nevada, Las Vegas, Department of Anthropology Jennifer Muller, University of Pittsburgh, Department of Anthropology, Christine Lee, Pamela Stone, University of Massachusetts, Amherst, Sabrina Agarwal, University of California, Berkeley, Jordi Rivera Prince, Brown University, Department of Anthropol

Community knowledges in, of, and as bioarchaeological praxis

Bioarchaeology reveals details not just about decedents, but also those responsible for their mortuary disposition. What does the bioarchaeologist's treatment of the dead reveal about their societal role and intentions with decedents and descendants? This paper explores a bioarchaeology praxis that, in teaching, research and scholarship, is guided by community curated knowledges and decision-making. This bioarchaeology does not merely conform to academic expectations and legal mandates but is enriched by and aspires, in praxis, to become community in the treatment and commemoration of the dead. This paper explores the author's and her students' engagements in fellowship with local communities, often elders and retirees, who curate knowledges of history. Collaboration within these communities led to diverse outcomes - resistance to urban renewal that erase cemeteries from the landscape, preservation of "forgotten" cemeteries, and excavation and analysis of skeletal remains.

Presenter(s): Jennifer Muller

Shifting Ancestral Narratives: How Bioarchaeology Can Rebuild Modern Identities and Communities

Bioarchaeology is rooted in the past. How is it relevant in our modern world? Technology allows quick emigration anywhere in the world. This diaspora creates a break in the transmission of ancestral stories and experiences to descendent populations. In the assimilation process they end up a diluted version of their parents' homeland and are seen as less than a true citizen by their birthplace. Bioarchaeological research into ancestral populations can be used to foster pride in their individual identities and create a sense of belonging. Bioarchaeology is uniquely poised to rediscover the deleted stories from the individuals themselves, those left out due to their biological sex, social economic status, marginalized status, or disability. How can these stories be reconstructed using the bodies themselves, family anecdotes, written history, governmental policies, and personal experience? This study will outline how I have navigated these challenges so far as an Asian American woman working in East Asia and Central Asia.

Presenter(s): Christine Lee

A New Bioarchaeology Praxis in Practice Through a Community Engaged Bioarchaeology Project

A new praxis in bioarchaeology, in which descendant communities are centered, has been slow to be mobilized. In conflict with this shift in practice is the way in which the bioarchaeologists work to help understand people's pasts, daily lives, and the individual, social, and political ways in which

people navigate their worlds, has traditionally been built around Western knowledge systems and methodologies. These systems often discredit traditional, local, indigenous ways of knowing the past, making the intertwining of these different knowledge bases complex. Thus, the call to reframe bioarchaeology and to shift research designs and practices to include descendent communities, to work with archives, oral histories, and indigenous understandings of landscapes, requires the reframing and rethinking of traditional bioarchaeology methods. The Historic Belen Bioarchaeology project, from its inception has been driven by descendants who held the history and knowledge of their ancestors and their landscapes for multiple generations. This paper offers our experiences of designing and conducting a bioarchaeological project directly around the descendants and their questions to show how a shift in praxis can be achieved through new practice.

Presenter(s): Pamela Stone

Co-author(s): Clair Ralston

The Ethos is in our Bones

The ethics of teaching and research with human remains dominates the anthropological discourse. Continued physical engagement and scientific study of ancestral remains after death varies across the time and space of human cultures, and amongst contemporary descendant communities. At the same time our teaching labs and institutions have amassed hundreds of thousands of skeletal bodies of the disenfranchised, enslaved, or victims of genocide. Perhaps the largest example in the classrooms of Western countries is the millions of red market skeletons from India that continue to train generations of biomedical practitioners and biological anthropologists globally. I present here what the restoration of humanity and dignity to these people might look like to their Indian descendants, present an example of ethical osteology without "legacy collections", and emphasize how the ethos of our practice already exists in our shared ability for empathy that resides deep within our own bones.

Presenter(s): Sabrina Agarwal

What Comes Next? Collective Experiences on Translating Theory to Praxis in Modern Bioarchaeology

Biological anthropology has reached a critical juncture in which theory and praxis surrounding the study of human remains warrant critical reflection. Our work contributes to knowledge production and research with digital and cast replicas, curation, archival analysis and non-invasive bioarchaeology, and community engagement—as central to our work, not as "alternative" approaches. Together, we share our collective experiences, and directions for the future of (bio)anthropology practice.

Presenter(s): Jordi Rivera Prince

Co-author(s): Emily Bryson, Andreana Cunningham, Isis Dwyer, Siobhan Summers

Indigenous Bioarchaeology Should be Guided by Indigenous Bioarchaeologists

A significant portion of the human skeletal remains used by academic institutions for human osteology courses prior to 1990 were Ancestral remains from the Americas. In the U.S. the Native

American Graves Protection and Repatriation Act (NAGPRA) changed this practice (mostly). It forced bioarcheologists to minimally engage with Indigenous communities, but loop holes have allowed researchers to conduct research on culturally unaffiliated Ancestral remains with only museum or repository permission. Wednesday December 6, 2023 President Biden and Secretary Haaland announced changes to NAGPRA that eliminate this exemption. Looking to the future we argue that bioarchaeology needs to focus on a collaborative and community based approach with the Indigenous communities. In this presentation we argue that the best approach to eliminating the traditionally colonial approach is to train more Indigenous students who have expressed an interest in bioarchaeology. We suggest that our subdiscipline develop a training resource and community support platform similar to the Summer internship for Indigenous peoples in Genomics (SING) Workshop, which has been very inclusive and supportive of Indigenous scholars including one of the authors of this presentation.

Presenter(s): Norma Johnson

Co-author(s): Ryan Harrod

1574 Pedagogy of Women: The Value of Women's Knowledge

11/21/2024 08:30 AM-10:00 AM

TCC 112

Oral Presentation Session

As women engage in professional and social worlds outside of the home, their bodies, experiences, and ways of knowing are regarded as less than men's knowledge and positions. Women's ways of knowing become a locus of conflict because they challenge the male-dominated systems of hierarchical knowledge. Pablo Freire's *Pedagogy of the Oppressed* (2000) shows how those outside of hegemonic knowledge system disrupt those systems and can become teachers for others. Using Freire's definition of praxis as reflection and action to transform the world (2000: 51), this panel analyzes the ways in which women become conscious of their situations, gain knowledge from their social contexts, and take action to challenge the systems that inhibit them.

Through their knowledge and practice, women challenge and begin to transform their local contexts, becoming active participants in their learning and liberation from oppressive social structures. Feminist anthropologists have demonstrated that the local forms of gender-based constraints are tied to larger national or international events such as religious conflicts, migration, or displacement (Mahmood 2005; Ong 1990; Malkki 1995). Through their praxis in their local contexts, women do not undo global forces, but they do transform their households, workplace, and neighborhoods. Women secure jobs in STEM fields, shifting workplace cultures (Mills et al. 2013; McIlwee & Robinson 1992). Muslim women challenge Western conceptions of religion and gender (Abu-Lughod 1993; Mahmood 2005; Özyürek 2015). Women also change their neighborhood by their roles as mothers and as cultural teachers through their transnational identities (Cuellar 2022; Davis and Craven 2023; Wulff 2020).

Since their work is socially less valued than men's work, women gain and distribute their knowledge in ways that differ from men's knowledge. Women live in one world with their role as women and

operate within another world dominated by masculine ideologies and practices. Differential consciousness expresses how women can move between these different worlds, to know when and where and how to distribute their knowledge as they choose (Sandoval 1991:14). It also reveals strategies that individuals use to demonstrate the value of their knowledge as they confront others who view the world differently.

Presenters in this panel will display how women draw from their differential consciousness to engender change. From American semiconductor fields where women synthesize motherhood and managerial roles to transnational Mexican mothers who view dance as a way to empower their children to Yucatec Mayan women who combine modernity with Indigenous knowledge, women integrate their knowledge into their lives. Female pastors who create new identities and Texas abortion activists who form new social networks learn about their local communities and actively work for change. In each example, women reflect on their knowledge and actively transform society.

Association for Feminist Anthropology

Christa Mylin, SUNY, University at Albany, Department of Anthropology Crystal Sheedy, University of South Dakota, Department of Anthropology & Sociology Christa Mylin, SUNY, University at Albany, Department of Anthropology, Crystal Sheedy, University of South Dakota, Department of Anthropology & Sociology, Hannah Noblewolf, Sarah Appelhans, Lafayette College, Nadia Marin-Guadarrama, Skidmore College, Elise Andaya, SUNY, University at Albany, Department of Anthropology

Patriarchy and Pastoring: Women's Knowledge Changes Church Structures

American society values women's labor less than men's labor, and women have fought to be valued for their talents. Reflecting wider society, American Mennonite women struggled to become pastors. Women pastors operate within two worlds by genuflecting to patriarchal structures while also promoting theological views and church polity that value women's contributions. With data gleaned from ethnographic research in Pennsylvania Mennonite churches, I analyze how women operated with a differential consciousness that gave them knowledge of their habitus and empowered them to change established practices. Many Mennonites had been taught that women could not be church leaders, and women struggled to reconcile the call they thought they had from God to be pastors. They faced an identity crisis and theological predicament and had to fight within themselves before they were able to pursuing pastoring. These women were able to understand themselves in a new way, adjust their understanding of God, and successfully work to change church policies to allow women to be accepted as pastors. Their knowledge of their context as well as their ability to imagine a new reality aided in their success. In addition, this double consciousness enables some of them to be open to expanding the church's stance on welcoming other marginalized groups, such as LGBTQI members. In this way, women pastors become activists who understand their cultural context and work toward inclusion within their habitus.

Presenter(s): Christa Mylin

'Home' Is Where the Conflict Is: Examining Maya Women's Evaluative Speech

In popular interpretations of feminine spaces, the 'home' emerges as an archetype. The warmth and love encoded in this space symbolize maternity and domesticity—intrinsically aligned with femininity. Among the Yucatec-speaking Maya communities of the Yucatán Peninsula, the k'óoben, or hearth, situated as the 'center' of the home, is no different. Marked as a feminine space in Maya thought, the k'óoben symbolizes feminine wisdom. Here women meet to exchange advice, help one another, and pass down intergenerational teachings. Yet, this space also engenders evaluative genres of speech, often termed 'gossip' in Western frameworks, but called in Spanish, chismes, or more colloquially heridos, wounds, in Xocén.

In the 'home', Maya women confront the reality of negotiating their identities within the nexus of their community's traditional gender ideology and modern feminist ideals referred to as libertad, independence. Recognizing the patriarchal standards within their community's gender relations that often constrain women to the home, current mothers strive to provide their daughters with opportunities to achieve a more independent lifestyle. However, community members, often women, critique these aspirations and evaluate the morality of these 'freer' women. This paper examines how women's speech within the home allows for the negotiation of their identities as 'modern' Indigenous women, who seek to financially support their families and preserve their Indigenous ways of knowing

Presenter(s): Crystal Sheedy

“When s* pops off”: The role of social networks in response to abortion bans in West Texas**

In a town in western Texas, residents were the first in the state to lose abortion access due to a local abortion ban in May of 2021. A state level six week ban soon followed, and the Dobbs decision came on the heels of that ban in 2022. The laws impacting the town intentionally work to undermine community ties with the threat of an enormous financial burden (\$10,000 minimum fine) for anyone caught helping someone obtain an abortion after six weeks. This institutional abandonment and antagonism from both their government and the most influential religious institutions in the area mean that anyone seeking an abortion must turn to social networks for assistance – the very thing those laws aim to prevent. In response, local progressive activist communities have come together to meet each other's needs, forming stronger bonds in response to conservative legislation. These networks are almost exclusively led by women – some of whom have been involved in this work for a while, and some of whom were radicalized over time since the beginning of the Trump presidency. In this paper, I explore perceptions of institutional abandonment and government antagonism, as well as how abortion activists develop insular social networks with other progressive individuals and organizations as a response to a hostile socio-legal landscape, providing both emotional and logistic support.

Presenter(s): Hannah Noblewolf

Motherhood & Management: Leveraging Women's Knowledge as an Asset in Engineering Careers

"We expect women to work like they don't have children and raise children as if they don't have to work," (Westervelt 2018). When this quote went viral in 2018, so many women retweeted it that they forgot its original author. Much has been made of the capitalist division of labor, which is predicated

on the existence of a (heterosexual) nuclear family unit, with a male breadwinner and a female homemaker, and the impossible choices women make to balance paid work and domestic life. This is especially pronounced in male-dominated careers like engineering, which demand long working hours, high professional commitment, and offer little flexibility for managing family life. To women working in semiconductor engineering, where I conducted my fieldwork, liberation from oppression means the ability to "have it all": a career in a technical field and a fulfilling family life.

While motherhood and engineering may appear to be in conflict, some women claim there are synergies. The knowledge women acquire from raising children helps them to develop skills that prepare them to be managers. In this paper, I explore the knowledge women use from their domestic lives to benefit in their engineering careers, including time management, conflict resolution and communicating ethics. I also consider the impact women's knowledge has in their workplaces, which is not full equality, but nonetheless challenge companies to become more inclusive, collaborative, and flexible than in the past.

Presenter(s): Sarah Appelhans

Mothering Kids through Mexican Folklore: Women, Migration, Agency, and Dance in the Albany Capital Region

It was the Fall of 2022 when my daughter saw herself on a 2016 YouTube video performing Mexican dances in New York. She wanted to dance again, and we joined the group Herencia Cultural de Mexico. During the winter 2023, our dance instructor, a Mexican migrant mother, gave a celebratory discourse narrating how she taught dances to her child to make him love México. In her perspective, Mexican dances helped her child endure any difficulty related to aggressors trying to discriminate him due to his Latino identity, and she wanted every kid in the group feel the same. Her cultural activism has made migrant Mexican mothers join the group. But, why did a Mexican mother become a cultural activist? Why are mothers making kids perform Mexican dances in NY? And, in this context, how and why am I managing my role of a migrant Mexican mother and anthropologist? Based on transnational and black feminism and dance studies this community-based feminist ethnographic research explores the motives that migrant Mexican mothers have to make their kids learn to move to the rhythm of dances originated miles away from the United States. Motherhood studies emphasize the common sentiments of stress and anxiety that women experience while raising their children. This paper proposes that folk dance empowers migrant mothers, while they empower kids through the same type of art. In short, it is a way Mexican migrant women use to cope with motherhood, migration, and uncertainty.

Presenter(s): Nadia Marin-Guadarrama

1275 Reparative Education in Africa and the Diaspora

11/21/2024 08:30 AM-10:00 AM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

Scholarly and popular discourses conventionally position education as either an engine of social reproduction, emphasizing its role in creating and perpetuating structural inequality, or as a

pathway to social mobility, emphasizing its potential to bring about individual uplift (Collins 2009; Anyon 2013). Less explored is education's potential as a force for repairing past and present injustices in order to transform collective futures (Sriprakash et al 2020; 2023). Scholarship on education in Africa and the African diaspora has particularly emphasized how historical and ongoing structures of racial and colonial domination shape basic and higher education systems and how communities harness education, in school and beyond, as a site of restorative, decolonial, and antiracist organizing (Dei and Brooks 2023; Mamdani 2016; Shange 2019; Givens 2021; Levy and Dubinsky 2023; Stasik et al 2020). Building on this work, we propose that a reparative framework of justice offers unique conceptual and political affordances for education in Africa and the African diaspora because of its ability to be both backward looking in addressing how the afterlives of racial and colonial domination shape the present and future facing in its advancement of a reconstructive agenda. A reparative framework centers reparations as a crucial, yet overlooked orientation to justice in education and asks, what futures are possible when we approach educational theory and practice as a force for addressing past and present injustice?

This oral presentation session includes papers that explore repair as a praxis through which scholars, practitioners, and communities can imagine and make just futures of education. Thinking with Sriprakash et al's (2020; 2023) "reparative futures of education" framework, we interrogate the practices, politics, and stakes of material, epistemic, and pedagogic reparations of historical-structural educational injustices in Africa and the African Diaspora. How can we challenge commonplace understandings of reparations as backward-looking and embrace a capacious temporal politics that emphasizes interconnections between past, present, and future in the formation of injustice and its repair? What redistributive measures are necessary to disrupt the recurrence of educational injustice and construct just futures? How can we ensure that political responsibility for these measures is structural and systemic rather than solely tied to individual action? What role do the knowledge-politics of educational projects play in disrupting forces of domination and how can we advance repair through creating new epistemic relations? What reparative pedagogies and relations facilitate educational repair as open and contingent praxes that avoid prescription or boundedness? How can we develop reparative education as a future-oriented political, ethical, and methodological commitment to justice?

Tyler Hook, University of Wisconsin, Madison, Department of Anthropology, Amelia Simone Herbert, Barnard College
Amelia Simone Herbert, Barnard College, Tyler Hook, University of Wisconsin, Madison, Department of Anthropology
Darlene Dubuisson, University of Pittsburgh, Department of Anthropology, Tyler Hook, University of Wisconsin, Madison, Department of Anthropology, Jasmine Blanks Jones, Johns Hopkins University, Amelia Simone Herbert, Barnard College
Tutaleni Asino, Oklahoma State University

Decolonial Suturing and Repair: Learning from Haiti as “Ex-centric Site”

Despite intellectual production in contemporary Haiti, Northern scholarship often refuses to view scholars in Haiti as "voices of authority" and instead regards them as "naïve informants" (Ménard 2013, 55). This tendency serves coloniality by reinforcing the authority of Northern epistemologies and deepening the inequality of the neoliberal university system. Conversely, I explore how the scholars I worked with in Haiti used theoretical and practical approaches such as improvisation, assembly, and radical imagination to create belonging against coloniality's displacements. I also

propose a framework for decolonial suturing and repair based on the interrelated approaches of these scholars. I thus take up Faye Harrison's (2016, 170) call to theorize from "ex-centric sites"—"Southern" locations, "particularly the peripheral zones where critical intellectual trajectories have been sustained despite trends toward erasure." As such, I join Harrison, Escobar, and others to "redress disciplinary coloniality, level the 'landscape of knowledge production' and '[unsettle] the megastructure of the academy' (Escobar, 2008: 306)" (Harrison 126).

Presenter(s): Darlene Dubuisson

The “Living Dead:” From “Death-worlds” to “Otherwise Worlds” in International Educational Development Economies. A Reparative Framework.

This paper draws on theories of racial capitalism (Beckford 1999; Robinson 2000) to critically examine the capital flows and labor regimes of the global education industry (GEI) in sub-Saharan Africa. Based on a comparative case study of results-based financing policies in Liberia and Sierra Leone, the paper analyzes how the GEI deploys racialized and extractive labor regimes that center and reward Western business/management expertise (and organizations) over localized/contextualized knowledge. Under this process, local labor becomes "ghostly" as it is under or unpaid, occupying what Mbembe (2019) describes as a "death-worlds" where workers are "subjected to living conditions that confer upon them the status of the 'living dead'" (92). While the paper examines these labor regimes and capital flows that sustain them, it also looks at how communities in West Africa are resisting these models. The paper closes by advocating for reparative (material and epistemic justice) in education (Sriprakash 2023) through "dis(en)closure" a concept that advocates for full transparency in investment and social/educational governance, while reworking the idea of debt from an obligation to investors to an obligation to communities (Ladson-Billings 2006).

Presenter(s): Tyler Hook

Collaborative Playmaking as Historical Memory and Remaking Against Enclosure

Little scholarship has attended to the ways in which the education of African-descended peoples across the globe operates through a rubric of anti-Blackness which flattens differences in diasporic histories and cultures thus reproducing colonialism and white supremacy (Offutt-Chaney, 2019). Through a case study of the theatre-based "200 Years of Returns" project, we present a critical examination of history and colonialism which is permitted in community-based spaces and essential for truth-telling and the preservation of cultural heritage. When government education systems fail to meet culturally-relevant standards of education, young people are denied opportunities to realize their full potential as citizens, both of the state and globally. This paper theorizes the possibilities of intergenerational and transnational performance collaboratives as Black education spaces (Warren & Coles, 2020) and presents a call-to-action for increased support of Black education spaces, whether in or outside of the classroom, in an era of growing authoritarianism, global anti-Blackness, and policies which cut short the possibilities of equitable education. We urge large-scale initiatives such as Education for All to take seriously the role of community-based educational projects as a powerful means of sustaining lifelong learning and promoting inclusive and equitable education practices.

Presenter(s): Jasmine Blanks Jones

Schooling for Reparative Futures by Divesting from Aspiration

As states forgo redistributive policy and embrace marketized social services, education's role as the legitimized engine of mobility has intensified. Scholars have examined this intensification in formal schooling focused on pedagogies of aspiration that teach individual enterprise (Mathew and Lukose 2020). In South Africa, a growing sector of "affordable" private schools claims to interrupt poverty by producing aspiring youth from marginalized communities (Languille 2016). While schools adopt progressive practice, their emphasis on aspiration aids neoliberal governance by fostering hard-working, burdened youth with individualist imaginings of the future and obscured consciousness of structural sources of inequality (Pimlott-Wilson 2017). I argue that liberal individualist notions of aspiration compromise the reparative potential of progressive pedagogies by neglecting to conscientize youth of the historical and ongoing political construction of inequality. I contrast experiences in a Cape Town school with activist spaces to explore how schools can reach beyond inculcating aspiration to foreground a capacity to conspire.

Presenter(s): Amelia Simone Herbert

2062 Reproductive Politics and Praxis in the Sunshine State

11/21/2024 08:30 AM-10:00 AM

TCC 107-108

Roundtable/Town Hall - In-Person

In November 2024, weeks before the annual meeting of the American Anthropological Association arrives in Tampa, the people of Florida will have voted on whether to make abortion access a constitutional right in the state. This is where decades of battles over reproductive justice come to a head in Florida, but no matter the outcome, it doesn't end there either. The current administration in the state of Florida endorses seemingly endless amounts of legislation undermining the reproductive freedoms of its constituents. The cascading effects of restrictive abortion laws, policies limiting contraception access, and sex education can make it overwhelming for anyone to even begin conceptualizing a suitable response. Florida has a rich tradition of birth activism and political strategy to beat back the undemocratic whims of our most conservative state politicians and their moneyed donors. In the theocratic American southeast, Florida has had the least abortion restrictions among its neighboring states and is therefore a state to which those from surrounding states come in search of accessing abortion care and other reproductive rights. But as we write this, Florida is weeks away from enforcing a six-week ban.

Utilizing a reproductive justice framework, in which praxis is informed by the needs and voices of the most marginalized communities, this roundtable aims to facilitate productive conversations for how we, as anthropologists and public health researchers, advocates, and community members can be better equipped to navigate reproductive politics in the Sunshine State and wherever reproductive justice is challenged. This conversation between Florida-based social scientists, local activists, and community organizers highlights the anthropological theoretical orientations, methodologies, and collaborations that offer an effective route to parse through the complex issues

associated with extreme reproductive governance. We ask: how does social science research around reproductive health and justice translate into action in Florida and, inversely, how does reproductive politics in Florida animate the kinds of research we can do and the kinds of partnerships we can develop? What are the challenges that Florida-based researchers and activists face along the way and what are the best strategies for overcoming those obstacles? What promise does the future of reproductive justice in Florida hold and how might Florida's researchers and activists provide a model for the rest of the country?

Association for Feminist Anthropology

Richard Powis , Anna Broich Nicole Pelligrino, University of South Florida, Nicole Harris, University of South Florida, Cheyenne Drews , Ronee Wilson, University of South Florida, Samantha Baer , Anna Broich , Rachel Logan, University of California, San Francisco Risa Cromer, Purdue University, Department of Anthropology

1731 Semiotics of Obligation

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Oral Presentation Session

Our world is continuously changing, exposing our interrelations and intertwined vulnerabilities (Butler 2012). Amidst increasing anxiety about how to operate under such conditions, how do we conceive of our obligations to one another? How are these obligations articulated, to whom are they directed, and how are they enacted? Obligation has been studied anthropologically through various theoretical frameworks, including through the study of the gift, reciprocity, and the economy, or the ethical dimensions of obligation and its relation to the fashioning of ethical subjects (Mauss 1954, Bourdieu 1992, Laidlaw 2000, Bornstein 2012, Muehlebach 2012). Anthropologists have also studied the various relations of obligation that form within historical and contemporary sociopolitical systems, such as state-citizen, citizen-refugee, family, stranger, and anthropologist-interlocutor relations. This panel contributes to this work by taking a semiotic approach (Keane 2018) to how obligations are formed through unique configurations of state power and mediated by locally salient communicative practices. The panelists attend to how people negotiate their obligations within specific social and historical contexts, foregrounding the materiality of obligations in their emergence, recognition, and effects within social life (Povinelli 2006). What is at stake when obligations are expressed? Which expectations, hopes, and forms of care (Arnold 2020) are entailed in these expressions? How do people respond to the breach of obligations, and what effects do these breaches bring about? In thinking with these questions, we explore how obligations are brought into relief and grappled with through (non)anthropological praxis.

Society for Linguistic Anthropology

Jowel Choufani, George Washington University, Kai Blevins, George Washington University, Department of Anthropology Jowel Choufani, George Washington University Kai Blevins, George Washington University, Department of Anthropology, Robert Gelles, University of Chicago, Jowel

Choufani, George Washington University, Elyse Smith, Case Western Reserve University Lynnette Arnold, University of Massachusetts, Amherst, Department of Anthropology

"It's Almost Like a Calling": Obligations to the Promise of Psychedelics

Psychedelics have entered into American public life in multiple ways, from scientific research to religious ceremonies to medical practice and more. In Washington, DC, psychedelics have become a staple product in many unlicensed recreational cannabis dispensaries, while advocates are pushing for changes to the role of psychedelics in American life by working with Congress and federal agencies. In these overlapping and complex psychedelic publics, one phenomenon is shared as a site of ideological work: psychedelic consciousness.

This paper examines the role of a "constructive/destructive" axis of differentiation (Gal and Irvine 2019) in shaping how people understand psychedelic consciousness, and how those understandings articulate with late liberal (Povinelli 2011) discourses of obligation. Drawing on digital archives and ethnographic fieldwork with people who buy, sell, and do advocacy around psychedelics in Washington, DC, I explore my interlocutors' contrasting positions on the promise of psychedelics to individuals, to institutions, to American society, and to humanity. How do people's orientations to the promise of psychedelics shape how they conceptualize and enact their obligations to individuals who use psychedelics, to American society, and to the state? In answering this question, I demonstrate how communicative practices in psychedelic publics are mobilizing and reshaping late liberal discourses of obligation in the contemporary United States (Brown 2019).

Presenter(s): Kai Blevins

Original Obligations: Language Ideology among Originalists in the US

In the winter of 2024, Conservative legal scholars staged a debate about whether Donald Trump was barred from the Presidency. Two draft law review articles received widespread coverage and became a centerpiece of an annual Originalist Conference, where scholars discuss and develop draft scholarship for publication. The argument between these scholars took on a heightened sense of importance as a case on the issue (Trump v. Anderson) reached the Supreme Court for oral argument the same week as the workshop. At issue was whether the text of the Constitution, specifically section 3 of the 14th amendment, obligates Constitutional officers to reject Donald Trump's application to appear on the ballot. The scholars who staged this debate espouse Originalism, a theory of Constitutional interpretation centered on the claim that the only way that judges can legitimately interpret the Constitution of the United States is as if it has a discoverable fixed meaning that they are obliged to enforce (see e.g., Solum 2015).

Despite their allegiance to the same interpretive theories, these scholars disagreed about how to interpret these provisions. In this paper, I analyze their disagreement to elucidate the language ideologies (Silverstein 1979; Woolard et al. 1998) that mediate Originalist Constitutional interpretation. What role does language ideology play in both their agreements and disagreements? How could linguistic belief and practice require a method of interpretation?

Presenter(s): Robert Gelles

Scaling Obligations amidst Organized State Abandonment in Lebanon

In 2019 a severe economic crisis erupted in Lebanon after three decades of reckless fiscal and monetary policy, pushing over 80% of the population into poverty. The Lebanese state continues to obstruct any attempt at a just recovery. Unemployment rates have skyrocketed, and national social safety nets have been drained. Within a context of chronic organized state abandonment (Gilmore 2022), there has been a surge in state and citizen-led scapegoating and policing of refugee communities in Lebanon already suffering immense social, economic, and legal exclusion.

This paper takes a semiotic approach to analyze how people draw themselves into or absolve themselves from relational obligations within their neighborhood. I draw on 18 months of ethnographic fieldwork in two neighborhood sites in Beirut: one church-linked community kitchen that distributes hundreds of daily hot meals to Lebanese members of the neighborhood, and café begging encounters in a second neighborhood where impoverished individuals regularly enter cafés to ask for money, food, or medicine. I analyze how people's processes of scaling the neighborhood, the family, and other contextually constructed scales (Lempert and Carr 2016) enable them to negotiate or refuse obligations to assist particular others. I demonstrate how communicative practices reveal the fluidity of and re-inscribe existing familial, class, citizenship, and sectarian boundaries, and push the state's obligations to care into the background.

Presenter(s): Jowel Choufani

Peyote State Power: Obligations through Borders of Indigenous Medicine Conservation Sovereignty

Currently legal exclusively in the Native American Church (NAC), the peyote cactus is a psychedelic medicine and threatened cultural keystone species (CKS) that is also illegally consumed "underground" by largely non-Indigenous psychedelic communities seeking to decriminalize its broader possession and cultivation. Conservation efforts that attempt to retain Indigenous communal sovereignty (Smith-Morris 2020) over peyote are being challenged by groups outside the NAC, grounded in competing visions of conservation and epistemic authority, individual and religious freedoms and sociocultural rights, and state power.

As peyote's traditional practice and very existence is threatened by a complex entanglement of imperial forces of Western modernity, this paper draws on ethnographic fieldwork with NAC communities on the Pine Ridge Reservation in South Dakota and in southern Texas to center the pluriversal or cosmopolitical (Stengers 2005) tensions around peyote use and governance. I focus in particular on the role of borders in mediating obligations within and between certain Indigenous and non-Indigenous stakeholder groups. How are these different notions of borders expressed and reproduced? What happens—and how do people respond—when they are obligated to navigate the borders? This paper addresses these and other questions to explore how different stakeholder communities' engagements with peyote demonstrate competing decolonial projects in the contemporary United States.

Presenter(s): Elyse Smith

2140 Social Feelings and Platformed Bodies

11/21/2024 08:30 AM-10:00 AM

TCC 116

Oral Presentation Session

From intimacy-nurturing ASMR videos (Smith and Snider 2019; Nozawa 2024) to seizure-inducing animations (Lamarre 2018; Herring et al. 2002), from public horror over rightwing trolls (Hodges 2018) to moral crises developed on social media (Pritzker and Hu 2022), the tension between digital media and human's lived experiences is becoming ever more prominent for understanding social lives over the past decade. In a world where daily activities of an ever-expanding population are organized, facilitated, and monitored by digital platforms, how should we make sense of the relationship between human's feeling bodies and media infrastructures? As digital mediation comes to bolster and structure everyday social interactions, what new questions and problems emerge for our theories of human sociality? Media users do not cease to live with their bodies when they come in contact with virtual worlds and mediated social relations; rather, as phenomenologists have suggested, technology has become extensions of our lived bodies (Ihde 1990). On this panel, we approach affective feelings as both socially constituted and technologically accomplished. To unpack this social, material understanding of affective feelings in relation to digital platforms, our panelists bring in ethnographic cases from different media contexts to draw attention to new aspects of the relationship between digitally mediated sociality and affective experiences of the participants. Resonating with linguistic anthropology's ongoing investment in pushing beyond the affect-semiotic divide (Kockelman 2011; Cohen 2021; Iskra 2023), on this panel we do not treat affective experiences as pre-linguistic or pre-signification, but as semiotically accomplished events of embodied experience.

Papers on this panel ethnographically explore affective experiences from diverse digital media cultures. In Japan, young *josō* (male-to-female crossdressing) practitioners craft their social media images to summon the power of *kawaii* (cute) to achieve an intercorporeal affect between themselves and their followers. In Taiwan, professional voice actors do their job by emoting while remaining detached from the screen characters they play on set; in doing so, they reconceptualize voices as disembodied affect-encoding personhoods and utilize them to seamlessly "metamorphose" between different characters. In China, amateur *Piayi* voice actors and playwrights collectively cultivate a dramatic script as a technology of care which allows them to achieve an intersubjective, affective attunement with each other. On the international platform Instagram, users edit their photos to not just represent themselves; rather, Merleau-Ponty's late philosophy of technology illuminates how their bodies are gradually and technologically shaped and transformed along with the shifting tones of the images. Together, these papers contribute to a theoretical exploration of the relationship between affect and platformativity (Lamarre 2017).

Society for Linguistic Anthropology

Ayumi Miyazaki, Jiarui Sun, Ayumi Miyazaki, Spencer Chen, Jiarui Sun, Chia-Ling Lee
Shunsuke Nozawa, Hokkaido University

Affect and *Kawaii* (Cute) Crossdressing Images in Japanese Social Media

This paper examines the relationship between affect and digital platforms by analyzing how young Japanese *josō* (male-to-female crossdressing) practitioners create intercorporeal affect through *kawaii* (cute) images in social media. The analysis of longitudinal ethnographic interviews with an active *josō* figure, Mīnu, and of their photos and communications with their followers and other *josō* figures on X, reveals Mīnu's incessant efforts to perfect their facial expressions, make-up, clothing, bodily gestures and semiotic practices to realize powerful *kawaii* images. Mīnu believes that these images can trigger people's deep emotions and bodily resonance, thereby creating collective healing experiences. The *kawaii* imagery thus serves as a means to produce a platform where people affect and are affected, and where people experience embodied transformation, which allows them to go beyond not only the gender boundary, but also the individual-collective binary in the media (Lamarre 2017).

Presenter(s): Ayumi Miyazaki

Parameterization of Affect-Encoded Voices in Taiwan's Dubbing Performance

While voice is undoubtedly inseparable from the everyday understanding of selves, it also offers the semiotic means for temporary slippage between different personae. This paper attends to how Taiwanese voice actors reconceptualize voices as disembodied affect-encoding personhoods and utilize them to seamlessly "metamorphose" between different characters. I analyze the unique professional cultural model called "qiang-diao (lit. 'accents')" underlying Taiwanese dubbing. Departing from the everyday notion of accents, this model typifies voices along the axes of spatial displacement (qiang) and temporal allocation (diao). The two-dimensional parametrization allows voice actors to create and mobilize complex voice types in their performance without the affective psychological burden of "becoming the characters" and sociolinguistic stereotyping. I argue that dubbing enables these experts to break stereotypes and remediate the semiotic associations between voice, affect, and social personas.

Presenter(s): Spencer Chen

In Your Words I Feel: Amateur Script Writing as Platformed Care

This paper studies the social production of affect around Piaxi, an amateur voice-acting activity on Chinese voice-chat platforms where users perform dramatic scripts together in real time. Also active on these platforms are amateur writers who organize script-testing meetings to solicit feedback. In these meetings, voice actors often highlight their limited acting skills and, instead of seeking to satisfy the audience, orient the revision toward the achievement of feelings, moods, or vibes they as performers hope to experience through the script. Grounded in ethnographic data on such accounts, this paper discusses the ways in which affect is anticipated, experienced, and cultivated through the collective creation of a multisensorial attunement. Through its close analysis of participants' narratives and interaction data, this paper demonstrates the analytical potential for a renewed definition of affect as socially accomplished, semiotically achieved intersubjective experience of care.

Presenter(s): Jiarui Sun

The Relationship Between Bodies and Images in Social Media: From Merleau-Ponty's Perspective

This study extends Merleau-Ponty's late philosophy to technology and focuses on the relationship between bodies and images in social media. Firstly, Merleau-Ponty pointed out that what a painter depicts is the "carnal formula," which is aroused by things in his body. Different from paintings, the processes of taking, editing and presenting digital photographs are technologically advanced to share your daily life. I maintain that the photo you share is an equivalent of your "technological flesh," which manifests how your body is related and intertwined with the world technologically. When we look at images shared by others, we do not only see "what" is in the photos but also viewpoints and situatedness of others. Furthermore, the intentions behind photo editing and sharing are mainly for the eyes of others. Nonetheless, when we focus excessively on the images in the eyes of others, our own subjectivity is "confiscated."

Presenter(s): Chia-Ling Lee

2076 Staying alive during the Thanatocene: Death-related praxis in the midst of polycrisis

11/21/2024 08:30 AM-10:00 AM

TCC 105-106

Oral Presentation Session

In their groundbreaking book *The Shock of the Anthropocene*, French historians of science Christophe Bonneuil and Jean-Baptiste Fressoz launched the term "Thanatocene" to describe the deadly nature of our current times. Death and destruction surround us from multiple directions in the form of ecological crises, wars, global immigration crises, economic turmoil, grumbling health care systems, stumbling democracy – the list seems endless. It is no surprise that some call it the time of polycrisis (Morin & Kern 1999; Tooze 2023).

What kinds of responses and negotiations do individuals and communities engage in at these critical moments? Are we integrating the news about our environment into our lives or are we reacting with denial and dissonance? How do we act regarding our own mortality, and how are we responding to the broad spectrum of death around us? How do the local challenges, global tensions, and planetary crises affect the way people view their own mortality?

When looking into the variety of anthropological praxes of the Thanatocene, certain paradoxes can be detected. While local and global environments are severely out of balance, people are seeking to achieve control over their individual lives and deaths in a variety of ways. Transhumanist medical technologies seek to surpass the current human capacities, wishing to augment individual human lifespans – and even gain immortality (e.g. Hurtado Hurtado 2022). On the other hand, death-controlling procedures are becoming more common when individuals are (forced to be?) in charge of their own death processes and decision-making to shape a "dignified death" (e.g. Wiebe & Mulin 2023). Others respond by shifting the focus from human mortality towards larger aspects of death, such as loss of biodiversity, and invest in activist movements like Extinction Rebellion (e.g. Seagrave 2023).

In this panel, we invite scholars to explore how individuals and communities are responding in the face of the polycrisis. Different approaches to death-related praxis are welcomed in the presentations, including:

- Medical technologies concerning death and longevity
- Policies and rhetoric of control/decision-making regarding death and prolonging life
- Medical solutions for existential, psychological, or social matters related to death
- Digital and/or virtual responses to individual, social, or planetary death
- Religious and/or aesthetic responses to individual, social, or planetary (im)mortality
- Postmortal rituals, fantasies, or practices

Society for Medical Anthropology

Louise Chartrand, University of Manitoba, Maija Butters Louise Chartrand, University of Manitoba, Maija Butters Minakshi Dewan, Sabrina Lessard, McGill University, Ari Gandsman, University of Ottawa, Taylor Borgelt, Purdue University, Department of Anthropology, Xisai Song, University of Texas at Austin, Louise Chartrand, University of Manitoba Maija Butters

Making Sense of the World Amidst Death: Learnings from the COVID-19 Pandemic

While researching my recent popular non-fiction book, I found that the traditional gender relations in end-life-rituals were relaxed during the COVID-19 pandemic in India. The women came forward to perform the last rites and rituals traditionally restricted to men. Furthermore, individuals, not-for-profit organizations and formal funeral companies conducted the last rites of the strangers during the emergency. Additionally, technology like Zoom and live streaming came in handy, bridging the gap in the absence of traditional funeral methods due to COVID-related restrictions. In this paper, I will present these aspects based on my interviews with the people who relentlessly worked during the pandemic. I will elucidate what these emergencies, teach us about human relations and how humans gain control amidst crises while handling human remains.

Presenter(s): Minakshi Dewan

The value of life in times of Crisis

Crises, when linked to an emergency, are historically and socially situated, and generates what Agamben calls a "state of exception" – transcending the rule of law in the name of the public good – generally relying on a logic of security and protection. This logic legitimizes actions aimed at preserving human lives caught up in contradictory forces where even the "right choices" can result in suffering and death.

Using the crisis of the COVID-19 pandemic in long-term care facilities (LTC) as a case study, this presentation explores, in comparative terms, how media discourses and experiences of older adults living in LTC modulate the value of life in this "state of exception" context. It underscores the transformative potential of personal narratives in reshaping public discourse on life and death. By highlighting resilience and agency in the face of adversity, our presentation aims to contribute to a reimagined approach to care in LTC facilities, fostering a discourse that not only addresses crises

but also champions the capacity for societal change. This presentation emphasizes on how personal experiences and resilience in LTC homes inform and transform broader social and anthropological understanding of care, life and death, especially in times of crisis.

Presenter(s): Sabrina Lessard

Death drives, necropolitics, and thanatopolitics at the so-called end of the world.

Political movements are increasingly mobilized around apocalyptic framings. We see an apocalyptic language infusing everything from responses to the COVID-19 pandemic to the perils of climate change to responses to new right populist movements (e.g. "the Trumpocalypse") as well as a resurgence of armed conflict across the globe. In parallel, a growing antinatalist movement has emerged in relation to the climate change crisis (witnessed in earlier iterations at the voluntary human extinction movement). At the same time, academics have similarly embraced an "apocalyptic turn" to describe social reality. This presentation will examine what this apocalyptic turn means by putting it in critical dialogue with ethnographic research on the assisted dying movement. Medical-aid-in dying will be shown framed between the grey zones of a thanatopolitics (a positive biopolitics organized around the production of good deaths) and a necropolitics (beliefs that such policies allow governments to ascribe a differential hierarchy of value to lives and deaths). By focusing on the moral ambiguity and uncertainty between these two poles, this presentation will argue against the absolutist and eschatological dimensions of the new apocalypticism.

Presenter(s): Ari Gandsman

Certified medicolegal death investigation training program: management of death by the state

Death – the making, maintenance, and meaning of it – is something that haunts the state and is utilized as a tool of government. The American state is predicated on and requires death and dying, as empire is built through violence towards and commodification of people and their bodies. The state not only sanctions death, at varying scales, but it also regulates and manages it. Coronial work serves as an example of state-led death management, as coroners navigate the dual role of state actor (in relationship with law enforcement, prosecutorial systems, local governments, etc.) and deathcare provider. Although not systematically regulated, coroners are (frequently) elected officials who work on behalf of the state to investigate deaths. This project is an auto-ethnographic exploration of a nationally certified medicolegal death investigation training program, as a way to analytically understand how state priorities around death are communicated to and enforced by people in medicolegal careers, like coroners. My project highlights how death is conceptualized and managed by the state – as emblematic through training – and offers space to contend with how post-mortem care is (or is not) provided and what it means to be made dead under the state.

Presenter(s): Taylor Borgelt

Migrant Workers Back at Home

This paper examines how former migrant workers struggle with kidney failure and negotiate life and death in China. Based on twelve months of ethnographic research in the hemodialysis ward of a county public hospital in southwest China, this study focuses on a group of young and middle-aged

former migrant workers. They used to work as wage laborers, such as factory workers, construction workers, and truck drivers, in metropolitan and coastal areas of China. Suffering from kidney failure, they become unwanted by the labor market and return to their rural hometowns to receive dialysis. Although China's social health insurance and poverty programs have made dialysis accessible to poor rural patients, many of these former migrant workers consider themselves unworthy of long lives. This paper shows that kidney failure brings about former migrant workers' personhood crisis because of their loss of work abilities, untimely end of migration, and chronic economic dependence at a young age. To reduce economic dependence, these former migrant workers often reject further treatments for complications and live frugal lives of poor nutrition, which reduce medical and living costs but cause early deaths. Although it is medically possible to live a long, normal life on dialysis, former migrant workers' socio-economic precariousness and structural marginalization make long life a burden. I argue that even if dialysis access is provided, death is still unevenly distributed.

Presenter(s): Xisai Song

Voices of the Invisible Providers: Exploring the Emotional Challenges of Respiratory Therapists in Withdrawing Mechanical Ventilation

Mechanical ventilation, a cornerstone in respiratory management, has evolved significantly, yet its success has paradoxically led to new challenges. In Canada, legislation permits treatment withdrawal, shifting the responsibility to respiratory therapists. Despite their crucial role, little attention has been paid to these 'invisible providers.' This presentation aims to amplify their voices through semi-structured interviews with 32 therapists from Canada and the United States. Thematic analysis revealed common emotional challenges, as therapists navigate difficult situations, often suppressing their own emotions. They underscore the need for managerial support, feeling unseen in their crucial role. Respiratory therapists not only confront the limitations of medical technology but also share the emotional burden of witnessing loss. Let's extend the care they provide to their hearts as well as our lungs.

Presenter(s): Louise Chartrand

2736 Teaching the City: Pedagogical Approaches to Urban Anthropology Learning in and around the Classroom

11/21/2024 08:30 AM-10:00 AM

TCC 111

Roundtable/Town Hall - In-Person

This roundtable, which builds from a 2024 special issue of the journal "Teaching and Learning Anthropology," considers how we teach urban anthropology in and around our classrooms. Both the special issue and this roundtable are underpinned by a fundamental question: how do our experiences of urban space—and those of our students—influence the way we teach about the city? Participants in this roundtable approach this question from diverse perspectives: while some offer tools for university instructors and students to critically engage with the processes, problems, and institutions that constitute urban life, others think through the theoretical and practical stakes of

different pedagogical approaches. More specifically, participants will reflect on how teaching tools and activities such as Photovoice, ethnographic screenwriting, and the creation of storymaps and photo essays can encourage students to engage with urban spaces in new ways. They will also consider how diverse frameworks such as displacement, indigenous urbanism, and multi-species urbanism can be mobilized in innovative ways to transform students' understandings of the city. A throughline running through many of these contributions is the need to approach cities as centers of dense environmental experience.

The pedagogical insights and teaching strategies shared in this roundtable—and in the special issue—encourage us to reconfigure our understanding of students, classrooms, cities, and the relationships between them. In this way, they offer a generative pedagogical framework for teaching the city. This roundtable is designed to provide concrete teaching tools while also creating space for connection and dialogue.

Critical Urban Anthropology Association

Claire Panetta, University of the South, Sewanee, Angela Storey, University of Louisville Richard Fadok, University of Rochester, Department of Anthropology, Harsh Mittal , Alex Whitacre , Patricia Widener, Florida Atlantic University, Rebecca Zarger, University of South Florida Claire Panetta, University of the South, Sewanee, Angela Storey, University of Louisville

2741 Toxic Relations: Bio/social configurations of environment, well-being, and kinship

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 5

Roundtable/Town Hall - In-Person

Bridging the anthropology of relatedness with environmental and medical anthropology, presenters consider "toxic relations" from a broad and omnivorous perspective. Centering relationality to consider the intra-actions and co-constitutions of biology and culture (Barad 2010, Jasanoff 2004, Ingold 1990, Fox-Keller 2010), we explore how toxicity is imagined, constituted, erased, reified, discursively configured, and politically mobilized with diverse social effects. How do relations-at scales of the molecular, experiential and embodied, social, planetary-participate in "chemical infrastructures" and "regimes of living" (Murphy 2008, 2015) that produce, make visible, and demand old and new obligations (Liboiron 2012)? How do these relations speak to diverse temporalities, possibilities, and unsettlings that articulate toxicity as "a form of troubled, changing, or compelling intimacy" (Chen 2023, 7; Chen 2012) that might contain both care and harm, poison and cure (Wilson 2015)? Finally, how does attention to relationships and obligations destabilize or reframe damage-centered narratives (Tuck 2009)?

We speak to these questions from diverse research programs and perspectives. Kathryn Goldfarb and Audrey Gaudel explore how environmental justice indexes are created and the degree to which they actually point to differential exposure to pollution, or if they are about "exposure" more broadly to "environmental" factors surrounding intersectional identities. Robert Kopack speaks to a system of land enclosures in south Texas that facilitate rocket testing and how the toxic environmental

impacts are affecting local coastal communities. Eric Hirsch explores debates over climate adaptation and infrastructural expansion in the Maldives, home to ambitious projects seeking to fight sea level rise that simultaneously come against the wishes of some environmentalists and activists. Magdalena Stawkowski considers the radioactive element tritium, a byproduct of nuclear power perceived to be innocuous and thus dumped in mass, despite minimal research on the element. Jieun Cho takes a hauntological approach towards radiation exposure to discuss how childhood thyroid cancer is mobilized to invoke alternative configurations of environment, health, and kinship in the aftermath of the March 11, 2011 earthquake, tsunami, and nuclear disaster in Japan. Patrick McKenzie examines how the potentiality of autoimmune diagnoses becomes a nexus around which toxic pasts, presents, and futures come to haunt the body, mutually entangling biological, social, and hauntological selves and others. Lucas Rozell explores what happens when social toxicity becomes equated with biological toxicity, specifically in the ways transgender individuals are conceptualized as dangerous (or not) based on different facets of their medical transition and proximity to testosterone. Finally, the session will explicitly address the toxicity of the political context for this meeting in Tampa.

Anthropology and Environment Society

Kathryn Goldfarb, University of Colorado, Boulder, Department of Anthropology Audrey Gaudel , Patrick McKenzie, University of Colorado, Boulder, Department of Anthropology, Jieun Cho, Duke University, Lucas Rozell , Magdalena Stawkowski, University of South Carolina, Department of Anthropology, Kathryn Goldfarb, University of Co Eric Hirsch, Franklin & Marshall College

1359 Troubling Accounts: the relations, politics, and ethics of reckoning climate and environmental change

11/21/2024 08:30 AM-10:00 AM

TCC 109

Oral Presentation Session

On a daily basis, scientific efforts to produce accounts of climate and environmental change by monitoring and modeling it grow more alarming and prolific. In response, other kinds of accounts are marshaled to support certain kinds of solutions, ranging from carbon markets to geoengineering to nature-based solutions. While technoscience proliferates, political and ecological relations of more enduring significance come to be obscured by simplified renderings of climate crisis (Dewan 2021; Vaughn 2022). Spurred by these troubling accounts, this panel takes accounts and accounting practices as a point of departure and conceives of them as historically and politically situated modes for apprehending and enacting socioenvironmental relations and relational ethics (Zigon 2023). To speak of accounts and accounting conjures quantitative and calculative practices associated with money, finance, and markets (Poovey 1998; Carruthers and Espeland 1991). Yet, the meanings of accounts and accounting are polysemic, inherently ambiguous, and need not be limited to the numeric (Maurer 2002). To account is also to answer for, to narrate, and to reckon. Troubling accounts take this ambiguity as an opening to examine what accounts are, what onto-epistemological premises they rest on, and what work they do. Across settings in Brazil, Indonesia, India, and Canada, the papers included in this panel probe some of the dominant apparatuses and

diverse modes of intervening in climate and environmental change, ranging from cookstoves (Khandelwal) and forest carbon (Greenleaf) to greenhouse gas inventories (Wald) and computer models (Ozden-Schilling). By so doing, they create openings for alternate understandings to emerge by troubling notions of "epistemic perfectionism"(Wald); generating multimodal counter-accounts (Danusiri and Ansori) and novel ways of apprehending the social and environmental relations forged around carbon (Greenleaf, Ozden-Schilling). Through these papers, the panel aims to address how anthropology could illuminate ways that accounts and accounting might be differently imagined and materialized; how, too, it could speak to ways of giving, taking, and holding accounts of not only emissions, pollution, and environmental degradation but the relations that produce them (Todd 2016; Liboiron 2021; Paredes, Chao, Araya 2024). By gathering together a group of scholars who hail from, work, and live in different regions around the world, and whose research embraces a range of theoretical and methodological approaches, this panel contributes to wider debates at the 2024 annual meeting about scholarly praxis within anthropology—not least among these, the possibilities for harnessing anthropology's unique capacity to stretch from science and policy to social movements and political struggles to everyday care and social reproduction in times of rapid and unpredictable climate change and expanding forms of environmental injustice.

Anthropology and Environment Society

Shaila Seshia Galvin , John Paulraj Diego Silva Garzon, Graduate Institute of International and Development Studies Jonathan Wald, Aryo Danusiri, Meena Khandelwal, University of Iowa, Maron Greenleaf, Dartmouth College, Tom Ozden-Schilling Amelia Moore, University of Rhode Island

Hazy Numbers: Against Epistemic Perfectionism in Greenhouse Gas Inventories

Accurate estimates of greenhouse gas (GHG) emissions are frequently taken as a necessary first step in climate governance. However, the work of producing these accounts is far from straightforward. Based on participatory observation with climate scientists in Minas Gerais, Brazil, this presentation examines the epistemological politics of GHG inventories. It explores the double bind faced in translating GHG accounts into practice. On the one hand, the widely varied sources of emissions lead to the necessity of trusting industries to disclose emissions data. On the other hand, the imperfections of the resulting GHG estimates provide an opening for climate skeptics to challenge scientific expertise. This presentation seeks to address that double bind by arguing against the implicit epistemological perfectionism, the presumption that scientific expertise must be absolutely flawless to be trustworthy. To do so, it draws on the work of the Czech-Brazilian philosopher Vilém Flusser's writings on the role of doubt in scientific and philosophical reflection. Doing so means emphasizing the political and ethical maneuvering necessary for creating GHG inventories rather than seeing the normative elements of climate science as something that must remain hidden. It therefore contributes to work in Latin American STS that defends imperfect or "impure" scientific practices (see Ureta 2021, Rajão and Duque 2014, Di Giulio 2012).

Presenter(s): Jonathan Wald

Inferno of Resentments:

Indigenous Counter-Accounts Toward State Fire Governance

After the 2015 Southeast Asian fires haze crisis, Indonesia was at the center of an unfolding disaster. Accounting for areas prone to fires during the dry season has become a recurring challenge for the Indonesian government in order to avert future fire tragedies. Indonesian government concluded that traditional fire use is a primary cause of such large-scale fires. Applying this rationale, the state has attempted to transform indigenous peoples and other villagers living in forest areas from "alleged arsonists" to "environmental champions" through coercion and persuasive tactics. Indigenous Peoples in Indonesia are now performing community-based fire prevention at the village level with support from the state and private sectors. In Central Kalimantan, our multi-modal project followed such an anti-fire participatory engagement during the El-Niño dry season 2023. Embedded in this initiative, our findings show the intention to end traditional fire practices and redirect Indigenous economy activities to smallholder cash-crop planters or local entrepreneurs. The stories we recast here are not only about the Indigenous people as exemplary mitigators but also about how they counter-accounted toward those climate-induced programs through everyday practices. We argue that these stories are significant because they articulate crucial yet overlooked mitigation labors, which are intertwined with the persistent accumulation of economic-spatial injustices experienced over decades.

Presenter(s): Aryo Danusiri

Co-author(s): Sofyan Ansori

How do we measure “clean” cooking?

India's handcrafted, wood-fueled cookstove (chulha) has long been targeted for intervention because of its association with indoor air pollution, deforestation, and climate change. Efforts to "improve" biomass cookstoves in India have been reinvigorated by the SDGs and carbon markets. Efficient biomass stoves never caught on, so India shifted focus in 2016 to promoting modern, gas cooking. And yet, the chulha persists in households that have acquired "improved" cooking devices – a practice called 'stove stacking' that researchers study using large data sets (e.g. NSS). Even when they aim to move beyond binary metrics, the very method of mathematical modeling requires a flattening of social realities that makes it harder to discern the ubiquity of stove stacking. Much energy research relies entirely on secondary sources, and original data is overwhelmingly quantitative. Technoeconomic thinking not only masks human attitudes and behavior but fails to ask questions about the relationship between energy technologies and power structures (Sovacool 2014, Cannon and Chu 2021). What is the metric for "clean" cooking? How do gas stoves depend on material inputs procured through transfer of resources organized by world markets (Hornborg 2021)? Feminist ethnographic methods suggest that many women continue to use smoke-spewing "dirty" stoves when they have other options in order to maximize flexibility and autonomy, which have no simple or quantitative metric.

Presenter(s): Meena Khandelwal

Carbon's Relations: Climate change and green capitalism in the Brazilian Amazon

Carbon markets, Donald MacKenzie (2009) has shown, require making multiple greenhouse gases (GHGs) that are emitted and sequestered in places with diverse ecologies, histories, and sociocultural relations "the same." This standardization is the goal of various accounting and

measurement practices that commensurate GHGs emitted and sequestered in places with diverse ecologies, histories, and sociocultural relations. Standardizing these GHGs is necessary to make new environmental commodities that are fungible and tradable within what we can think of as "green capitalism"—efforts to use capitalist logics and practices to address environmental harm. Yet to actually keep carbon out of the atmosphere requires a different kind of work: attending to the social and environmental relations that shape whether carbon remains sequestered in the earth or is released into the atmosphere. In this paper, I elucidate some of the relations enlisted to hold carbon in place in part of Brazil's Amazon rainforest—known as a significant source and sink of carbon emissions. To do so, I explore a famed forest carbon credit program to show how the standardizing accounting practices that have been the focus of much critical scholarship are only a small part of what is required to combat climate-changing deforestation. In doing so, I reveal the relationality underpinning carbon's enlistment in green capitalism and point to what it might actually mean to account for and combat the climate crisis.

Presenter(s): Maron Greenleaf

Accounting for Elegance: Making Moral Models, before and after the Normal Forest

Can theories of authorship offer insights into the humanist virtues that environmental modelers see in their work? How do these virtues shape broader systems of value that model-work helps to secure? A group of elite modeling experts have spent four decades refining a tree growth simulator to project the long-term growth of British Columbia's forests. By continually testing the simulator against enormous archives of historic tree growth measurements and incorporating an ever-greater range of environmental variables for dozens of typified forest "index sites," this work established a system for projecting "sustainable" timber yields that logging companies have relied on for both their legitimacy and operational planning. Recently, critics have attacked this system as too idealistic for an era of rapid climate change and rampant fires. Curiously, the modelers have amplified these arguments, complaining that government efforts to merge their work with satellite surveillance and AI-based data analysis programs undermine the "elegance" of the original simulator. Today, the same modelers are adapting the simulator for new groups projecting long-term changes in biomass for carbon accounting – a paradigm shift in the ways governments value and manage future forests. Through ethnographies of both processes, this paper tracks modelers' virtue-talk to examine how experts understand the meaning and role of humanness in legitimating quantitative work across different governance regimes.

Presenter(s): Tom Ozden-Schilling

1505 Urban Future-Making: Temporalities and Practices of Care

11/21/2024 08:30 AM-10:00 AM

TCC 103

Oral Presentation Session

In his influential essay, David Harvey defines the right to the city as "the right to change ourselves by changing the city." Harvey's provocative reclamation to make and remake the city highlights how urban life lends to change over time. Yet, how such change should occur, who will lead the effort,

and what visions they hold for the future remain up for debate. Situated at the intersections of top-down urban planning and grassroots placemaking, the proposed panel explores various urban contexts in which planners and residents conceive and construct different visions of uncertain urban futures.

Bearing in mind anthropological inquiries about global urban transformations, we seek to further engage with the temporal dimensions of care and the ways in which they intersect with other temporalities of city-making. In particular, we consider: How do urban transformations engender new relationships of the past, present, and future? What strategies do different urban residents employ to "make the future happen" or seek an alternative way out? To what extent are aspirations for urban futures (and by extension, the right to the city) impacted by state intervention or the lack thereof? How do urban residents navigate neoliberal policies, climate change, and other challenges to their future livelihoods through classed and gendered practices of care?

Critical Urban Anthropology Association

Salwa Tareen, Boston University, Xuyi Zhao, Boston University, Department of Anthropology Salwa Tareen, Boston University Mohammad Javaid, Jameelah Morris, Stanford University, Department of Anthropology, Rongrong Xu, Xuyi Zhao, Boston University, Department of Anthropology, Friederike Fleischer, Salwa Tareen, Boston University

The Quest for Urban Inclusion: Aspirations in Chandigarh's Sociocultural Landscape

The Union Territory of Chandigarh, India, serves as the capital for both Punjab and Haryana. With well-planned infrastructure and high standards of amenities, it has seen rapid in-migration witnessed over the past three decades. This influx has led to challenges typical of burgeoning urban centers, including the emergence of squatter settlements. Nonetheless, Chandigarh ranked first in India in the Human Development Index, quality of life, and e-readiness. Amidst infrastructure advancement and economic growth initiatives, a new class of young professionals emerge in Chandigarh seeking improved living conditions, including better amenities.

Primarily designed for the elite and upper-middle class, Chandigarh presents a spectrum of spatial accessibility, from elite-exclusive to permeable zones. Meanwhile, a praxis of aspiration emerges in middle-ground spaces between exclusivity and permeability, where individuals seek access to exclusive areas despite lacking the status or means. Here, the clash between elite exclusion and young professional aspirations stretches out across co-working hubs, social clubs, gentrified neighborhoods, and professional events, highlighting tensions over inclusivity and access. Drawing on three months of fieldwork, this paper examines how the aspiration to make Chandigarh home despite exclusion influences young professionals' sense of belonging in the urban landscape.

Presenter(s): Mohammad Javaid

"Dark Neighborhoods": Youth, Racialized Temporalities, and the Struggle for Black Permanence in Cartagena Colombia

Following the U.S. Embassy's December 2021 preventative warning to tourists traveling to Colombia's premiere tourist destination, then-mayor of Cartagena de Indias, William Dau, assured tourists of the city's safety by advising them to avoid "barrios tenebrosos" [dark neighborhoods]. As

in urban cities across the Americas, the arranging and arresting discourses of tourist safety are grounded in perceptions of the threat of violence from the so-called criminal underclass (young Black people and poor families) that dominate the white-mestizo imagination of danger, security, and progress (Perry 2015; Smith 2016). For Black youth activists that form part of the city-wide afro-descendant youth association Benkos Ku Suto, "dark neighborhoods" further facilitates the city's Law 2038 of 2020 which continues a long dureé of driving urban renewal through large-scale real estate developments that threaten the stability and continuity of poor predominantly Black neighborhoods closest to the city's touristic historic center. Drawing on 18 months of ethnographic, participatory, and archival fieldwork in Cartagena, this paper explores the role of youth in resisting against the affective and material effects of infrastructural neglect as part of a multi-generational struggle for Black permanence. Through an analysis of the activism of Black youth in a multi-neighborhood coalition against Law 2038, the paper tracks how concern for youth operates both in the temporal logics that

Presenter(s): Jameelah Morris

Watching Everything Going Back: Time and Rhythm of Urban Daoism

This article examines young people's engagement with the newly established lay Daoism in contemporary Shanghai. It demonstrates that besides a modern temporality—linear, abstract, external, and evolutionary—a Daoist temporality exists in lay Daoists' everyday life—circular, concrete, internal, and degrading. The encounter of these two temporalities generates unique religious practices and values. This article introduces Daoist concepts of yin/yang and hard/soft to explain this way of timing. Like modern temporality, Yang is sharp and robust, while Yin, the Daoist temporality, is soft and encompassing. They contain each other and keep transferring mutually, which makes people's life meaningful. For young urbanites, the encounter of the Daoist and modern temporality is not the problem they must resolve, but rather the solution to a series of issues living in an ever-changing metropolis.

Presenter(s): Rongrong Xu

Suspension as Women's Time: Homebuying, Homemaking, and Fast-tracked Futures in Chengdu's New City Center

In this paper, I examine the temporal experience of speeding-up urbanism through the life histories of middle-class women in a "future city center" built from scratch on the southern outskirts of Chengdu, the capital city of Sichuan Province in Southwest China. These women belong to a particular group of pioneer settlers in the new city: migrant mothers who play active roles in community service and take pains to build a new home with a "split household" strategy. The new city was designated as one of the 19 "national new areas" by the central government in 2014 and transformed from large areas of rural land. After the relocation of the native rural population, gated communities mushroomed on the former rural land, attracting homebuyers and trans-local migrants from across the country. While the official narrative of a fast-tracked urban future inspires middle-class families to settle down and continuously invest in the model city to come, these new citizens experience the temporality of linear development together with the suspension of various familial and personal goals. Moreover, I analyze the gendered interpretations of upward mobility in the new city by focusing on the asymmetrical work toward aspirational homemaking. This paper

hopes to enrich anthropological understandings of the gendering of developmental time as an essential dimension of urban transformations.

Presenter(s): Xuyi Zhao

The Achievements and Costs of Local Activism: Bogotá's Public Care System

In October 2020, former Bogotá Mayor Claudia Lopez launched the System of Care (SIDEUCU), a public policy aimed at "recognizing, reducing, and redistributing" care work to advance gender equality, particularly in impoverished urban peripheries. SIDEUCU operates through Care Blocks providing various public services, with trained personnel caring for dependents to facilitate women's attendance. Our research suggests that while women's care burden has not necessarily diminished, SIDEUCU has notably bolstered their sense of empowerment and self-respect. The policy has garnered global attention, attracting international visitors keen to glean insights from this innovative experiment. Yet its roots in decades of grassroots activism by local women often go unacknowledged. Women tirelessly organize multiple projects, groups, and initiatives in addition to their caregiving responsibilities; this unpaid labor underscores the ongoing economic and time poverty experienced by women. In this presentation, I explore SIDEUCU as a manifestation of "the right to change ourselves by changing the city," underscoring the pivotal role of women's present care work in shaping better futures. Despite their efforts to drive positive community transformation, these women continue to bear the brunt of societal disparities.

Presenter(s): Friederike Fleischer

Giving into the Dystopia: Speculative Urban Futures and the Politics of Care in Karachi, Pakistan

In a global era defined by climate disaster, pandemics, and political upheaval, the fear of impending dystopia is well-founded. Residents of Karachi, Pakistan are all too familiar with the prospect of living in a bleak and uncertain future. Karachi's longstanding history of structural violence (Gupta 2012) informs a pervasive climate of municipal corruption and infrastructural disrepair, earning it morbid nicknames such as Pakistan's bleeding heart and the city of death. Yet, a vibrant economy of giving exists alongside this grim landscape. Using ethnographic data and literary analysis, this paper reframes a speculative teleology which resigns Karachiites to a dystopian future by examining how residents utilize charitable giving to mend the hazards of their urban environment. From public kitchens and service delivery schemes to public protests and boycott campaigns, Karachiites materially and discursively attend to themselves and their city. Charitable organizations in Karachi utilize Islamic mechanisms of giving to stave off impending disaster, while employing the language of care, service, and obligation (khidmat) to attend to their present conditions. The result is a complex ethical framework which is as much directed to the present as the Hereafter.

Presenter(s): Salwa Tareen

2539 When, where, & how to publish: The frontiers & limits of publishing as a graduate student (& beyond)

11/21/2024 08:30 AM-10:00 AM

TCC 120

Roundtable/Town Hall - In-Person

In conversation with a number of SCA's contributing editors and SCA's president Anand Pandian, this roundtable thinks through the pressures, opportunities, and frontiers of publishing among graduate students & early career anthropologists. We begin with a set of basic questions: What does it mean to publish (as anthropologists)? What does it mean to edit? What forms of relations, bonds, and networks emerge through publishing in academic journals vs public-facing platforms?

Construing publishing as a public act of sharing & expression, we work through these questions by offering a deep dive into the Society for Cultural Anthropology's variegated online platform. We think of this platform as an ecosystem, one that is nurtured through the collaborative, playful, friendly, and laborious efforts of its contributing editors and section members. We hear from contributing editors who publish, facilitate, and edit podcasts, reflections from fieldwork, member voices, syllabus archives, and social media posts. Through discussing the labors, challenges of recognition, and friendship bonds that emerge through CE's posts, we expand our understanding of publishing through its different public-facing, shapes. We circle back to the pressure to publish/not publish, while attempting to push back against the dominant gate-keeping definitions, venues, or modes of publishing & its restricted audiences.

Society for Cultural Anthropology

Noha Fikry, University of Toronto, Department of Anthropology, Shahana Munazir, University of Wisconsin, Madison Noha Fikry, University of Toronto, Department of Anthropology, Sharon Jacobs, University of Pennsylvania, Nicholas Smith, Riddhi Pandey Anand Pandian, Johns Hopkins University, Department of Anthropology, Hannah Quinn, University of Toronto, Department of Anthropology

1635 Zora Neale Hurston's Praxis in the University of Florida Classroom

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 2

Oral Presentation Session

Alice Walker defined Zora Neale Hurston as a "genius of the South," which seems fitting given her status as a true Renaissance woman, in that her work has been revived. Subsequently, she remains a giant in African American literature. Her recognition as an anthropologist and ethnographer has been less well documented and analyzed. She was initially only recognized as a folklorist. However, a relatively recent focus on critical ethnography and feminist anthropology have ushered in a revival of fresh analysis within anthropology. Her work has also been found to be instrumental in what we now call Black/African Diasporic Studies, solidifying early understandings of the anthropology of the Black experience, Black folklore, the U.S. South and the Black Diaspora.

This session is a presentation of the critical work produced by graduate and undergraduate students at the University of Florida taking the course, the Ethnography of Zora Neale Hurston taught by Riché J. Daniel Barnes. The course was designed as an ethnography of the work of Zora

Neale Hurston in which we read selected texts by Zora Neale Hurston and some other authors who have analyzed and written about her life and work. The intention was to use these works to build our own knowledge-producing analysis of Zora Neale Hurston's contributions and produce an ethnographic record. The course asked students to read and discuss carefully, critically analyze, and apply ethnographic methods, and use what they have learned of Hurston and apply it to their own research/praxis projects.

In this session these budding scholars deeply interrogate Hurston's impact on several areas of inquiry. Nicole Kinbarovsky, considers how Hurston's role as a film maker adds to her ethnographic innovation in what we now call visual ethnography. Ana Ramirez Gomez recognizes Hurston's emic focus on the survival strategies of Black women and translates them to her native focus on Afro-Colombian women. Maya Victor considers the importance of Hurston's collection of folktales for creating a record of how Black people passed down cultural knowledge across generations. She asks are those cultural lessons still being passed, and if so, and what is the role of social media. Mona Ashour, creates a comparative model for understanding how Zora Neale Hurston writes about Black women's empowerment in the face of domestic violence as compared to Alifa Rifaat's nuanced portrayal of women's lives in conservative Muslim societies. Sheridan Lea and Caitlin Field focus their attention on the Black feminist archaeological record within anthropology and how its marginality mimics that imposed on Zora Neale Hurston and Black feminist cultural anthropologists of the recent past. And Luena Rodriguez-Feo Vileira considers Hurston's reflexive approach and her focus on co-writing with her informants in the field of journalism. She wants Hurston's early development of positionality to be translated into journalistic methods and products.

Association of Black Anthropologists

Riché Barnes, University of Florida, Department of Anthropology, Nicole Kinbarovsky, Texas State University Riché Barnes, University of Florida, Department of Anthropology Nicole Kinbarovsky, Texas State University, Ana Maria Ramirez- Gomez, Maya Victor, Mona Ashour, Caitlin Field, Luena Rodriguez-Feo Vileira Riché Barnes, University of Florida, Department of Anthropology, Yolanda Covington-Ward, University of Massachusetts, Amherst

The Visual Ethnography of Zora Neale Hurston

Zora Neale Hurston is a known innovator in her fields of writing, anthropology, and African American culture. Hurston's engagement with folklore theory and ethnographic techniques uncovers Black Americans' daily lives and cultural intricacies. An award-winning writer and scholar, Hurston was the first female visual ethnographer to capture hours of film and hundreds of documentary photos. Visual ethnography creates "results [that] are inspiring new layers of knowing, which, when interrogated theoretically, can challenge, contribute to, and shift understandings conventional to written scholarship" (Pink, 2009, p.153). At a time when renting cameras was unheard of, Hurston would drive around the Southern US with a 16 mm camera in tow, which she would take with her into the field. By taking possession of the camera and the documentary process, Hurston's visual media was in her control. She saw the importance of recording to preserve the culture and allow greater access to the research community. Importantly, Hurston used visual methods to cover all aspects of the African American culture she studied, including her role in the research process. "Huston used film not only to create a historical record but also as a

means to participate in and transmit to others the ongoing artistry of the highly visual world of black culture..." (Rony, 1996, p. 207). The result is a wealth of visual data creatively leveraged by a person ahead of her time.

Presenter(s): Nicole Kinbarovsky

Zora Neale Hurston and the fight for AfroLatina Survival

This research seeks to understand in what ways Afro-Colombian women suffer socioeconomic racism by implementing quantitative and qualitative methods; moreover, to do ethnography interviews to understand better the socioeconomic practice to survive. As Zora Neale Hurston studied African American culture; in my research, I decided to study my culture as an Afro-Colombian woman born and raised in a low-class family. Zora studied black culture in the South of the United States and understood what it means to be Afrolatino thanks to her research in Honduras, my aim is to expand this Afrolatina studies in Colombia. Since colonial times, Afro-Colombian women have been producers of knowledge and agents of transformation in the political, economic, social, and cultural spheres. Even so, poverty and governmental abandonment figures remain high. This debate addresses race, but also the economic and social factors that have affected the Afro-descendants. Afro-Colombian women often face higher levels of poverty, unemployment, and precarious employment compared to other population groups. Racial and gender discrimination hinders their integration into the formal labor market and limits their opportunities for economic development. Additionally, lack of access to basic services such as education and healthcare also negatively impacts their well-being and quality of life.

Presenter(s): Ana Maria Ramirez- Gomez

Transmission of Zora Neale Hurston's folktales in "Mules and Men" and "Go Gator and Muddy the Water" through Contemporary Social Media

This project will examine Zora Neale Hurston's ethnographic research through her collection of folktales and compare them to how these tales and life lessons are being distributed in the current day. In Zora's works of *Mules and Men* and *Go Gator and Muddy the Water*, she interacts with the townspeople and learns about the folktales and stories they share. Through these folktales, children and adults alike are able to dissect deeper meanings through symbolism and subtle life lessons. These oral traditions provided families with a way to teach their children how to navigate life without hard lessons and in a format that was easily digestible.

Comparing this to our present day, where information and lessons can be distributed quickly through social media, it is difficult to find these oral traditions in current communities. Examining the folktales that Hurston was able to gather in these communities, I would like to examine how these folktales may still exist in other forms of current media and how they may have adapted to address current issues better. This study would be performed through ethnographic interviews with local Florida communities. With an increase of technological accessibility amongst communities and ever changing issues that the current generation faces, this paper proposes preliminary work on how we might study what folktales or lessons continue to exist now.

Presenter(s): Maya Victor

Global Juxtapositions of Domestic Violence and Religion in Zora Neale Hurston's 'Sweat' and Alifa Rifaat's 'Distant View of a Minaret'

This interdisciplinary study investigates the global fantasies of domestic violence and religion as depicted in Zora Neale Hurston's "Sweat" and Alifa Rifaat's "Distant View of a Minaret." By juxtaposing these American and Egyptian narratives, the study examines geographical and cultural boundaries to unravel the nuanced ways in which religion, gender and domestic dynamics intersect. Adopting a comparative approach drawing from literary analysis and anthropological methodologies, this study explores how these narratives confront cultural norms and challenge stereotypes surrounding domesticities and religious ideologies. By examining the characters' experiences within the domestic and public socio-cultural contexts, the study aims to illuminate shared themes while acknowledging the diversity of global perspectives on domestic violence and its manifestations. This comparative study elaborates the role of religion in shaping societal perceptions and interrogating cultural norms. Through an exploration of the characters' experiences and the cultural landscapes they inhabit, this research aims to deepen our understanding of the complexities of religion and gender in a global context, ultimately fostering greater appreciation for the diversity of human experiences and perspectives.

Presenter(s): Mona Ashour

In Search of Black Feminist Archaeology: Exploring Race and Gender in Archaeological Contexts

In her more than 30-year career, Zora Neale Hurston focused extensively on ethnographic writing featuring Black Southern culture. Nonetheless, her work was largely forgotten until its "revival" in the 1970s by novelist Alice Walker who championed Hurston's work, calling her "A Genius of the South." Even as Hurston began to be recognized within the literary canon, she remained marginalized within the field of anthropology, despite her impressive body of ethnographic work collecting folklore throughout the South and the Caribbean. In both her literary and ethnographic work, Hurston explored the centrality of Black women to Black culture, highlighting women as active participants in cultural heritage and the folklore (or what Hurston called "lies") recorded in her ethnographies. Both Hurston's body of work and her reception (or lack thereof) into the discipline speak to the intersectionality of race and gender and highlight anthropology's lack of engagement with these intersecting aspects of identity. This is especially true of archaeology which was slow to incorporate both the study of race and of gender into its mainstream scholarship and even slower to incorporate scholarship addressing both, though there have increasingly been calls to do so (e.g., Battle-Baptiste 2010; Franklin 2001). This research explores the historical marginalization of Black women within archaeological scholarship.

Presenter(s): Caitlin Field

Co-author(s): Sheridan Lea

Toward Reflexive Journalism: Zora Neale Hurston's Methodological Insights for Ethical Reporting

As a literary author and cultural anthropologist, Zora Neale Hurston injected her craft with a fusion of disciplinary styles, negotiating between her intellectual and cultural development, academic training, and proclivity for narrative. Even as her literary work overshadows her anthropological contributions within the cultural canon, Hurston's fiction draws from her ethnographic fieldwork,

steeped in the folklore of African American communities. Her ethnographic methodology both founds and furthers this legacy of hybridity: Intimately integrating herself within the southern Black communities of her studies — crucially, communities of which she formed part, raised in the all-Black town of Eatonville, FL — Her techniques rejected the detached, so-called objectivity of traditional participant-researcher dynamics. Instead, Hurston centered her praxis in the self-conscious development of relationships, a process that facilitates information sharing while acknowledging how researchers can distort community knowledge in their effort to interpret or represent it.

My own interdisciplinary work as a journalism and anthropology dual major is inspired by Hurston's standard of self-reflexive writing. Similar to anthropology, journalistic products must especially reckon the positionality embedded within them. The product — an outcome I hope to effect in my own praxis — is one that situates the subjectivity of the writer alongside that of the subject.

Presenter(s): Luena Rodriguez-Feo Vileira

10:15-11:45

2826 20 Years of Modern Blackness: Paradigms, praxis and potentialities

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom D

Roundtable/Town Hall - In-Person

In 2004 Deborah A. Thomas' first monograph, *Modern Blackness: Nationalism, Globalization and the Politics of Culture in Jamaica* was released as part of the Duke Press series, *Latin America Otherwise: Languages, Empires, Nations*. *Modern Blackness* detailed the popular construction and battles over Jamaican national identity in the afterlife of British colonialism and chattel slavery. As it traced the emergence of modern blackness (a subaltern black urban popular subjectivity shaped by local, national, and global forces) as the contemporary signifier of Jamaicaness, the text delivered a broader critique of the cultural and racial politics of belonging, exposed the failures of creole multinationalism and its visions of development and progress, and highlighted the quotidian ways low-income black people challenge their subordination even through contradictory means. Since its release, *Modern Blackness* has served as a theoretical roadmap for interrogating the limits of the nation-state as a liberatory project, a methodological model for embodied and multi-scalar research, and an ethical example of how to be attuned to the political innovations and potentiality that exists even where clear revolutionary or transformative movements are absent. To mark its 20th anniversary, this roundtable convenes scholars whose work has been shaped by *Modern Blackness*. We will each discuss the book's broad impact on and beyond Caribbean anthropology and how we have used it as a point of departure for our research. Together we will celebrate 20 years of *Modern Blackness* through honoring its contribution to the field and its intellectual legacy.

Association of Black Anthropologists

Jasmine Blanks Jones, Johns Hopkins University, Amber Henry, University of Virginia Leniqueca Welcome , Jovan Lewis, University of California, Berkeley, Department of Anthropology, Kimberley McKinson, Vanderbilt University, Department of Anthropology, Savannah Shange, University of California, Santa Cruz, Department of Anthropology Yarimar Bonilla, CUNY, Hunter College, Department of Anthropology, Lee D Baker, Duke University, Department of Cultural Anthropology

Flash Presentation Session

2719 Balancing Acts: Navigating the Tightrope of CHW Roles in Rohingya Refugee Camps, Cox's Bazar, Bangladesh.

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

This study explores the motivations and operational dynamics of Community Health Workers (CHWs) within the Rohingya refugee camps in Cox's Bazar, Bangladesh. It focuses on the intricate interplay of socio-political and economic elements that influence their roles and effectiveness. Within the focus of the largest refugee crisis globally, the examination explores how CHWs adjust to the distinct challenges of the refugee setting, characterized by overcrowded living conditions, restricted healthcare availability, and varied health requirements resulting from a combination of acute and chronic conditions intensified by migration and displacement. Employing a blend of semi-structured interviews, participant observations, and a focused survey, the investigation centers on stakeholders such as CHWs, NGO professionals, and the refugee community. The data-gathering process concentrates on the recruitment and training procedures of CHWs, along with their day-to-day engagements within the camps, providing insights into the personal and structural aspects of CHW involvement. The conceptual framework integrates neoliberalism principles and the political economy of health to scrutinize how economic and political determinations affect health results and CHW operational structures in this context. The objective is to underscore the actualities of CHW practice within neoliberal inclinations to transfer health service accountabilities from governmental to community levels lacking adequate backing or resources. By exploring how CHWs navigate their responsibilities under substantial resource limitations and intricate power dynamics, this exploration contributes to a profound comprehension of community-based health tactics in humanitarian environments.

Society for Medical Anthropology

Md Asaduzzaman, Arizona State university Md Asaduzzaman, Arizona State university

1738 Challenges of behavioral risk factor management by NCDs patient: experiences from a sub-district (Feni) semi-urban dwellers of Bangladesh.

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

Non-communicable diseases (NCDs) are the leading causes of death globally. Cardiovascular diseases, 'cancers', 'chronic respiratory diseases' and 'diabetes' are responsible for more than 71% of global deaths. These deaths are mostly preventable through addressing the concerning risk reduction factors. Related key behavioral risk factors are the excessive use of alcohol, using tobacco, unhealthy dietary behavior, and physical inactivity. Finding out the barriers and bottlenecks of managing these modifiable behavioral factors of major NCDs by the patients was the objective of this study. Qualitative method was adopted for generating details data through in-depth interviews with major NCDs patients from a sub-district (Feni) urban dwellers in Bangladesh. Collected data were analyzed and interpret through grounded theory approach. Most of the NCDs patient are not aware about the modifiable behavioral risk factors and often they do not consider those factors seriously. Study revealed individua, household and social; three different level barriers and bottlenecks in controlling those behaviors. Individual's lack of motivation and willingness along with support from family and familial role and responsibilities, especially for women identified as mentionable challenges. Relevant religious practices and gender positionality as well as not being able to participate in diverse gatherings and banquets fully evolved as substantial social level barricades in this concern. Addressing above mentioned identified barriers and making proper plan by the respective stakeholders for overcoming those barriers and bottlenecks are imperative in prevention, control and management of NCDs.

Society for Medical Anthropology

N. M. Rabiul Awal Chowdhury

2550 Experiencing and Surviving a Pandemic as a Rite of Passage: Perspectives of COVID-19 Survivors from Pakistan

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

The Covid-19 pandemic impacted everything. Presenting five case histories from Pakistan of people who survived after contracting the virus, this article employs Van Gennep's concept of "rites of passage," which involve rituals of separation, transition, and incorporation, to illustrate and analyze the various rituals performed during this stage. I demonstrate how the interlocutors lived during the "separation" period of this rite of passage in a state of worry and uncertainty. During "transition," I look at how these people lived under the lurking danger of death, the severe consequences their families would face if they died, and how their possible burial with no presence of family or friends would affect those loved ones. These concerns involved fears about both their present lives and the afterlife, and they ritualized these in specific ways, as we will show. During the stage of "incorporation," they felt fortunate and simply rejoined their families and society.

Society for Medical Anthropology

3185 Hustlers Under Lockdown: A Critical Medical Anthropology of COVID-19 in Nairobi, Kenya

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

The COVID-19 pandemic, while not unexpected by epidemiologists and emerging infectious disease experts (Quammen, 2012) caught policymakers, clinical care providers, and ordinary citizens off guard. Understanding the lived experience of individuals living with pandemic prevention policies is essential for future policymakers who may face similarly politicized decision making, adverse economic consequences, and health effects such as food insecurity and mental health challenges. These concerns are especially important in low- and middle-income countries, like Kenya, where pandemic prevention resources and healthcare access are limited. While COVID-19 has not been as catastrophic in Africa, as in the Global North, the next pandemic may well be.

Unlike its neighbor Tanzania, Kenya adopted extremely robust COVID-19 policies including lockdowns, curfews, reduced public transportation capacity, and mandated masking. While prudent, these measures had dramatic effects on household economics and impacted food security (Kansiime et al., 2021; Nechifor et al., 2021). While the Kenyan government implemented tax relief for its poorest citizens, 73% of respondents in one study reported a decrease in earned income in the first 45 days of the pandemic (Kansiime et al., 2021). According to Ouma et al. (2020) only 11% of Kenyans are covered by the Kenya's National Hospital Insurance Fund (NHIF) and thus were less able to access COVID-19 testing and treatment. When vaccines became available, the Kenyan government made them available with about 45% of Kenyans receiving at least one COVID-19 vaccination.

In short, while these policies mirror best practices for public health, they had profound socioeconomic consequences on middle and working class Kenyans. Moreover, many Kenyans experienced violence at the hands of police enforcing curfews. These experiences of economic and social suffering were made especially salient when compared with Tanzania's more open economy. In contrast with Kenya's compliance with global practices, Tanzanian President John Magufuli refused to report case data and decried preventive measures and vaccinations as a form of western imperialism. Based on interviews conducted in Nairobi from Jan-July of 2024, I use critical medical anthropology (Gamlin et al., 2021; Ruobing and Cheng, 2021) to analyze the COVID experiences of working and middle-class residents of Nairobi, Kenya. I pay particular attention to the circulation of rumors and lay interpretations of COVID-19 policies implemented by both governments. These rumors include concerns about government corruption, the role of the CDC and WHO in shaping COVID-19 policy, and the ways that the wealthy managed to avoid curfews. While many Kenyans approve of national policies, all agree that for "a nation of hustlers," the inability to work led to the loss of property, formal and informal economic opportunities, increased indebtedness, and reduction in livelihood.

Society for Medical Anthropology

Amy Nichols-Belo, Mercer University

1989 Medical Professionals' Ethical Deliberation and Organ Transplant Eligibility

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

The research investigates the ethical decision-making processes involved in organ transplant eligibility, highlighting how medical professionals navigate complex intersections of medical protocols, personal values, and societal expectations. It specifically queries how transplant professionals' training impacts their perspectives on patient eligibility to reveal the implicit and explicit values that underpin medical practices.

While previous anthropological studies of organ transplant have largely focused on the experiences of recipients and donors, the medical teams in charge of organ transplant remain understudied. This research seeks to fill this gap by exploring how transplant teams' training processes and the internalization of certain values affect their decision making processes. How power dynamics and medical hierarchies affect organ transplant eligibility, revealing systemic biases against candidates with limited social support, psychiatric conditions, or financial instability. My findings challenge these entrenched inequalities and propose policy reforms for a more equitable healthcare system.

Employing a mixed-methods approach that combines digital ethnography with traditional ethnographic methods, the research analyzes discourse from major organ allocation bodies and includes participatory observations during ethics board meetings and transplant case conferences at a leading hospital, as well as in-depth interviews with clinical ethicists and transplant team members in the U.S. My findings demonstrate how an anthropological perspective can critically challenge often taken-for-granted knowledge and values within medical practice. By focusing on the critical role of medical professionals and the complex cultural, social, and political factors that influence their decision-making, this study showcases how anthropological insights can enrich and challenge established medical perspectives, promoting a broader, more critical view of healthcare practices.

In physician training, there's a focus on dismissing ambiguities to prioritize medical metrics like the risk/benefit ratio, promoting efficiency. However, these metrics can exhibit bias regarding whom they benefit. Furthermore, initial ethnographic findings challenge the "technological imperative" theory, which suggests technological innovations make elderly patients feel mandated to live and surgeons to use the latest technologies. Several transplant professionals have proposed including factors like age in recipient scoring systems, but such measures often face discrimination claims. In living-donor liver transplant scenarios, surgeons sometimes cancel surgeries due to potential donor harm.

In sum, this research not only offers a nuanced view of how medical professionals navigate medical protocols, personal values, and societal expectations but also challenges existing theories, and aims to facilitate ethical and practical changes to make the transplant field more equitable.

Society for Medical Anthropology

Yuntong (Joy) Xu

2254 Unmasking COVID-19 in Haiti: Exploring the Intersection of Funding, Politics, Trust, and Resource Allocation

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

The COVID-19 pandemic has accentuated and exacerbated longstanding challenges within the public health sector, particularly in regions with limited resources and infrastructure. Among the countries grappling with the devastating impact of the virus is Haiti, a nation that has shown remarkable resilience in the face of a confluence of factors, including limited funding, political instability, and skepticism toward health statistics, all of which have hindered practical response efforts. Despite these challenges, Haiti has demonstrated its ability to adapt and learn, underscoring the country's potential to swiftly contain the spread of infectious diseases and its resilience to future outbreaks. This critical examination delves into the multifaceted issues surrounding the management of the coronavirus pandemic in Haiti, focusing on key themes: funding in the public health sector, trust in vaccines and COVID-19 information, the detrimental influence of politics on public health, skepticism regarding Haiti's health statistics, and the availability and utilization of resources. Ethnographic methods were utilized to observe and understand the approaches employed in Haiti to mitigate the spread of COVID-19, including vaccination uptake and adherence to social distancing measures at an individual level.

Haiti has long contended with limited resources and infrastructure, resulting in healthcare access and delivery disparities. However, this examination also highlights the potential for significant improvement in Haiti's public health infrastructure, which could lead to a more robust and effective response to future health crises. The examination of the impact of inadequate funding on Haiti's COVID-19 response underscores the urgent need for increased investment in public health infrastructure and resources. Furthermore, misinformation and vaccine hesitancy pose significant challenges to Haiti's vaccination efforts. Through examination of the factors influencing trust and skepticism among the Haitian population, this presentation will illuminate strategies to promote vaccine acceptance and combat misinformation. Moreover, the politicization of public health, a significant challenge in Haiti, has had detrimental consequences for the country's COVID-19 response. Political instability and corruption have eroded public trust in government institutions and hindered the implementation of evidence-based public health measures. Finally, the availability and utilization of resources are crucial determinants of Haiti's ability to respond to the COVID-19 pandemic effectively. In synthesizing and analyzing the current literature and using ethnography on these key themes, this presentation aims to provide insights into the challenges

and opportunities for improving Haiti's COVID-19 response efforts and inform evidence-based strategies to mitigate the impact of the pandemic and strengthen Haiti's public health infrastructure.

Society for Medical Anthropology

Hannah Bethel, University of Miami, Department of Anthropology

2282 Visual Timeline as a Tool to Enhance Anthropological Inquiry

11/21/2024 10:15 AM-11:45 AM

TCC 123

Flash Presentation - In-person Live

Timeline methodology in qualitative research involves the visual depiction of the life history of research participants in such a way that life events are laid out in chronological order. The timeline approach facilitates participants' recollection and sequencing, minimizes participants' anxiety when discussing sensitive topics, permits comparison with other data, and helps to further contextualize data.

This paper presents findings on the utility of the timeline approach when used as part of an anthropological study of the interaction of structural and ideational factors that influence patterns of health-seeking behaviors for parents/caregivers of children with neuropsychiatric conditions in southwestern Nigeria. Existing literature suggests that seeking care from biomedical specialists is often not the first course of health-seeking actions by parents/caregivers of children with such conditions. Considering this, the study explores the health-seeking patterns parents/caregivers of children with neuropsychiatric conditions engage in as soon as they notice symptoms of a condition, while also paying attention to the factors that influence and constrain health-seeking.

Using qualitative in-depth interviews and illness narratives, participants were asked to share the steps they took from the point they first noticed symptoms in their children up to when they presented at a specialized biomedical facility for consultation, diagnosis, and treatment. They also discussed the factors (structural and/or ideational) that shaped each step. The timeline approach served to add structure to the details participants shared. Working together with the researcher, participants chose two endpoints of a continuum: the point at which they first noticed symptoms, and the point at which they presented at the hospital for consultation, diagnosis, and treatment. Along this continuum, they marked points representing each health-seeking action they took and estimated how long it took to get from one point to the other.

Visual individual timelines and thematic timelines aggregated from an analysis of the individual timelines will be presented. The contribution of this approach to the understanding of health-seeking patterns as well as potential policy implications will also be discussed.

This paper reports findings from a pilot study ahead of a planned PhD research on the health-seeking patterns of childhood neuropsychiatric conditions in Nigeria.

Society for Medical Anthropology

Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology
Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology

1625 Changing Cultures of Gender and Sexuality in East and Southeast Asia

11/21/2024 10:15 AM-11:45 AM

TCC 103

Oral Presentation Session

Across East Asia, people are transforming their shared Confucian cultural legacy of patriarchal mores. In many parts of Southeast Asia, people share this legacy and are participating in similar transformations. Women are outperforming men in education and often becoming primary breadwinners for their families, traditionally a male duty. Couples are marrying later and having fewer children, leading to profound demographic shifts. People of all genders are more likely to be queer and embrace non-heteronormative sexualities. And across the region, people are pursuing new forms of migration and mobility to achieve these shifting goals and values. But these shared shifts also exhibit cultural variation; more, gender inequality is paradoxically resurgent, reflecting widespread anti-feminist and homo/transphobic backlashes. This panel employs fine-grained, intimate ethnography to illuminate these complexities and aspires to explore cultural commonalities and differences. The panelists' research spans several regions and states including China, Tibet, Singapore, and Japan. Individual papers investigate (1) how rising numbers of women in Japan are becoming the primary earners in their families, a growing trend regionally due to women's increasing education levels, singlehood and divorce, and migration; (2) how queer people in Chinese-majority Singapore, a state of self-proclaimed Asian (Confucian) values, navigate the heteronormative and neoliberal biopolitics of the state's public home ownership scheme; (3) how migrant Chinese student women in Singapore, both heterosexual and queer, are renegotiating normative life-course expectations (career, marriage, birth), illustrating broader continuities and changes in filial relationships in China and beyond; (4) how Tibetan Catholic winemaking families are increasingly relying on women's rising power as economic decision makers, signaling broader role shifts in rural society; and (5) how high-income parents in China are commissioning surrogate mothers in the pursuit of career flexibility, independence, and individuality rather than due to infertility, producing new bargains with patriarchal reproductive culture as well as new forms of reproductive stratification. Key questions include the following: How are transforming gender roles reverberating across the region with far-ranging effects on family structures, social welfare provision, and regimes of mobility? How are these transformations experienced differently cross-culturally and across different social strata, genders, and ethnicities/races? And what are the broader implications of the relative inattention to such shifts from policymakers, academics, and the public? By addressing these questions ethnographically and comparatively, this panel contributes much-needed in-depth contextual knowledge to contemporary debates about gender and sexuality in East and Southeast Asia and beyond.

Society for East Asian Anthropology

Zachary Howlett, National University of Singapore Zachary Howlett, National University of Singapore
Lynne Nakano, Brendan Galipeau, National Tsing Hua Univ, Xinyu Guan, Cornell University, Department of Anthropology, Zaizhou Li, Anni Ni, National University of Singapore, Department of Sociology

The Rise of Women Primary Earners: Shifting Gender Roles and Social Invisibility in a Japanese City

Urban East Asian society continues to be understood as consisting primarily of male family breadwinners and women who work but are largely responsible for family caregiving. This model dominates academic, popular media, and policy-level approaches to East Asian societies despite dramatic shifts in women's educational levels, marital patterns, and household composition. Specifically, growing numbers of women are the primary income earners in their families due to women's increasing education levels, singlehood and divorce, and migration. Female-headed households are often assumed to be impoverished, marginal, and socially isolated yet data suggests that despite socio-economic impediments and economic hardships, a growing majority of female primary earners are managing family caregiving, economic activities, and are active in their communities. Based on interviews with women primary earners in Osaka, a Japanese city with high numbers of female-headed household, this paper explores the views, experiences and values of these women. It finds that they see themselves as both non-exemplary and as "special cases" whose experiences are absent from mainstream representations. This invisibility provides women primary earners with flexibility to maintain the status quo in their familial and work relationships and make life choices according to their own sensibilities. Yet invisibility also obscures their significant contributions to families, workplaces, and Japanese society.

Presenter(s): Lynne Nakano

Intergenerational and Gender Changes in Faith and Family Business: Winemaking and Faith Among Catholic Tibetans in Southwest China

This paper asks how religion and gender roles evolve intergenerationally in rural societies in China. I ethnographically examine how Catholicism and agricultural business have generated different forms of business acumen and changed gender roles among parents, children, and in-laws within a Tibetan household in Southwest China. Cizhong village has since the early 2020s become recognized as a tourist destination for its Tibetan Catholic identity and over 100-year-old church built by French missionaries. Alongside the development of tourism, households in the community have developed a winemaking practice. The primary interlocutors in this paper, a father, his adult son, and his daughter-in-law by marriage to another son, were the first family to engage in this practice in 1998, inspired by the father's role as leader of the village church management association, his role as a lay catechist, and his devotion to Catholic faith. While for this father winemaking began as a religious hobby, it evolved for the family into an economic practice. The daughter-in-law, coming from a neighboring Buddhist community, now leads the family business, marking a shift in traditional gender roles where household economics were typically managed by the patriarch. This case studies illustrates a wider pattern of changing gender dynamics characterized by women's increasing economic power in rural Tibet and East Asia more broadly.

Presenter(s): Brendan Galipeau

“Two Bites at the Cherry”: Queer Homeownership, Kinship, and Extraction in Singapore

This paper examines the entanglements of queer homeownership with questions of kinship, socioeconomic mobility and labor migration in Singapore. Three-quarters of Singapore lives in Housing & Development Board (HDB) apartments that the state builds and sells to the residents at subsidized rates, but people who are not in heteronormative coupledness can only purchase HDB apartments after the age of thirty-five, and even then with various restrictions. Based on twenty-two months of ethnographic fieldwork in Singapore, my paper details how queer people plan their lives around HDB homeownership and its restrictions amid the neoliberal economic and cultural transformations of Singapore. I demonstrate how queer homeownership does not simply herald a belated moment of middle-class arrival, but is entangled with 1) the common practice of renting out part of one's HDB apartment to labor migrants, where tenants and landlords often use the idiom of chosen kinship; and 2) parental expectations for queer children to take over their parents' HDB mortgage, especially in working-class families. I argue against romanticized notions of Asian queerness as embedded in kinship relations by demonstrating how these relations are shot through with capitalist extraction and racialized exclusion, as intensified by neoliberal transformation. In situating queer homeowners within these complex webs of relationality and obligation, I nuance critiques of "homonormativity" and queer normalization.

Presenter(s): Xinyu Guan

Outsourcing Gestational Labor in China: Neoliberal Subjectivity and Surrogacy beyond Infertility

In China's underground surrogacy market, the primary clientele consists of infertile heterosexual couples. However, some high-income individuals without fertility concerns have started using surrogacy to outsource reproductive labor. Based on ethnographic fieldwork and interviews in China, this paper argues that the decision making of these elite commissioning parents shows a strong concern for and protective stance towards independence and individuality—both of themselves and of their future children. Elite mothers are faced with dilemmas concerning the desire to have children, career loss, and concerns about the impact of pregnancy on health and body image. Choosing surrogacy can result from bargaining with this patriarchal reproductive culture, especially under the relaxation of the birth planning policy. Surrogacy decision making also reflects meticulous risk and cost controls, demonstrating strong neoliberal subjectivity and the pursuit of meritocracy. The paper also explores how the gender division of labor within families and intergenerational involvement in childrearing influence commissioning parents' decisions regarding surrogacy, and although the focus is on heterosexual commissioning parents, the perspectives of gay fathers and surrogate mothers are discussed as well to better illustrate social stratification and how neoliberalism manifests differently across different social classes and groups.

Presenter(s): Zaizhou Li

Negotiating Emotional Debts: Obedience as Filial Duty among Chinese Migrant Students in Singapore

This paper draws upon ethnographic interviews with fifty-six Chinese migrant students in Singapore to examine the gendered strategies these young people employ to negotiate their filial duties within

contemporary Chinese society. It introduces the concept of "emotional debts" to describe the entanglements of instrumental and emotional indebtedness resulting from parents' financial investments and personal sacrifices. We argue that although people are becoming more individualistic, filial piety remains a profoundly influential social value characterized by children's obedience to parental authority. Parents want their children to be "happy"; however, they define happiness as adherence to the normative life course (career success, marriage, childbirth), to which adult children feel compelled to conform because of emotional debts. Women in particular, both heterosexual and queer, must negotiate between their individual aspirations for non-conformism and their parents' expectations. Our findings suggest that escaping indebtedness requires reflecting on the conditions of individuality, either through rebellion or feminist empowerment. The study contributes to understanding changing family dynamics in contemporary China and illuminates how families both reinforce meritocracy and transform patriarchy through the governance of happiness. These dynamics mirror broader trends across East and Southeast Asia in an era marked by meritocratic hypercompetition and transforming patriarchy.

Presenter(s): Anni Ni

Co-author(s): Zachary Howlett

2684 Confronting the Careful and Careless: Praxis in Reproductive Healthcare in the US

11/21/2024 10:15 AM-11:45 AM

TCC 111

Oral Presentation Session

Reproductive healthcare in the turbulent context of US policy is a site of ongoing praxis for care workers and care seekers alike. Both actors – those giving and those receiving care – are agents of praxis who must grapple with shifting legal terrain, policies, and temporalities in multiple spaces and contexts. This panel engages a range of topics on reproductive healthcare, asking how care institutions, care seekers, and care-workers defy, transform, mitigate, and perpetuate structural harm as a form of praxis. We consider care worker-supported abortion access in two distinct US sites under evolving abortion access policies since the Dobbs decision, regimes of contraceptive control among ultra-Orthodox (Haredi) Jews in New York, cervical cancer screening care work provided for unhoused people in the US Midwest, and the strategic subversion of obstetric violence in childbirth in and beyond hospital settings across the country. In each context, we recognize several overlapping themes. First, people must navigate encounters wherein providers and institutions are both careful and careless in ways that mitigate or perpetuate structural inequities that cause reproductive harm. Care workers, alternatively, must negotiate, implement, and resist imperial, state, and community levels of reproductive governance in their work. In each setting, the concept of reproductive deservingness is embedded in care worker and care seeker praxis, as they subvert or uphold forms of reproductive governance. Finally, we see the concept of self-determination—from the individual to the territory—as a form of praxis that resists political and structural constraints on bodily sovereignty and reproductive autonomy.

Society for Medical Anthropology

Elisabeth Bolaza, California Institute of Integral Studies Elisabeth Bolaza, California Institute of Integral Studies, Sarah Smith, SUNY, Old Westbury Alyssa Basmajian, Columbia University, Department of Sociomedical Sciences, Sarah Smith, SUNY, Old Westbury, Alicia Jen, Graylin Skates, Elisabeth Bolaza, California Institute of Integral Studies

Shifting Policies and Temporalities of Care

Fluctuations in the legality of abortion access force clinics to adapt to new policies on short notice. The only constant in abortion clinics that are located in precarious political settings within the United States (US) is that they are perpetually maneuvering new regulations and court case proceedings. The *Dobbs v. Jackson Women's Health (2022)* Supreme court decision exacerbated existing uncertainty concerning the passage of anti-abortion legislation and access to care. I focus on how anti-abortion legislation develops a life of its own in clinic settings, especially with respect to the temporal aspects of policy and care. These shifts in abortion access were characterized by weeks where clinics had very few patients and a slower pace and weeks where the volume of patients had increased suddenly along with the pace of the clinic. I refer to these changes in pace as a quickening of care or a slowing of care to depict the stark contrast in how care is experienced. To do so, I build upon the work of scholars who have studied "clinical temporalities" or the social organization of time within medical settings (White 2016; Andaya 2019). When healthcare access is in a constant state of uncertainty, I argue that paying attention to the temporalities of care provides insights into how the push and pull of temporal markers shape the logic of care in clinic settings.

Presenter(s): Alyssa Basmajian

Navigating abortion in the empire: Guåhan as a site of resistance

Since the *Dobbs* decision, attention to states working to restrict abortion has been front and center. But what about nonsovereign US territories? How does this federal policy shape spaces wherein the local community has no autonomy or power to shape federal precedent? Guåhan (known as Guam) is a US territory where both anti-abortion and pro-choice legislation has been supported in the name of indigenous Chamoru and Catholic values over the last several decades. Dialogue about abortion considers not just conversations around bodily autonomy and notions of "personhood," but also settler colonialism, indigenous erasure, and self-determination. Indigenous activists have organized to enshrine abortion rights into local law using many of these narratives as justification to resist US federal policy. But while these debates continue, there have been no abortion providers in several years, leaving pregnant people with minimal options. Medication abortion through telehealth with Hawaii is the only form of local access; this is provided by the carework of these activists using social work licenses to meet legal counseling criteria. The temporalities of the provision of such care are shaped by distance to a state, though; telehealth appointments must date the pregnancy with consideration for three weeks of shipping time for medication. In this presentation, I consider how such abortion debates, carework and access play out in this context.

Presenter(s): Sarah Smith

"That's how they lock you in": Constrained contraceptive access among ultra-Orthodox Jews and religious dimensions of reproductive governance

Among ultra-Orthodox (Haredi) Jews in New York, contraceptive use is mediated both by healthcare access and by a social and religious apparatus that compels high fertility and requires religious approval for birth control – limiting reproductive self-determination despite New York's strong legal protections. Drawing from interviews about marital, sexual, and reproductive self-determination among Haredi Jews, we describe a gendered regime of contraceptive deservingness, which rabbis discern based on ideals of marriage and motherhood. There is also a clinical component to denial of care with healthcare institutions routinely failing to broach family planning with Haredi patients, resulting in many undesired pregnancies. Theoretically, this paper extends the concept of reproductive governance beyond state power by examining how religious institutions can instrumentalize the denial of reproductive autonomy to impede exit from marriages and a community with an inequitable gender regime.

Presenter(s): Alicia Jen

Co-author(s): Jennifer Hirsch

Navigation as Care? Possibilities and Challenges of Healthcare Navigators to Mitigate Disparities in Cervical Cancer Screening

Healthcare navigation is an emerging professional role aimed at mitigating US health inequalities. Proponents claim healthcare navigators reduce barriers to care by utilizing specialized knowledge to link individuals to services and mediate the needs of patients and health systems. Yet critical scholarship on care work draws attention to the simultaneous harms of care, raising questions about the limits of navigation to mitigate the structural injustices of US healthcare and its complicity with systems that reproduce health disparities. Based on ethnographic research with care navigators in the US Midwest connecting unhoused people to cervical cancer screening, this paper examines how the promises and perils of navigation as care play out in a public health intervention. It analyzes how prevention techniques and care surrounding cervical cancer are entangled with gendered, racialized, and sexualized understanding of HPV infections. By foregrounding the perspectives of healthcare navigators, this paper examines the possibilities and challenges of efforts that promote navigation-as-care and the proposed promises of intermediary health figures.

Presenter(s): Graylin Skates

Their careful violence: Subverting obstetric abuse in US hospital-based birth through pleasure praxis

Childbirth is almost entirely under the surveillance and control of biomedicine in the United States. Roughly 99% of births occur in hospitals. Yet, in this post-Dobbs context, maternal health infrastructure is receding as obstetric units close in communities most impacted by structural disenfranchisement. How do birthing people navigate these structures and maintain a sense of self-determination? In this paper I analyze the reproductive politics of care and harm in US hospital-based childbirth through the lens of pleasure activism. Drawing from interviews with birthing people who had experienced pleasurable and/or pain-free birth in institutional settings and beyond them, and my own lived experiences, I outline an emergent, embodied, praxis engaging birth itself and challenging the structural elements designed to contain and control birth.

Interlocutors shared that their pleasurable and pain-free births were culturally subjugated, invalidated, or shamed. Still, those positive experiences left an indelible impact and for some relieved the persistent effects of previous experiences of obstetric racism, violence, and perinatal trauma. Our defiant body politics emerged in the subversion of normative suffering in non-normative, transformative ways that can inform radical work for birth justice.

Presenter(s): Elisabeth Bolaza

1194 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 1, Academia

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

In Florida, academic institutions and other sites of learning find themselves ensnared in a political environment that has had significant impacts on diversity and inclusion initiatives, classroom engagement, teacher preparation programs, early college credit programs, and student preparation for higher education, as well as preparation for life in a diverse society. Assaults on learning and freedom of speech by the Florida Department of Education are reflected in nationally recognized controversies, including but not limited to the rejection of an Advanced Placement course in African American Studies; the creation of new standards that include language on how enslaved people in early America benefited from slavery; and the banning of books in schools and libraries. The Florida Senate created legislation that gives political appointees control over universities' core curricula and also seeks to make changes to general education requirements in order to eliminate courses that don't align with the state's conservative agenda. These laws censor content, instill fear, confusion and self-censorship in the classroom, and suppress the visibility and voices of particular groups, especially students of color and LGBTQ+ voices. Such legislation can also arbitrarily devalue selected anthropological courses and the subjects anthropologists choose to explore as well as the work of practicing anthropologists in marginalized communities. This is a time to think seriously about the meaning of our work as academic and applied anthropologists and about the meaning of praxis as a tool of engagement and social change. We need a critical focus on how theoretically informed praxis is operationalized in anthropological engagements. We also need to get specific about how conversations on praxis and its various meanings can actually lead to insights on ways to address ongoing injustices. In this moment, Florida anthropologists are challenged to continue to create knowledge and conduct transformative, impactful research in a political and social environment that is antithetical to education and to freedom of expression in the wider community. This Roundtable Session by a group of academic anthropologists will provide concrete examples of how their agency is differently enabled or constrained in their teaching, research and community engagements throughout the state and nationally. Panelists will also engage the audience as interlocutors to interrogate what can be learned from the ongoing challenges and professional perseverance of anthropologists in Florida's institutions of higher learning.

Cheryl Rodriguez, University of South Florida Maria Vesperi, New College of Florida, Richard Powis , Jonathan Bethard, University of South Florida, Department of Anthropology, Heather O'Leary, University of South Florida, Riché Barnes, University of Florida, Department of Anthropology Antoinette Jackson, University of South Florida, Department of Anthropology

1363 Cultivating Anthropological Lenses in the University

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Roundtable/Town Hall - In-Person

Higher education is facing multiple crises, including questions of leadership, control of curriculum, loss of academic freedom, and withdrawal of state support, among others. These issues have provoked a crisis of legitimacy for colleges and universities, opening up a question that has long preoccupied educational anthropologists : What is the purpose of the university? (Habermas & Blazek 1987, Marginson 2011).

Public support for higher education has oscillated over the past century, as have policy approaches to the reform and government of the postsecondary sector. Many scholars have examined the neoliberal pressures and related foci on audit and accountability as institutions face pressure to conform with economic logics or politicized ideologies. (Canaan & Shumar 2008, Shore & Wright, 2015, Wright 2020).

Scholars interpreted earlier downturns as moments of crisis or opportunity. The present moment is no different. As public officials like former Governor Rick Scott (FL) declare that a state "does not need more anthropologists," this roundtable rejects such a premise and offers ways to show the importance of anthropological understanding in tertiary education.

In line with this year's theme of "Praxis" and the convening's location in Florida, presenters will query the nature of teaching, learning, evaluation, leadership, and academic labor in the university. We will consider structural inequality, community engagement, and the act of crafting space-time for anthropological understanding within higher education. By applying ethnographic praxis to higher education, this roundtable shows how anthropological thinking can illuminate facets of the lives of the faculty, staff, administrators, students, and policymakers in higher education.

Participants will consider the following topics:

W. Shumar will discuss the university's tendency to focus on economic value and how faculty can make space for other forms of valuation.

K. Davis-Salazar will discuss leadership and power in higher education and how anthropologists navigate competing administrative demands.

J. Sierk will discuss how Diversity, Equity, Inclusion & Belonging (DEIB) and Faculty Well-Being intersect at a small liberal arts college.

J. Garber will discuss how market logics are interpreted in Cambodia's nascent higher education system as an imperative for students to look beyond the classroom for future success.

K. Jayaram will discuss how the labor of anthropology instructors reveals patterns across levels of employment.

J. Stacy will discuss how pre-service teachers develop an anthropological orientation through community-based ethnography and make critical pedagogical suggestions.

C. Good Abbas will discuss how fundamental concepts and methods of anthropology can be employed to create accessible avenues for student social activism.

R. Fukuzawa will discuss how government policies to increase accountability impact Japanese university professors.

Council on Anthropology and Education

Corinne Kentor , Wesley Shumar, Drexel University Karla Davis-Salazar, University of South Florida, Department of Anthropology, Jessica Sierk , Jessica Garber, Boston University, Department of Anthropology, Chelsea Abbas, Widener University, Department of Anthropology, Rebecca Fukuzawa, Hosei Universi Kiran C. Jayaram, University of South Florida

1767 Dynamic Reciprocity in Ethnographic Research - Explorations in "Giving Back" and Collaborative Praxis (II)

11/21/2024 10:15 AM-11:45 AM

TCC 117

Oral Presentation Session

The 1960s inspired anthropologists to confront the hierarchical nature of ethnographic pursuits. Decolonizing in the forms of reflexivity, collaborative ethnographic writing, and expansion of the ethnographic canon includes the writings of those studied, who have themselves become anthropologists and critics, "reversing the gaze" by shifting representation to reflect their own lived experience. Concern with social justice through actionable research, initiated by W.E.B. Dubois and other Black social scientists, was further influenced by Sol Tax's notion of action anthropology, the work of Paulo Freire, and feminist, Latin American and other action anthropologists. Collaborative partnerships with indigenous and politically and economically marginalized communities can address long term injustices and inequity in health, education, economic status, and cultural representation. Indigenous control over research access, reflected in legislation such as NAGPRA, resulted in guidelines for research entry and collaboration that enrich the field while addressing its struggles with control over knowledge and its uses.

Anthropological research entails personal immersion into new worlds and the embodied learning and understanding that results. The "field" experience, whether away or at home, can provide insights into self in relation to the values, norms, cultures and power structures that exist in the research setting and with respect to their own power, perceived power and positionality. Ethnographers immersed in a study site both develop and depend on close, often deeply personal, relationships with local people. Benefits derived from their work may seem greater than those accruing to the study site, thus prompting a desire for "giving back" or reciprocating, with the implication of equivalence. What forms of giving back constitute reciprocity as viewed by both the

"giver" and "receiver"? Do they remain equivalent over time? To what degree are the reciprocal actions collaborative? Does this collaboration equate with relational equivalence?

Decolonizing ethnographic collaborations foster relational equivalence through shared research for problem solving and representation to address local structural and power imbalances. Such collaborations arise from ethnographic immersion in the setting, using anthropological methods to address participant and stakeholder -identified issues. These collaborations begin locally but are situated in larger power and political structures that require collective analysis. Collaborations raise questions about expectations, endpoints, achievability and sustainability, and the recognition that they are intrusions into ongoing systems of power and privilege that are not readily modified or reversed.

To respond to these issues, these papers explore the continuum of theory driven ethnographic practices that both critique and find solutions to collaborative actionable research.

Association of Senior Anthropologists

Jean Schensul , Margaret Perkinson, University of Hawaii, Manoa Margaret Perkinson, University of Hawaii, Manoa Alice Kehoe, Stephen Schensul, University of Connecticut School of Medicine, Jeffrey Ehrenreich, University of New Orleans, Margaret Perkinson, University of Hawaii, Manoa

Revolution of Relationships: North American First Nations from Subjects to Collaborators

Traditionally in anthropology, "American Indians" were scientific subjects to observe and classify, Enlightenment style. Fieldwork involved anthropologists interrogating selected elder men. Actually in the field in America, anthropologists were more or less living among informants, while Boas sought literate native men to record traditions and practices and send the texts to anthropologists to work with their own field notes. Sol Tax challenged convention, telling anthropologists to humbly listen to First Nations communities. Nixon's 1975 American Indian Self-Determination and Education Act recognized their sovereignties, leading to demands that remains of their dead and revered objects be respected and returned. NAGPRA in 1990 codified this. In 1992, THPO offices were authorized, extending sovereignty over tribal lands. This has revolutionized anthropology and archaeology, making practitioners subservient to First Nations' power to regulate. Epistemic humility has become de rigeur.

Presenter(s): Alice Kehoe

“Don’t Get Caught in the Middle”: Praxis, Reciprocity, and the Positionality of the Anthropologist.

My initial task in the Community Mental Health Program on Chicago's westside was to generate information on the Mexican populations of the catchment area to increase the cultural relevance of mental health services. This one-way "broker" positionality between service providers and the community was resisted by a staff that had little community experience and involved community residents only as data sources, but not data recipients. To identify a more useful role, I began relating to those residents who were involved in community development and "brown power." For six years, I had the opportunity to learn that anthropological praxis (the integration of research and action) is best operationalized when community representatives confront inequities directly, with

anthropologists providing support through empirically generated data. This paper describes the application of this critical principle in my "post-graduate training" to subsequent work in domestic and global communities.

Presenter(s): Stephen Schensul

Ethical Praxis in the Streets: Photography, Fieldwork, and Collaborative Reciprocity with the Masking Black Indians of New Orleans

During annual events of the masking Black Indians of New Orleans—Mardi Gras day, Saint Joseph's night, Super Sundays, Jazz Fest—thousands of photographs/videos are made on the streets by amateurs and professionals. For 25 years, I have photographed/documentated the Black (Mardi Gras) Indian tradition. Political, ethical, and legal questions arise from street photography. Under what rules do participants operate and who sets them? Who owns and controls the images/copyrights? Who profits from their sale? What behaviors are ethical or not at these events? Is posting photographs online acceptable? What legalities govern street/public photography? Such questions seem especially relevant to ethnographers. What forms of collaboration or reciprocity are appropriate or possible? Does The AAA Code of Ethics apply? Is informed consent pertinent to street photography? What responsibilities/obligations exist to people in our images? How do we best achieve ethical praxis and ethical collaboration?

Presenter(s): Jeffrey Ehrenreich

Using Photovoice to Develop Research Partnerships in Guatemala

Photovoice (PV), community-based participatory action research with locals (not on them), collects information on community-relevant topics to inform change and develops co-participants' research skills. Aging, a topic of concern in a small Guatemalan village, was studied and research partnerships developed using PV. We approached a key community leader (the local church priest), who requested a research proposal explicitly defining reciprocity on both sides (academics and community members). Leaders of the church's committees on aging became the research team. After reviewing research goals and methods (research ethics, photography, basics of PV), team members collected data (photos depicting elders' life experiences). Group analyses identified themes and suggested future steps. Rather than intruding on local systems of power, the study complemented and augmented ongoing efforts to address local issues, empowering community participants to use research to address those issues.

Presenter(s): Margaret Perkinson

1399 Empowered by Our Elders, Honouring Future Generations: The Work of the Indigenous Language Reclamation Movement

11/21/2024 10:15 AM-11:45 AM

TCC 118

Oral Presentation Session

Using ethnographic and auto-ethnographic accounts we address the following questions: 1) How are Indigenous language learners networking to maximize inter-generational transfer of knowledge, while addressing systemic obstacles to language use? 2) How does this language work address felt needs and aspirations? 3) How does current work relate to that of Elders who faced contrasting forms of linguistic, social, and economic marginalization? 4) How does this activity relate to earlier and on-going social movements?

We use Paul Kroskrity's (2021) work on lingual life histories and language ideological assemblages to consider the contributions of both young adults and Elders to language work, as well as other studies that honor individual workers and their responses to specific social contexts (Hill 1995, Leonard and Shoemaker 2012, McCarty et al. 2006, Webster 2015, 2021, Werito 2022, Wyman et al. 2013). Our discussions of individual lingual life histories respond to the social milieux in which affective responses and ideologies emerge, including media engagement (Bajoghli 2023, Eisenlohr 2004). We also draw extensively on the growing set of works by community-based Indigenous language workers (Burge 2024, Chew 2016, Green 2020, Hillyer 2023, Johnson 2017, 2021, McKay 2022, Treuer 2020, Twitchell 2018, Volfova 2022).

The theme of "social movements" has a venerable history in anthropology (Spier 1939, Wallace 1970), but enthusiasm for broad historical, social, and economic explanations for widespread movements has waned in favor of nuanced interpretive, action-oriented, and agency-focused accounts (Jasper 2010). Social movements continue to attract wide participation, and garner academic attention in studies such as those examining the Civil Rights Movement (Morris 2017), the American Indian Movement (Rennard 2021, Vogt 2021, 2023) Black Lives Matter (Lane 2021), the Arab Spring (Maddy-Weitzman 2015), the Environmental/Climate Change Movements (Watts 2023), Me Too (Rodino-Colocino 2018), and others. Current Indigenous language work builds on the historic work of local Elders and changes in the wider society, as recognized by the UN Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission of Canada, the Canadian Indigenous Languages Act, The Native American Languages Act in the U.S. and the Ley General de Derechos Lingüísticos in Mexico.

We are interested in common themes in contemporary Indigenous language reclamation work, including approaches overcoming shared community-internal and external obstacles. We celebrate the diversity of local group and individual engagements, now and in the past. And we consider how other contemporary social movements, such as changing social acceptance of LGBTQ+ rights, the recognition of Indigenous rights and the need for reconciliation, and the Environmental Movement/Climate Change Emergency contribute to the complexity of local Indigenous language work.

Society for Linguistic Anthropology

Patrick Moore, University of British Columbia, Department of Anthropology
Patrick Moore, University of British Columbia, Department of Anthropology
Daria Boltokova, Memorial University of Newfoundland, Department of Anthropology
Michael Hillyer, Cristina Mendez, Martina Volfova, Heather Dawn Burge, University of British Columbia
Paul Kroskrity, University of California, Los Angeles

Ahdá Gádzenahtān iyéh Ahdigé Dzenezen (Looking Back While Thinking Ahead): Kaska Lingual Life Histories and Futures

Kaskas, an Indigenous group of the Yukon and northern British Columbia, conduct language programs carried out by and serving diverse speakers and learners. The contexts of interactions between Kaskas with dissimilar lingual life histories (gūzágé' gūdiji) (Kroskirty 2021) are "contact zones" (Pratt 1992, Clifford 1997) for the negotiated construction of language ideological assemblages (Endí dégenezen-ā?). With a focus on language learning by young adults, ideologies and language practices are brought forward, questioned, and enacted in disparate ways in language classes, language gatherings, cultural/language activities on the land, and at regional and national conferences and workshops. Their lingual life histories and activities become a launching pad for imagined lingual life futures. Through engagement with conferences, workshops, and media they partake of features of wider Indigenous language movements, while embracing traditional Kaska practices and values through community-based work. We address the ways that young adult learners convert language documentation resources to serve the needs of learners; address concerns with inclusion, safe spaces, and gender inclusivity; work to overcome on-going structural linguistic marginalization; gain insights from Elders' experiences while envisioning future possibilities; and, in their everyday Kaska language praxis, re-integrate and reprioritize the elements of "the total linguistic fact" (Silverstein 1986).

Presenter(s): Patrick Moore

Co-author(s): Emerald Poppe

The Sakha Media School: Creating a New Domain of Language Use from the Ground Up

Over the past two decades, new technologies and media have become integral parts of language revitalization projects in many Indigenous communities. Language activists and scholars observe how these new technologies and media platforms serve as important sites for Indigenous language reclamation, self-determination, and activism (Cru 2015, Galla 2016, Petray 2013). However, youth often find themselves as passive participants in these language revitalization projects. These projects are often created for youth rather than with them. What needs to be done, according to the youth, to safeguard their heritage language? How do they perceive their role in language revitalization? I address these questions by drawing on the work of the Sakha Media School, an Indigenous youth-led project that aims to create space for documentary filmmaking in the Sakha language, in far northeastern Russia. There is a growing concern among Sakha parents about the impact of social media on children's ability to maintain their heritage Sakha language. Many parents increasingly refer to the current generation as "cartoon children" ("mul'tik ogholoro") because of their over-exposure to Russian media and culture through platforms like YouTube. I examine youth's language ideological assemblages (LIA) (Kroskirty, 2018) to show that these ideologies reflect both their family's lingual life histories and their anxieties about Sakha identity in an increasingly authoritarian regime in Russia.

Presenter(s): Daria Boltokova

Co-operative Spaces: Negotiated Language Ideological Assemblages of Tipay Language Revitalization in Baja California

In Baja California, communities engaged in Indigenous resurgence movements confront challenges such as intensified border policing, cultural erasure, and economic migration, which critically undermine the cultural and linguistic ties necessary for language reclamation. Among these communities, the Kumiai are the largest ethnolinguistic group, with roughly 3,000 individuals across the border and about 30 remaining speakers. Based on ethnographic research, this study examines cooperative action in Kumiai Language (Tipay) reclamation efforts. I focus on peripheral interactions at language reclamation gatherings, viewing these as third spaces that foster cultural and linguistic continuity through co-operative productions of heritage (Goodwin, 2017). By integrating moments of lingual life storytelling, questioning, and collaborative answering, I explore how linguistic ideological assemblages are intertwined and negotiated across the positionalities gathered in these spaces (Kroskrity, 2018). I analyze contradictions, negotiations, and the integration of ideological frameworks into emergent productions of language and culture. This analysis emphasizes the importance of creating reclamation spaces that enable diverse interactions, essential for dispersing knowledge and fostering c-operative efforts in language reclamation.

Presenter(s): Michael Hillyer

Mam Women Engaging Language Reclamation Practices through Digital Modalities

Indigenous Maya people continue to experience colonial structures which seek to assimilate and invisibilize them. Maya Mam is one ethnolinguistic pueblo of about 600,000 speakers from Guatemala's Western Highlands. The Mam pueblo is increasingly forcibly displaced both internally and externally which poses a challenge to Mam language vitality. In this paper, I draw on ethnographic research and collaborations with Maya Mam women across transborder ancestral and diasporic communities in Guatemala and the United States (US). I analyze 3 Mam women's language ideological assemblages (LIAs)(Kroskrity, 2018) by considering how they are shaped by their contexts and ideologies about migration, gender, sociopolitical analyses, and family histories. The women live in three different departments of Huehuetenango, Quetzaltenango and San Marcos in Guatemala. Each engages in reclamation practices through digital modalities such as Facebook, TikTok, Youtube, and Zoom for audiences in Guatemala and the US. I bring together their lingual life histories, collected through semi-structured interviews, and participant observations of online activities to analyze their LIAs. I examine how their digital engagement with language reclamation relates to their visions for their communities and themselves. I highlight how particular contexts inform three Mam women's language reclamation practices to unsettle unitary and overdetermined notions of Indigenous women's roles in their culture and communities.

Presenter(s): Cristina Mendez

Gūchō Tene Sík'ádé Gíndzedét: We are Still Walking the Trails of Our Ancestors

Dene kēyeh – Kaska land is the persistent thread, intricately woven through all aspects of Kaska life, ensuring its cohesiveness and continuity. Dene kēyeh and related imaginaries permeate everything, including individuals' understandings of their language, how it can be learned, revitalized, and maintained. Elders often construct their life stories as travel narratives, embedded in familiar landscapes, capturing a strong sense of belonging and deeply felt relationship to the land and to one another (Volfová 2022). We learn the most by listening to those stories and feel the wisdom of

our Elders from them. We are told the land holds our ancestral memories, and spending time on the land with each other connects us with our past, holds guidance for the present, and, if we listen carefully, can inform our future. In this presentation we will reflect on our personal language journeys (Kroskirty 2021) on Kaska lands asking: How did we embark on the path we are on, intimately involved with and dedicated to learning and teaching the Kaska language, deeply committed to carrying it forward? Who are the key people, and what are the places, stories, and experiences that have inspired us to continue on this path, motivated despite countless challenges? How do we take care of ourselves and each other to ensure we remain walking together, strong and healthy, carrying the Kaska language forward?

Presenter(s): Martina Volfova

Co-author(s): Paul Caesar-Jules

Áadoo sá wa.é? Who are you?: Reflections on Identity and Indigenous Language Revitalization in Lingít Country

Questions around the complex and shifting understandings of identity have been the subject of anthropological research for decades (see, Bucholtz & Hall 2005, Guy & Cutler 2011, Leimgruber & Frenández-Mallat 2021 to name a few). Similarly questions around identity and belonging remain core discussions within the field of Indigenous language revitalization, in both academic and community specific settings (Kroskirty (ed.). 2000, Meek 2010, Boltokova 2017). Utilizing auto-ethnographic, and Indigenous ethnographic research methodologies I share perspectives and conversations from Lingít country on identity and relationships to language reclamation. What does it mean to be a language learner, speaker, and/or warrior (á la Treuer 2020)? How do shifting roles and shifting identities shape, reinforce, or challenge the current language movement and who decides? I discuss my own ever-changing positionalities as a Lingít learner, teacher, and researcher, as someone not born into, but morally obligated to, the Lingít community, whose members all have their own lingual life histories, and futures. I also reflect on ways in which my complexities mirror, and depart from, other learners, teachers, and researchers within the community.

Presenter(s): Heather Dawn Burge

3073 Epistemic Disobedience and Ethnographic Futures

11/21/2024 10:15 AM-11:45 AM

TCC 115

Roundtable/Town Hall - In-Person

The euro-modern university established itself through multiple epistemicides in Europe and through conquest (Grosfoguel, 2013; Robinson, 2000), and the discipline of Anthropology built out its own canon through epistemicidal science that supported the colonial nation-state project, in part by co-constructing a white epistemic hegemon. As anthropologists who study education, we find ourselves in the midst of yet another epistemicidal campaign: schooling. Although there are examples of resistance, schooling in the U.S. and in the imperial model elsewhere is a colonial endeavor organized to support the nation-state through a rigid, restricted epistemic that pivots on

whiteness. Ngũgĩ wa Thiong'o (2012) argues colonialism was not merely a practice of capitalism and power to seize territory; "colonialism was also a production of knowledge" where "the persuasion lies in the education system" (p. 31). In this roundtable, we narrate and discuss how we practice forms of epistemic disobedience (Mingolo, 2009) at the active collision site of these three epistemicidal forces. Epistemic disobedience requires disconnecting from and refusing Western epistemology and "the magic of the Western idea of modernity" (Mignolo, 2009, p. 161).

Round table participants will share illustrations of epistemic disobedience from ethnographic inquiry focusing on educators' narratives: from Puerto Rican educators' experience of labor migration to high school teachers in France reflecting on French imperialism in schools. Three roundtable participants will consider organizational sites of epistemic dominance, reformulation, and resistance as contexts for the relational dialectics of epistemic refusal and self-determination: one participant will focus on the Nigerian youth service while another will anchor analysis of epistemic disobedience as pedagogical relationality in an abolitionist alternative school in Los Angeles. The third will theorize the pluriversal epistemic relations fundamental for decolonizing knowledge in teacher education institutions shaped by western modernity. And, two other participants will explore Hmong peoples' and communities' epistemic methodologies. One participant will consider the active spatiality of remembering in community and against imperialism's demand to forget, with special attention to co-ethnic community arts knowledge productionorganizing. Another will share ethnographic illustrations of the intergenerational methodology of visiting and thaam pem in the HMoob community and make connections to the scholarship on other Indigenous methodological frames. Roundtable participants will respond to vigorous dialogue organized by questions around research design, methodologies, and theoretical engagements. Our disobedience takes up specific praxes of refusal, anti-coloniality, resistance, and self-determination to consider the possibilities for a liberatory ethnographic future.

Council on Anthropology and Education

Bic Ngo, University of Minnesota, Sabina Vaught Ikenna Acholonu , Margaret Goldman , Bic Ngo, University of Minnesota, Lisa Ortiz, University of Pittsburgh, Roozbeh Shirazi , Ramon Vasquez, University of Minnesota, Twin Cities, Thong Vang, University of Minnesota - Minneapolis | AnthroClub Sabina Vaught

1445 Ethnographic work in learning spaces: Cross-cultural perspectives on methodologies and research ethics

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 4

Oral Presentation Session

This panel explores the intricacies of ethnographic field work in educational settings from a cross-cultural perspective. Rooted in the deeply local experiences of engaging with vulnerable student populations in India, Ireland, Uganda, and the U.S., we explore across our contributions, questions of agency, gaze, and reciprocity. In all of our papers, the ethnographer's dilemma (Anderson-Levitt 2012; Chin 2001; Erickson 2016) of establishing rapport with research participants, on the one

hand, while engaging with robust, qualitative social research methodologies, on the other, becomes apparent. Each paper reckons with the responsibility of being a powerful outsider in educational spaces and tries to find answers to how our discipline can be both ethical and in service of transforming oppressive structures of education and schooling. We begin with the personal experiences of doing field work at Telangana Tribal Welfare Residential College in India where research participants push back on their perceived sense of "being data". Shankar Gugoloth raises questions of "entering" and "leaving" the field ethically and responsibly, and offers opportunities for thinking through reciprocal ways of "remaining" with the field once active participation has ended. Josefine Wagner's paper continues the question of "looking at" research participants and problematizes the traumatising potential of the ethnographer's toolbox (notebooks, documenting, language) and the impact it has on Irish high school students whose experiences with the gaze of social welfare workers shapes their relationship to "outsiders" and their own practices of "answering back." Manya Kagan's work zooms out of the immediate experience of fieldwork and raises larger questions around knowledge production and interpretation of sites in which refugee children receive state-sponsored education. Her participatory work with children in Uganda raises questions of how the focus on certain vulnerable populations is shaped by global north paradigms and inevitably excludes others from academic notice and skews power relations in the sites of research. Abbie Cohen develops her perspective on cross-racial participatory and critical ethnography to contend with the power, privilege, and precarity present within fieldwork and analysis. Her methodological and epistemological insights offer perspectives on research at the nexus of race-class difference between collaborators, particularly considering the long history of harm ethnography has conducted in the past. She aims to push the field to consider what it means to truly share power across research and practice.

We reflect on our positionality within the field, attempting to extend our discussions beyond the immediate questions of "ethical approval" to which methodological discussions of ethnography are often contained, and grapple with ethical dilemmas that extend beyond the formalized boundaries of the field of anthropology of education.

Council on Anthropology and Education

Josefine Wagner Josefine Wagner Manya Kagan, University of Pennsylvania, Shankar Gugoloth,
Josefine Wagner, Abbie Cohen Reva Jaffe-Walter, Montclair State University

Why refugees? Singling out and Commodifying Marginalised Pupils in Kampala Urban Schools

This paper delves into the experiences of refugee children integrating into Kampala classrooms, underlining methodological insights gleaned from fieldwork. It is based on condensed ethnographic work in three primary schools in Kampala, Uganda and includes participatory observations, semi-structured interviews with refugee pupils (65), parents (18), teachers (24), and refugee organisations (4) and participatory arts-based methods. By reflectively examining my own complicity in the construction of different categories, deemed worthy of research and reactions to my presence in the field, I unveil grassroots enactment of different refugee-related narratives. The study shows the nuanced effects of self-reliance policies and aid discourse on local dynamics, legal boundaries, notions of deservingness and exclusion, and the interplay between legal status and school dynamics. While international organisations view refugees as vulnerable, Uganda's self-reliance expectation clashes with this. This dynamic influences how refugee children perceive

themselves and are perceived by others within schools. Unlike in the Global North, where refugee access to opportunities is limited, Uganda's open-door policy and lack of infrastructure create a reliance on targeted aid, shaping power dynamics within communities and schools. The study highlights the conflicting integration narratives present in Uganda: government emphasis on self-reliance vs. international organisations' support for refugees.

Presenter(s): Manya Kagan

‘Entering’ the Field is Easier than ‘Leaving’ the Field: Doing Fieldwork among the young Dalit and Tribal Students in Telangana, India

On my first day of fieldwork, I approached Praveen, a grade 11 student attending the Telangana Tribal Welfare Residential College in Telangana, India. I posed the question, "What are your aspirations for the future?" After a brief silence, he turned to me with a smile and replied, "We're not your data."

This paper explores the researcher's (my) journey before, during, and after conducting fieldwork among the young Dalit and tribal (marginal community students) who are enrolled in the Telangana Social Welfare Residential Education Institution Society (TSWREIS); it is state-funded a cluster 400 residential school/colleges in Telangana, India. It explores the challenges, contradictions, and strategies encountered throughout the fieldwork process. Ultimately, the extended period of fieldwork profoundly reshapes the researcher's perspective on themselves and the world around them.

Presenter(s): Shankar Gugoloth

"What are you looking at?" Navigating Fieldwork at an Irish High School

This paper takes as a starting point students' practices and expressions of dissent against the ethnographer's notebook that I encountered during field work at an Irish high school (Spring, 2024). It takes into view the traumatizing and colonizing potential of ethnographic field work from the macro to the micro level and situates my own work uncomfortably close within the tradition of Othering and Exoticizing the "Natives." Becoming self-aware of the ethnographer's toolbox as inherently powerful I become situated alongside the gaze of care and concern (Jaffe-Walter 2016) mobilized by social welfare agencies and law enforcement. I discuss the nature of ethnographic work in postcolonial societies as ethically charged and reckon with my own gaze as an extension of monitoring, correcting, and disciplining. I give insights into how I navigated the dilemma of field work through several attempts at (and failures of?) striking a balance between staging my own humanity as well as professionalism through video messaging, letters of consent and assent, and the evolving reciprocity of vulnerability in the field.

Presenter(s): Josefine Wagner

“We’re Ready to Level Up” : Exploring a Cross-racial Participatory Critical Ethnography

This paper explores the methodological and epistemological approaches to my doctoral study. My dissertation focuses on what I define as youth-serving community-based education. Non-profits, organizations that seek to meet the myriad unmet needs of students in underfunded urban public schools in the US. I spent nearly three years in partnership with one youth-serving community-

based organization in the Northeast as an ethnographer, volunteer, confidante, and friend. My research is participatory, which means that I worked with the executive director of the organization that I studied to define the research questions, make sense of the 70-plus interviews I conducted, 40-plus observations I witnessed, and 10-plus documents I collected. As a critical and participatory ethnographer, I see my work as both confronting systemic power imbalances within the field of academic research, while also perpetuating the privilege of "stepping in and stepping out" of academic research with research participants (Powdermarker, 1966). I ask: How does working across race, class, and power imbalances impact the methodology and empirical research at-hand? This paper builds on the limited research on cross-racial participatory ethnography to explore the ways in which my own privilege offers me avenues to ask questions my collaborators have without fear of retaliation, but also speaks to the imbalance of security embedded within collaborative research projects.

Presenter(s): Abbie Cohen

1443 Food Sovereignty at Sea

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon VI

Oral Presentation Session

The concept of "food sovereignty" is deeply rooted in the land. From La Via Campesina's agrarian 1990's reform movements to emergent developments in agroecology, food sovereignty remains largely situated within terrestrial, territorial frameworks. But while these ideas have profoundly shaped understandings of food, social, and environmental justice, they are also limited by their embeddedness in land itself. This panel calls for a more expansive approach to food sovereignty, one that is equally inclusive of coastal and oceanic worlds. We place our own ethnographic research alongside interdisciplinary literatures of food sovereignty (Desmarais 2007; Alonso-Fradejas et al. 2015; Paxson 2023), Indigenous food sovereignty (Salmón 2012; Settee and Shukla 2020; Hutchings et al. 2022), and maritime anthropologies (Dua 2023; Meesters et al. 2024), to ask: how is food sovereignty practiced at sea? Papers in this session reflect the diverse ways that people enact, advocate for, imagine, and represent food sovereignties in marine contexts, from Māori fisheries management in Aotearoa New Zealand to Indigenous television programs in Taiwan. Each case remains attentive to the balance between distinctiveness and connectivity, asking what makes food sovereignty at sea unique, while also recognizing that water- and land-based food sovereignties are inextricably linked within diverse cultural and ecological systems. Together, these papers draw attention to the often-overlooked diversity of sovereign food practices at sea and foreground the political implications of this work. They follow Stefan Helmreich's call to "think through water" (2011), working through specific cases to expand both practical and theoretical understandings of food sovereignty on a broader level. As a political project, we highlight the significance of food sovereignty in its capacity to move beyond rights-based discourses. Not only have these discourses long been contested, particularly by Indigenous scholars (Barker 2005; Simpson 2014; Coté 2022), but they are also increasingly out of sync with global shifts towards transnational governance networks (Canfield 2022). Food sovereignty offers a pathway to intervene in networked modes of public policymaking and make claims for intersecting forms of social,

environmental, and restorative justice that transcend the nation-state. What, then, would it look like to take the ocean as a partner and co-actor (Bambridge et al. 2021) in these processes? This panel argues that the inclusion of coastal and oceanic perspectives critically strengthens the power of food sovereignty in both theory and practice, supporting creative forms of political theorization, activism, and governance.

Anthropology and Environment Society

Eliana Ritts, Harvard University, Jessica Vandenberg, University of Washington
Eliana Ritts, Harvard University, Hekia Bodwitch, Shingo Hamada
Jessica Vandenberg, University of Washington, Yoshitaka Ota

From spearfishing to sea salt: Indigenous food sovereignty at Taiwan Indigenous Television

For many of Taiwan's diverse Indigenous peoples, ocean resources play a central role in daily life, embedded in spiritual belief systems, kinship structures, language transmission, and ideas of personhood (Rapongan 1992, 2002; Tsai 2020). Despite this, land-based food practices like agriculture and hunting have historically received greater attention across Taiwan, particularly in national media and food heritage education (Yeh et al 2021). In this paper, I consider intersections of food sovereignty and representational sovereignty in Taiwan's Indigenous mediascape. Drawing on two years of fieldwork with Taiwan Indigenous Television (TITV), I ask: how are Indigenous coastal and maritime food practices presented onscreen? How do producers take up concepts like "food sovereignty" and adapt them for an Indigenous Taiwanese context? By comparing TITV episodes across a range of programming, including cooking shows, travel shows, and news reports, I show that food sovereignty in coastal and ocean contexts remains an emergent representational space. This is in part due to Taiwan's broader social and political status: an island that has only recently begun to reimagine itself as "a country of the ocean" (Chiu 2009), even as its status as a sovereign "country" remains contested on a global stage. Working within this context, TITV becomes a generative space where notions of sovereignty and sea-relations can be actively reimaged.

Presenter(s): Eliana Ritts

Indigenous self-determination in fisheries governance: Implications from New Zealand and Atlantic Canada

The United Nations' Declaration on the Rights of Indigenous Peoples recognized Indigenous rights to self-determination. How these rights can be realized in territories governed by settler-states remains unclear. For fisheries, the need to understand processes supporting Indigenous self-determination has gained urgency due to interest in developing "Blue Economies." Here I present learnings from two collaborative projects that explore different approaches to Indigenous fishing rights. In New Zealand, we examined Māori experiences after the 1992 Treaty of Waitangi (Fisheries Claims) Settlement Act, which granted Māori iwi (tribes) rights to engage in state-run commercial fisheries management. In Canada, we studied Indigenous fishery initiatives after the Supreme Court's 1999 ruling *R. v. Marshall*, which reaffirmed Treaty-protected rights to fish for a "moderate livelihood." I reflect on the relationships between food sovereignty and self-determination at sea; in both cases, Indigenous self-determination remains constrained by settler-state entities that govern

market access, resource users' activities, and collection and sharing of information about fish populations. To address these challenges, we call for legal reforms mandating settler-state support of Indigenous self-determination to overcome the risks politicians face when advocating for non-majority groups' interests.

Presenter(s): Hekia Bodwitch

Seafood Sovereignty and Stewardship: Indigenous Livelihood and Herring Spawn-on-Kelp Harvesting in Southeast Alaska

Discussions of food security tend to focus on food production and distribution at the global level. In contrast, food sovereignty emphasizes respect for local, polycentric decision-making on food production, distribution, and consumption. Food sovereignty represents a social practice in which local communities retain autonomy over the food they produce and consume. In ocean contexts, the network of harvesters contributes to greater food diversity by sharing their catch, which also enhances ecological stewardship and social metabolism. Drawing on ethnographic research with coastal communities of Southeast Alaska, I argue that food sovereignty represents a crucial aspect of the resilience of coastal livelihoods in small-scale fishing communities, especially for Tlingit and Haida peoples. Food sovereignty is of paramount importance in coastal communities, as they support the sharing of the sea and its resources as commons, thereby preventing privatization and excessive exploitation of local resources. Rather than conceptualizing food sovereignty as a right, it is more accurate to view it as a livelihood that sustains social metabolism and facilitates the sharing of traditional culinary knowledge, craftsmanship, and memories. This paper further explores how this concept of food sovereignty could contribute to the development of socially equitable marine policies.

Presenter(s): Shingo Hamada

2706 Gender and Politics: Translating between Theory and Practice, Part I

11/21/2024 10:15 AM-11:45 AM

TCC 114

Oral Presentation Session

Feminist anthropologists have long grappled with the entanglement of theory and practice, especially when addressing multiple social inequalities through a dynamic intersectional lens (Davis and Craven 2022; Callon 1998; Crenshaw 1991). Using ethnographic analyses in diverse contexts, this panel addresses feminist anthropologists' positioning in webs of relationships and connections with diverse people, gendered processes, and objects (Constable 2022) as we investigate the gendered vulnerabilities and violences that people face on an ongoing basis. These papers focus specifically on the ways that we – as feminist anthropologists – have had to come to hard truths in our writing and confront challenging conundrums in our fieldwork when we move back-and-forth between theory and practice. Rather than focus on the potential misalignments of theory and practice, instead we center the ways that praxis enables messiness, tensions, and contradictions that are necessary for gender justice in the contexts where we work. We also examine specific feminist methodological tools, whether material or conceptual, that aid us in

"expanding thinking and unsettling oppressive legacies" rather than merely "stabiliz[ing]or explain[ing] away things" (Ballesteros and Oyarzun 2022).

The papers will be presented on two panels. The first set of papers (Part I) highlight various challenges and lessons associated with feminist praxis over time, while the second set of papers (Part II) examine how individuals shape theory through their everyday practices as they attempt to achieve gender justice for themselves and members of their communities. The panelists will present their research with diverse populations across the globe, including Black women in Georgia, U.S.; LGBTQIA2S+ students in Texas; female and Indigenous environmental activists in El Salvador; rural families in coastal Ecuador; women in rural Guatemala and the eastern part of Democratic Republic of Congo; women in northern Vietnam; the Dhusia community, a Dalit community in Delhi, India; Maasai women in Tanzania; and young Chinese women in Chinese social media communities.

Association for Feminist Anthropology

Karin Friederic, Wake Forest University, Department of Anthropology, Lynn Kwiatkowski, Colorado State University
Karin Friederic, Wake Forest University, Department of Anthropology
Dorothy Hodgson, Brandeis University, Lynn Kwiatkowski, Colorado State University, Karin Friederic, Wake Forest University, Department of Anthropology, Serena Cosgrove, Seattle University, Rashmi Kumar
Elisabeth Bolaza, California Institute of Integral Studies

Feminist Field Lessons: Maasai Women, Gender Justice, and Power

In this paper, I review some of the many lessons that I have learned about gender justice and power from my almost 40 years of historical and ethnographic research with self-identified Maasai women (and men) in Tanzania, lessons which have in turn complicated, challenged, and

shaped my personal, political, and theoretical pathways as a feminist. My time with Maasai women has taught me to expand secular frameworks of understanding power to include the realm of the sacred and spiritual; to consider the limits and, at times, harm, of "women's rights as human rights approaches" to gender justice; and to value the power of collective action as a form of female power. Together, these insights speak to the importance of feminist values of humility and openness; feminist methodologies of listening to and learning from those with whom we work; the complex entanglements and profound insights produced by long-term, longitudinal fieldwork; and the value of praxis to theoretical developments and debates in the field of feminist anthropology.

Presenter(s): Dorothy Hodgson

Reproducing and Contesting Domestic Violence in Northern Vietnam

In northern Vietnam, ideologies of gender are complex, multifaceted, and ever shifting, with their ongoing constitution shaped and troubled by changing state discourses, Confucian philosophies, Buddhist ideologies and global feminist representations. In this emergent social context, a significant percentage of women face diverse forms of domestic violence perpetrated by their husbands. The multiple influences on gender ideologies and relations of power provide the conditions of possibility for eclectic and disparate approaches to domestic violence by institutions and individuals. Feminist anthropology has long examined the reproduction of gendered violences

and vulnerabilities as well as resistances to them. In Vietnam, these processes can at times occur simultaneously with the implementation of culturally informed institutional approaches to preventing domestic violence and providing care to abused women. Yet, these processes may also accomplish other gendered purposes in intersecting kinship, economic, and political domains. This paper examines the recently revised anti-domestic violence law and creative institutional and individual responses to domestic violence. Exploring strategies individuals and local institutions employ to achieve a measure of security in the face of continuing marital violence and overcome gender inequality facilitates negotiation of the ethical complications involved in addressing approaches that simultaneously reproduce and contest gender violence.

Presenter(s): Lynn Kwiatkowski

Gender Justice, Enduring Rurality, and the Incomplete Roll-Out of Human Rights: Contemplating Feminist Praxis in “Out of the Way” Places

In this paper, I reflect on 20 years of feminist engagement with rural communities pursuing gender justice, health, and development in coastal Ecuador. In particular, I address the challenges that arise with longer-term feminist praxis and engagement, as both I – and my community interlocutors – have had to negotiate and work through diverse and changing frameworks of justice and gender over time. This paper explores the promises and pitfalls of rights frameworks for gender justice in rural areas, highlighting the liberatory potential and dangers of an aspirational feminism undergirded by legal-judicial guarantees of rights. In my broader work, I show how rights campaigns in rural Ecuador hold women principally responsible for rejecting or eliminating violence without offering material or ideological alternatives. Thus, rather than upending long-standing patterns of gendered impunity, rights interventions have led to women's increased self-blame and, at times, higher rates of suicide. State and international institutions often frame gaps in legal access and service provision as state integration that is ongoing but merely incomplete or as hiccups in the "long arc" toward justice. But how does our praxis shift when we reject this frame and instead recognize these shortcomings as a feature of a human rights regime, one hitched to neoliberalism? In conclusion, I share potential lessons for feminists working at the margins of the state in "out of the way" places (Tsing 1993).

Presenter(s): Karin Friederic

Who am I writing for? The conundrums of data analysis, theorizing, and writing about gender violence in postconflict settings

For the past ten years, I've been carrying out fieldwork in rural Guatemala and the eastern part of Democratic Republic of Congo (Congo) where I've been interviewing and accompanying women activists committed to ending gender violence in their communities. On the one hand, intersectionality (Crenshaw 1991) is key for analyzing the activism of women on the margins as they dismantle the barriers that make women and other minoritized groups vulnerable to violence. On the other hand, necropolitics (Mbembe 2019) explains how states and other actors kill and evade their responsibility to protect marginalized groups even after peace accords have been signed. The challenge that I keep confronting as I apply an intersectional framing to women's activism and vulnerability is how to write ethnography that supports women's agency and yet doesn't reify stereotypes about violence and machismo in Guatemala nor affirm the Western trope of Congo as

the heart of darkness. How can I amplify women's activism and agency without contributing to understandings of these countries as extremely violent places? Yes, I need to locate the violences in historical context, but I keep rereading everything I'm writing and all I see is my own inability to translate field realities for my readers.

Presenter(s): Serena Cosgrove

Dalit feminist experience of being in the field: The oscillation between objectivity and emotions as a Native ethnographer

"I", the researcher, became an embodied medium for conducting a native ethnography of the margins with an intersectional lens. While your embodied "self" is not immune to the circumstantial reality of the field, you are expected to sustain objectivity as a researcher to produce "normative" outcomes. Methodological interventions within ethnographic studies fail to inculcate the emotionality of the native ethnographer. As a native ethnographer, your presence also impacted the field and the respondents. The anthropological study of the Dhusia community, a Dalit community in Delhi, led me to an institutional body of caste officially known as "Dhusia Mahasabha Dilli Pradesh" that aims to collectivise to build solidarity and recognition. The organisation's members welcomed and officially appointed me as the spokesperson. The ethical conundrum and emotional burden of being a member also put this double burden on me as a Dhusia woman and researcher. This paper explores the reflexive stance of my experience as a native ethnographer and the impact of my presence in the field as a researcher. The intersectional experience as a Dalit woman and a researcher holds the potential to explore the gaps between the existing methodology and the practice of conducting native ethnography. How a Dalit feminist anthropologist and a native ethnographer navigate the field through their selfhood, emotions and intersectional entanglements of the everyday life of their field and attached social world.

Presenter(s): Rashmi Kumar

1758 Institutional Escapes: Spatial, Temporal, and Relational Breaks in Institutional Lives

11/21/2024 10:15 AM-11:45 AM

TCC 109

Oral Presentation Session

Anthropological inquiry into institutional lives have conventionally focused on life within the institution and life "after (and/or outside) the institution". The purpose of this panel is to explore the states in between – or including – these two conditions: escapes and runaways. We broaden our gaze to institutions that do not necessarily organize their functioning based on escape or runaway predictions, including carceral institutions, residential childcare, adult residential care facilities, refugee institutions, and retirement homes. By focusing on the escapes and runaways, we seek to extend the analytical gaze on the institutions and raise questions about their boundaries.

The phenomenon of escape encompasses a variety of dimensions, including spatial, emotional, political, and logistical dimensions. This panel includes empirical, methodological, and conceptual

contributions that address questions such as: What are the imaginaries of escaping? What are the individuals' motives and expectations toward escapes and runaways? How do they prepare to run away? What are the lived experiences of being "on the run"? What are the limits and alleged possibilities of escape? How do the institutions respond to the escapes and runaways, and what meanings do they attach to them? In what ways can we conceptualize repetitive escapes that become an ordinary part of institutional lives? How can we explore escapes ethnographically? The panel's overarching objective is to advance our understanding of how individuals exercise agency and creativity in institutional contexts and how they resist and transform institutional relations through institutional escapes.

General Anthropology Division

Aleksandra Bartoszko , Mari Herland Aleksandra Bartoszko Abellia Anggi Wardani, Aleksandra Bartoszko, Yvonne Wallace, University of Toronto, Department of Anthropology, Mari Herland, Maxwell Hellmann

Escaping Home: Spatial and Emotional Dimensions of Rohingya Refugees' Journey to Cox's Bazaar,

The Rohingya crisis of 2017 caused a mass exodus of Rohingya refugees from Maungdaw, Myanmar, to Cox's Bazaar, Bangladesh. This event had a profound impact on their emotional and spatial landscapes. This paper explores in detail the interplay between spatiality, emotions, institutional power, and the home search experienced by Rohingya refugees during their journey and settlement in Cox's Bazaar. To gain insights into the experiences of Rohingya refugees, we use de Certeau's notion of everyday space and Lefebvre's concept of the production of space. We collected data using qualitative methods, including interviews with Rohingya refugees in 2021 and a systemic review of existing literature. Our analysis focuses on the spatial practices, emotional responses, and interactions with institutional power structures of Rohingya refugees during their journey and settlement in Cox's Bazaar. Our study explores the challenges faced by Rohingya refugees as they journey from Myanmar to Bangladesh and settle in Cox's Bazaar. They struggle with displacement, loss, and identity negotiation while navigating variety of spatial environments and contending with institutional power dynamics and resource scarcity. We use everyday spatial practices as a lens to explore how refugees assert their agency in creating a home despite institutional constraints. Our research delves into the dynamics that shape the experiences of Rohingya refugees, recognizing the multifaceted dimensions of home and power.

Presenter(s): Abellia Anggi Wardani

Run-away or Run-around: Against Linearity of Youth Runaways in Norway

The prevalent discourse in the scholarship on youth runaways from institutions has primarily focused on the behavioral and explanatory aspects of runaways leading to essentializing and reductionist concepts such as "runaway behavior" and "runaway adolescents". Based on interviews with employees and youth residing in the Norwegian institutions, this paper explores the concept of "runaway" arguing against its normative positioning. The concept of run-away implies a linear perspective suggesting that the individual belongs to a particular place, from which one runs away.

Based on the stories of escape attempts, quasi-escapes, runaways and returns, I argue against pathologization of runaways in the context of institutional care.

The paper draws inspiration from the etymology of the Norwegian word "rømme" (run away) which means "to make more spacious" to highlight novel approaches to understanding runaways. Developing the analytical concept of run-around, I question the distinction made by the professionals I encountered in the field between running from and towards. Exploring the stories of dreams and aspirations, emotional and physical movement from the institution, towards the imagined future or freedom, and back to the institution, I highlight the circular nature of runaways and discuss their creative potential.

Presenter(s): Aleksandra Bartoszko

Urban Aging in an Institution: Taking Seriously the Urban Experiences of Retirement Home Residents in Downtown Edmonton, Alberta, Canada

Residents living in a high-rise retirement home in downtown Edmonton, Alberta, Canada, require some assistance in activities of daily living yet remain active participants in the urban spaces around them in various ways. Some use the indoor pedway that connects their building to a larger pedway system, offering them easy access to many services and amenities of the downtown. Others who cannot go out on their own enjoy watching the city from their windows and "life happening" around them. Drawing on over a year of ethnographic research with residents between the ages of 76 and 101, in this paper, I explore the urban residency of individuals aging in institutional settings of care. Programs in Alberta that support social inclusion of seniors focus invariably on those living 'in community' meaning those living independently. In this way, residents of institutional settings are only tacitly considered urban residents, included in urban aging policy through the provision of residential care, but simultaneously excluded through a "neoliberal rationality" that idealizes independent aging. I consider the urban experiences of my participants a form of institutional escape – escape from the assumptions that as institutional residents they are no longer urban residents.

Presenter(s): Yvonne Wallace

“We stop trains, we stop buses”: Residential Childcare Employees’ Experiences with Institutional Boundaries

This paper explores the porous nature of institutional boundaries through the experiences of social workers in residential institutions for youth who have conducted search actions after running away. While Goffman's concept of total institutions emphasizes the importance of boundaries, interviews with employees and youth reveal the fragile and permeable nature of these boundaries. Based on the stories of incidents of runaways, institutional routines, and employees' search actions, including running, mobile tracking, and cooperation with police, parents, networks, and other authorities across the country and Europe, the paper discusses the limits of institutional life. The responsibility for youth extends beyond their physical presence and the building's material boundaries, and efforts to support their well-being continue after leaving the institution, eliciting questions about the scope of institutional responsibility. In addition, social media and tracking platforms like Snapchat play a significant role in facilitating contact with the outside world, creating

both challenges and possibilities in managing runaways. Discussing the various "leaks" between the outside and the inside institutions, this paper suggests reframing our understandings of modern institutions of care.

Presenter(s): Mari Herland

Everyday Escapes: Forms of Marronage within California's Unlocked Carceral Care Facilities

In Los Angeles, adult residential care facilities provide long-term care for poor people with mental disabilities in an unlocked but structured setting. While these provide critical forms of shelter and supportive services, residents feel trapped in intolerable conditions. Though residents are not physically restrained, they end up confined through a variety of medical, legal, social, and economic barriers to exit. Unlike "total institutions" designed to anticipate and prevent escapes, board and care are ambivalent about deserters; scofflaws who abscond are not labeled "fugitives" or hunted. Yet, escape does not necessarily lead to freedom and can result in social isolation and hardships. Runaways find refuge on the streets, but risk punishment and incarceration if they encounter police or hospitals, raising the stakes of leaving. Further, in losing access to their board and care's resources, they face the challenges of unsheltered homelessness in LA, leading most residents to seek out less dramatic avenues to freedom. This paper explores the forms of escape pursued by board and care residents, examining the affordances and limits of different strategies. I draw on literatures on marronage, considering the physical, emotional, and imaginary geographies of freedom at various scales. As Roberts argues, freedom is not as a static state or concrete set of rights, but perpetually claimed within interstitial spaces and liminal moments through a process of marronage.

Presenter(s): Maxwell Hellmann

2276 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition - Part 2

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel, which is Part 2 of Life Systems and Praxis, showcases new anthropological research on environmental/economic infrastructures, with a focus on emerging contradictions (Robbins 2019) that pose risks to essential human and natural systems such as energy, food, water, health and ecosystem diversity. As climate extremes and political economic forces create new social stresses, aspects of the environmental transition are being operationalized. But outcomes are uneven, and often create new risks or perpetuate old harms for communities, essential "life systems" and prospects for sustainability.

Many initiatives are shaped by contradictory pressures. Corporate "praxis" favors greenwashing or "green-grabbing" (Anseeuw 2013) and commodification (Huber 2022). A lack of funds flowing from industrialized countries to the Global South perpetuates extractivist policies and colonial inequities (Jalbert et al. 2017). A similar dynamic affects rural economies in industrialized settings. Corporate

lobbies block national climate policies in favor of technological fixes for complex systemic problems. Persistent dependencies on neoliberal trade flows hinder efforts to create bioregional farm economies (Nonini and Holland 2024).

The urgency of preventing run-a-way climate change perversely combines with market demands for short-term profit -- creating oxymorons like heavy electrified SUVs, expansion of methane gas-fueled electric grids, renewable energy based on destructive mining (Revette 2017) and carbon sequestration to aid oil extraction. At the same time, social movements and researchers are forging closer ties and creating new forms of praxis such as environmentally-informed social justice, the personhood of nature, energy/environmental justice and water protectors that subvert growth-centered paradigms (eg. Lockyer and Veteto 2015).

Anseeuw, W. 2013. The Rush for Land in Africa: Resource grabbing or green revolution? *South African Journal of International Affairs* 20:1, 159-177.

Huber, M. 2022. *Climate Change as Class War*. Verso.

Jalbert, K. et. al (editors) 2017. *ExtrACTION: Impacts, Engagements, and Alternative Futures*. Routledge.

Lockyer, J. and J. Veteto 2015. *Environmental Anthropology –Engaging Ecotopia*. Berghahn.

Nonini, D. & D. Holland 2024. *Food Activism Today: Sustainability, Climate Change and Social Justice*. NYU Press.

Revette, A. 2017. This time it's different: lithium extraction, cultural politics and development in Bolivia. *Third World Quarterly* 38:1.

Robbins, Paul 2019 *Political Ecology*. Wiley-Blackwell.

Anthropology and Environment Society

Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Victoria Ramenzoni, Rutgers University Victoria Ramenzoni, Rutgers University Eric Hirsch, Franklin & Marshall College, Victoria Ramenzoni, Rutgers University, Juan Lopez, Joyce Lu, Rutgers University, New Brunswick, Department of Anthropology, Colleen Linn, Wayne State University

Permission Structures: Adaptation as Ocean Avoidance in the Geopolitical Maldives

Widely recognized for its exposure to sea level rise, the Maldives has been prominent for its global climate advocacy. A central theme has been its refusal to become a climate "victim." This refusal creates a permission structure for new economic growth projects to be launched under the cover of climate adaptation. Drawing on recent fieldwork, I follow massive infrastructure projects combining land reclamation, bridge building, and coastal armoring, pitched to transform the low-lying capital region into a growth-ready, climate-adaptive Indian Ocean hub. What started as an effort to alleviate overcrowding has given way to plans for a multi-island "Greater Malé," whose ambition is escalating as China and India compete for influence through investment. Malé activists contest the project, arguing that reclamation decimates traditional activities and protective atoll geomorphologies. This paper follows how local debates about climate peril are refracted through infrastructural expansion.

Presenter(s): Eric Hirsch

Compound natural and technological disasters: perceptions of oil and gas energy production among coastal community residents in Corpus Christi, Texas.

With more than five million people living in proximity to oil and gas (OGA) infrastructure, the state of Texas has the largest population at risk for developing health problems attributable to the industry. To identify current knowledge and awareness of the risks of compound disasters among residents, this article presents findings from interviews conducted in 2017 and 2019 with key stakeholders from Corpus Christi, Texas. The primary set of interviews (n: 23) is also complemented by the analysis of 2 other collections (n: 20) from Hurricane Harvey housed at Texas A&M-Corpus Christi. Findings underscore the lack of awareness of OGA activities in general and of problems related to environmental racism, a normalization of the impacts of small oil incidents, and biased perceptions of development. Knowledge of the risk of compound events is rare, an issue that poses significant concerns for the future of these communities and their ability to prepare and mitigate.

Presenter(s): Victoria Ramenzoni

Beyond Commodification: Relational and Multispecies Assemblages in Jacalteco Coffee Farming

This paper examines the paradox within the coffee-producing community of Jacaltenango, Guatemala. Jacalteco Mayan farmers rely on the global coffee market for their economic well-being, using their land and crops as capitalist investments and sources of value extraction. Simultaneously, Jacalteco farmers engage with them as agentive, forming a multispecies community that includes Jacalteco farmers, coffee plants, and mountain-beings. This paper examines agricultural and developmental policies linked to colonialism and the rise of the neoliberal state that deny the agency of plants and mountains as cultural beliefs by reducing them to mere objects defined by their productivity, legal ownership, and market value while positioning Jacalteco farmers as hindering their progress by not fully accepting this objectification. I argue that the Jacalteco assemblage has persistently subverted these policies and projects by constantly engaging with a community that extends beyond the human.

Presenter(s): Juan Lopez

Contradictions of regulating resistance in the western highlands of Guatemala

In this paper, I interrogate the contradiction between the production of scientific knowledge of the political ecology of bacterial antimicrobial resistance (AMR) versus conventional wisdom of AMR as a problem of the pill. Antibiotic stewardship has long been promoted by global public health institutions as a strategy for reducing AMR, following a logic of the tragedy of the commons. Meanwhile, a growing body of scientific literature has pointed to how water infrastructures, food systems, and extractive industries promote AMR. This paper draws from fieldwork in Guatemala on ongoing efforts to both study the ecology of AMR and develop interventions targeting AMR. I describe how AMR becomes construed as a behavioral problem whilst knowledge of AMR points to the excesses of capitalist expansion and waste. Stewardship efforts displace and put out of sight how the commodification of health exacerbates AMR. This displacement racializes and pathologizes the category of indigeneity.

Presenter(s): Joyce Lu

Late industrialism's groundwater: exploring contamination impacts on well water use in three scenarios

Groundwater contamination impacts water potability worldwide. Identified PFAS (per and polyfluoryl alkyl substances) contamination across the state of Michigan affects private well water use. This paper focuses on PFAS-impacted private well users in three pollution scenarios: military, industrial, and a closed public dump. In doing so, I describe multiple expressions of late industrialism's impacts on groundwater use. Groundwater contamination initiates water rearrangements that engender household relationships to privatized and state-supplied water sources, as well as individualized approaches to water safety practices. While PFAS promotes attention towards groundwater's value in a state shaped by surface water, unevenly distributed support responsabilizes well users to enact and define individual means of water security. I also consider PFAS's agentic role in shaping state government and affected community response, including the renewal of once-strong polluter pay policies.

Presenter(s): Colleen Linn

1583 More-than-Human: Multispecies Ethnography in Future Anthropology

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon IV

Roundtable/Town Hall - In-Person

Multispecies ethnography is a growing area of interest in the field of anthropology. Pulling from a more-than-human framework of understanding, multispecies ethnography draws from a range of perspectives, giving due consideration to non-human organisms within our scopes of research. In this roundtable, student researchers will discuss ongoing research oriented around multispecies political ecology & negotiations of power. We will consider how anthropology can expand to the more-than-human world as well as our positionality as student researchers.

Throughout the discussion, we will work through questions that challenge our human perspectives & draw on alternative epistemologies of non-human life engagement. Focusing on indigenous ways of knowing that transcend Western nature-culture binaries. How can we expand our ways of knowing to encompass the more-than-human world? What can we learn from non-Western understandings & perceptions of nonhuman life & the broader natural world? How can we apply multispecies ethnography to traditional ethnographic methods?

By critiquing & deconstructing our dualistic understandings of "human" versus "animal"; "nature" versus "culture"; & "wild" versus "tame", we will challenge Western ideas based on limited Enlightenment thought. Encompassing the full breadth of non-Western epistemologies, rebuilding our perception of the environment & the life within it, to broaden our horizons as we project into the future.

Research in Discussion:

- Grayson Highlands Pony Project uses multispecies frameworks & multimodal methodology to examine more-than-human sociality of the Grayson Highlands feral ponies, bringing forth the politics of care & conservation within protected landscapes.
- [i]Sonic Encounters: Sound Technology & Local Ecological Knowledge in the Edible Bird's Nest Industry in Malaysia[/i] looks at the emerging husbandry industry and the edible bird's nest business in SE Asia aiming to investigate how sound technologies employed for food production shape the human-nonhuman relationships.
- [i]Food Insecurities within the Latino Immigrant Communities in Rural Appalachia[/i] investigates how socioeconomic circumstances impact food security in rural Appalachian immigrant populations with regards to how these challenges impact communities' mental & physical wellbeing.
- A Black community in Sampson, NC lives amidst one of the most toxic landfills in the US. Regulators claim the pollution & the noise are contained, yet ethnographic & sensory data suggest different & challenging regulatory paradigms.
- [i]Between Heaven & High Country: Constructing religious space in the southern Appalachian landscape[/i]: Western NC has been conceptualized as a "thin space", a space where the veil separating heaven & earth is fluid. The project investigates construction of spatial liminality; politics of commodified spirituality; conceptions of untouched, holy Appalachian landscape; & the possibility of divine encounter.

National Association of Student Anthropologists

Anna Harrison , Ella Adams Ella Adams , Anna Harrison , Lily Perez , Ben Pluska, Appalachian State University, Yu-An Kuo Ella Adams

2515 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session II)

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom C

Oral Presentation Session

With the revised regulations to NAGPRA, the AAA Commission for the Ethical Treatment of Human Remains (TCETHER) preliminary report, the Smithsonian's Human Remains Task Force Report, and articles such as Agarwal's "Bioethics of Skeletal Anatomy Collections from India" (Nature) and Williams and Ross' "Ethical Dilemmas in Skeletal Collection Utilization" (Anatomical Record), it is clear that bioarchaeology as traditionally practiced needs radical reform. From legacy and teaching collections, to the use of casts and 3-D images, to moratoria and restrictions on studies focused on the ancestors of Indigenous and marginalized historic groups, bioarchaeology must rethink and reframe its teaching, training, and research methods. There are levels of complexities in the ethical and legal guidelines that are rapidly evolving for skeletonized individuals that include ancestral Indigenous, legacy, anatomical/medical, minoritized, marginalized, forensic and donated bodies. How do we prepare and train our graduate students in this rapidly changing and shifting milieu?

One approach is to propose an ethos and an ethic that reflects a radically revised approach to bioarchaeological practice. There needs to be a focus on how bioarchaeologists learn to do bioarchaeology and how the profession is learned through formal education and through field and lab training. Bioarchaeology can benefit from a radical rethinking of its approach and ethos. Ethos essentially refers to the characteristic nature of a culture or group as manifested by its beliefs, actions and aspirations. This is different from ethics which are the moral principles that govern a given activity. Ethics is often instituted in response to criticisms, push-back, rules, guidelines, laws, or codes of conducts. Ethos is broader, deeper and bigger than ethics in that it seeks to be a way of acting, behaving and practicing that is deeply internalized and guided by a process that invites reflexivity, situational evaluation and dialogue.

This session addresses teaching, research and applied bioarchaeology. What are the broad brushstrokes of an ethos for bioarchaeology? How will osteology be taught without human bones or field/lab work with human bones? What are the evolving ethical approaches to using teaching collections obtained historically? Are teaching casts and replicas an ethical option? Are casts that are produced from ancestral individuals problematic if permission to make the casts were not obtained? How are grad students who study paleopathology and other anatomical anomalies to obtain training in observing normal from abnormal morphology without access to human bones? In places where access to ancestral collections is available, such as repositories in Mexico, South America and Europe, what guidelines will be used? We see these presentations as a "blueprint" for beginning to formulate a dynamic and responsive ethos for working with human bones.

Biological Anthropology Section

Pamela Stone, University of Massachusetts, Amherst, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology Pamela Stone, University of Massachusetts, Amherst, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology Meredith Ellis, Sharon DeWitte, University of South Carolina, Department of Anthropology, Anna Osterholtz, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Corey Ragsdale, Southern Illinois University, Edwardsville, Pamela Geller

On the Making of Descendant Communities

Current conversations around the ethics of working with legacy collections and historical bioarchaeological projects center on collaboration with descendant communities. While these are crucial developments, "descendant community" is often treated as bounded, easily definable, monolithic, and static. Through an exploration of two disparate case studies, we discuss the complexities of making descendant groups, a process that involves the (re)creation of relations between skeletal remains and living communities. Importantly, these relations are not stable through time but can shift, as new questions and insights emerge. This paper will draw from Ellis's research on the 1928 Hurricane Victims 1 and 2 Belle Glade and Warner-Smith's work with the Huntington Anatomical Collection (1893-1921). These case studies demonstrate the multiplicity and malleability of both "social" and "biological" descendant communities. By examining the various pathways to descendant communities, the authors argue that we must make space for multiple methods—ethnographic, archival, bioarchaeological—in both our research and in our training of students.

Presenter(s): Meredith Ellis

Ethical Use of Existing data and Community-based Approaches to Bioarchaeology

Concerns about the ethics of research on and teaching with human skeletal remains without explicit consent necessitate a change in conventional approaches to teaching and mentored research in bioarchaeology. A commitment to providing training and research opportunities for students and furthering research on topics relevant to bioarchaeology and allied fields requires the adoption of alternative strategies consistent with our personal and professional codes of ethics. We present two such strategies. The first is mentored student research that leverages existing bioarchaeological data derived from human skeletons that have been subject to ethical excavation and curation practices. The second approach is to involve students in historical archaeology research that is collaborative, community-based, and makes use of census records to examine demographic trends. Promoting and valuing research using existing bioarchaeological and archival data and community-based research aligns with broader goals to make the field more collaborative, inclusive, and diverse, and thus represents bioarchaeological praxis with potential social justice outcomes.

Presenter(s): Sharon DeWitte

Approval and Agency with Skeletal Collections: Lessons from northern Croatia

When possible, the study of osteology benefits from the use of real human bone. In teaching osteology, we use the origin of the skeletal material as a spring board to discussions of ethics and engagement with descent communities. Working together, the coauthors have facilitated the loan of skeletal material from a medieval cemetery in northern Croatia for use in research and teaching at Mississippi State University. Here, we discuss the process and possibilities of such a loan for everyone involved and provide viewpoints from the excavators and those who have been fortunate to be a part of the process. The continued research on these individuals strengthens the ties between us, and allows us to more fully describe the lived experiences of those buried within the cemetery. In working together and defining mutual research agendas for both excavation and analysis, we can add to our understanding of the past as well as move our science forward in an ethically engaged way.

Presenter(s): Anna Osterholtz

Human osteology in a virtual world: teaching and research applications of three- dimensional models

Research and teaching applications involving virtual, three-dimensional (3d) models are gaining momentum among medical programs and practitioners, and online virtual collections of human remains are growing. 3d models are proving to be an excellent resource for teaching and studying human osteology in an increasingly virtual world. Benefits to creating and using 3d models include increased access to materials for students, the long-term preservation of human

skeletal remains, the accommodation of multi-cultural perspectives about death, and an opportunity for ethical research on human remains. However, as virtual human skeletal resources become more abundant, ethical standards and practice must also grow. This paper will present an

example of such a "virtual repository", including the research and teaching applications at a primarily undergraduate institution. Results demonstrate an increased success for students at multiple levels, and concordance with metric and non-metric observations of physical and virtual remains. Applications toward ethical procedures include procurement, documentation, and curation of human skeletal remains.

Presenter(s): Corey Ragsdale

Radical bioarchaeology: towards an anthropology of the body

Our discussion addresses three major points, drawing on governmental datasets. First, we characterize the landscape of anthropology-granting institutions and their graduate rates. Then, we examine what college-to-career projections for anthropology graduates look like, and consider those projections in light of course offerings. Finally, we inquire how osteology fits into the larger skillset of what's expected of anthropology graduates based on survey data from employers and professionals. Together, these data suggest osteology, at least in the way we were ourselves trained, serves only a niche sector. We posit that bioarchaeology does have a future in the undergraduate curriculum, but not in ways we originally anticipated. We propose that bioarchaeology and knowledge of bone biology can be integrated into an "anthropology of the body" course that better aligns with the needs of students, the vast majority of whom will not become graduate students and practicing bioarchaeologists.

Presenter(s): Trent Trombley

Co-author(s): Patrick Beauchesne

3111 Praxes of Indigeneity: Alternative Articulations of Indigenous Histories, Knowledges, and Movements from Nepal

11/21/2024 10:15 AM-11:45 AM

TCC 116

Oral Presentation Session

Situated in what was often understood previously as a "non-postcolonial" context (DesChene, 2007) by scholars, the state of Nepal has its own form of internal colonialism through an institutionalized caste system that has materially and politically marginalized non-Hindu ethnic, caste and religion groups. 35% of Nepal's population are Adivasi Janajati (IWGIA, 2020), a political and legal term that is colloquially used to mean what is understood as "indigenous" globally. Indigeneity as a framework of political mobilization has been most salient in Nepal, particularly from the 1990's. Indigeneity, a concept that comes predominantly from settler colonial contexts, does not entirely and smoothly translate in the context of Nepal. For instance, global understandings of indigeneity establish often rigid relationships between indigenous identity and ancestral territory, often at odds with experiences of migration and mobility (Shneiderman, 2015). However, indigeneity and indigenous knowledge systems remain strong political tools used to make political claims. Eubanks and Sherpa (2020) effectively note that indigenous spaces are still claimed, and that the bigger question is not "who is indigenous?" but rather "what can indigeneity

do?," especially for people who live in specific, contested spaces. Engaging with these bodies of work on indigeneity, the research papers on this panel, all based on ethnographic research but geographically and methodologically situated in different points, dwell on the praxes and articulations of Indigeneity in Nepal. The panel will ask: How do people (in the margins/peripheries) of nation-building respond to state practices? What are the forms of and contestations within articulations of "indigeneity", through which political claims are staked? What forms of praxis emerge from these historical and contemporary sites? These questions reflect on the collective human capacity to alter the imaginations and realities of the social and political world, while helping us grasp the mutually constitutive relationship between subjectivity and the material world.

This panel aims to forge analytical and methodological contributions within the broader scholarship on the anthropology of state, governance, and nation-building by centering indigenous communities, their intimate connections to and histories of dispossession from land, and their narrative retellings through storytelling and visual art practices. Importantly, the papers speak to a central tenet of practicing anthropological research work – ethnography – and pose methodological intervention by bringing to attention the reflexive and embedded role of researchers who are not only studying indigenous communities but often belong to such communities or have intricate ties to these histories.

Association of Indigenous Anthropologists

Tashi Ghale , Anudeep Dewan, University of British Columbia, Department of Anthropology Bret Gustafson, Washington University in St. Louis Dipti Sherchan, Anudeep Dewan, University of British Columbia, Department of Anthropology, Tashi Ghale Swargajyoti Gohain

Frayed and Woven: Indigeneity, Artistic Practices and Institutional Encounters in Nepal

Political articulations and contestations about indigeneity in Nepal post-1950s – in the wake of a global turn towards decolonization – have been widely studied through the lens of ethnic and identity-based politics and social movements responding to tumultuous shifts in political order. This paper aims to examine concurrent and at times, disjunctive articulations of indigeneity through the artistic expressions and practices of indigenous artists based in Nepal and its diaspora. Additionally, this paper discusses various institutional encounters and possibilities of understanding individual artistic practices within the broader cultural milieu of what can be framed as "Nepali (institutional) artworld." Broadly, this paper responds to two sets of questions: the problem of locating art institutions within anthropological inquiries into nation-building cultural projects and the challenge of centering indigeneity within the critique of Western monolithic understanding of modern and contemporary arts practices. Analytically, the paper explores proliferating notions of indigeneity that contest categories of art-making such as craft, folk, modern, or traditional. Methodologically, this paper is based on my long-term ethnographic fieldwork and archive-based research in Kathmandu between 2018-2022, and draws from my doctoral dissertation titled, "The Contested Academy and Proliferating Modernities: The Art of Nation-building in Nepal."

Presenter(s): Dipti Sherchan

Story(re)telling as praxis: The storying of land and labor in Eastern Nepal

This paper will illuminate how land is storied through the keeping and retelling of lineage histories and the central role that labor plays in these relationalities among Rai community members in Bhojpur, Nepal. It is based on ongoing ethnographic work that focuses on Indigenous practices of land use and the concept of ownership that have existed prior to land reforms that were introduced by the Nepali state in the 1800's. The 'state landlordism' (Regmi, 1974) that followed the colonization of Majh Kirat employed many tactics to displace Indigenous communities from their lands—the central one being an enforcement of the concept of private property through the levying of tax in the form of money. This paper examines contemporary retellings about the land and in turn, ancestors who worked the land, both in oral and archival forms among members of the Rai community, that draw on an ancestral past. These retellings mark the land as belonging to their forefathers and thereby offer a counter to extractive systems that were later imposed and normalized by the state. This paper examines the ways in which these retellings occur, and different forms in how ancestral histories are evoked while resisting historic and contemporary ongoing land thefts.

Presenter(s): Anudeep Dewan

Reclaiming the Government Lands: States, Roads, and Lands in Dolpo, Nepal

In Nepal, an aggressive Hindu state marked by increasingly intense and frequent land dispossession and commodification, the road is a means of land usurpation and claims, with historically oppressed Indigenous communities bearing the brunt of exposure to land thefts. However, amidst rampant land usurpation, these developments have unintentionally encouraged land claims among Dolpo community members, structuring the processes of Indigenous struggle for autonomy.

Based on my Ph.D. community research works spanning nearly two years of road-building projects scattered in Bentsang of Dolpo, this presentation takes the construction of the Dolpo roads as a site to explore the interconnected dynamics of infrastructural development, land ownership, and political subjectivities that have prodded and inflected Dolpo processes of praxis. It does so by asking the following questions: How does infrastructural development emerge in Indigenous lands? How do the Indigenous communities negotiate land grabs and land claims shaped by road building, often dominated by the shifting strategies of high-caste government officials? Without treating Dolpo as a monolithic category, this paper will analyze the nexus of social, political-economic, and infrastructural entanglements unfolding in marginal Himalayan communities. In doing so, this presentation contributes to the literature investigating the relations between infrastructure, Brahminism, and Indigeneity.

Presenter(s): Tashi Ghale

3172 Praxis and the “Third Age”: Processes of Resistance and Accommodation to “Ageing” in Comparative Perspective

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Oral Presentation Session

Ageing has become a central topic in research and policy debates in many cultures and societies around the globe. Everything from the category of "old" to the expectations and behaviours of those in that category have been at or near the centre of various research agendas through cultural debates, especially, if not exclusively, in the Global North. Less attention, however, has been paid to age as a category that emerges out of praxis, specific processes and actions that make and remake (in the words of Arthur and Joan Kleinman) local moral worlds, but in a fashion that confounds such neat categorical expectations. In most "advanced" economies, for example, debates around the role, timing and even the ethics of ageing, as well developing judgements around age-appropriate activities, goals, and pleasures, coexist with practices that exceed or subvert those very expectations. The aged, we are told, require ever increasing levels of care in the burden discourse of the Silver Tsunami, while simultaneously being one of the central care resources in many homes. A thoroughgoing cultural reticence about sexuality and ageing exists side-by-side with exploding elder use of dating Apps and rocketing STI rates in some jurisdiction. Meanwhile, complex cultural discourses, such as addiction, rarely see older persons interpellated in such categories. This session unpacks the doing and process of human activity in different cultural contexts (praxis) in old age.

General Anthropology Division

A. Jamie Saris, Maynooth University, Department of Anthropology A. Jamie Saris, Maynooth University, Department of Anthropology Katja Seidel, David Prendergast, Maynooth University, Department of Anthropology, Pauline Garvey, Thomas Stewart Spitzfaden, Maynooth University, Department of Anthropology, A. Jamie Saris, Maynooth University, Department of Anthropology Jay Sokolovsky, University of South Florida, St. Petersburg, Anthropology Department

An Apple, a Fish and Hercules: On the Politics of Memory and Ageing in Dresden

Through the examination of three personal stories, this paper discusses sociopolitical transformations older people witnessed, participated in, and critically reflect upon in contemporary Dresden. The memory of an apple is pharmacist Irene's way to speak about the meaning of scarcity and abundance in changing political and historical circumstances; drawing on Herculese enabled the author and comedian Robert an entrance to a cynical reading of former GDR politics and society, and how the remnants of the regime's politics challenges generational transmission; and Ludwig, sharing his story of a fish, introduces the meaning of participation and education as well as the question of purpose and recognition, no matter one's age.

Drawing on these prompts, this paper analyses how memory politics and politics of ageing are intersecting in contemporary narratives of older adults in Dresden. It examines how those who grew up in post-war Europe, lived through the former GDR and now participate as senior citizens in societal discourses and praxis offer ways to balance adaptation and change with the struggle for recognition of their life's work in the context of renewal and persistence.

Presenter(s): Katja Seidel

Divorce and the Later Life Course: three case studies from Northern Ireland

Abstract: Monica is an expert user of mobility scooters and an accomplished world traveller. She has also been struck off by her GP as a suspected narcotics dealer. Bert is an alcoholic who once

lay on his living room floor for three days following a fall. Polly is a community activist with an abhorrence of raised manhole covers and a fondness for lawsuits. Drawing on three case studies of three community dwelling older adults living in Northern Ireland, this paper explores some of the challenges and experiences of divorce during the late life course and the implications for care and ageing-in-place.

Presenter(s): David Prendergast

Building Retirement: Scaffolding choice and obligation in Dublin homes.

Within the large literature on ageing-in-place there is a popular stereotype that the home is an appropriate place for older people, with a general expectation that people spend more time there as they age. The idea of progressive disengagement from spaces commonly frequented by younger people, or 'natural' spatial withdrawal, formed the basis of an early gerontological theory (Cumming and Henry 1961, Mowl 2000). More recently this literature has been subject to critique, specifically in considering ageing-in-place as something that 'just happens'. The home is, above all, a relational space (Penney 2013), and social geographers and anthropologists question its territorialization as a bounded, personal and private space 'standing outside public life'. Retirement can represent one moment when previous domestic logics and practices are challenged. Just how successfully individuals adjust to retirement is often gauged through the level and extent of their social reach on the one hand, and on the establishment of harmonious domestic rhythms on the other. Couples who find themselves together to an unprecedented extent must negotiate these contrasting expectations. Based on anthropological research in Dublin, I argue that the home is a leading partner in this dance, where architectural logics amplify (in some cases) or reconcile (in others) the fraught negotiations at play between commitments to family or friends, whereby feelings of choice, obligation and autonomy are mapped.

Presenter(s): Pauline Garvey

Ageing, Addiction, and the Practice of Recovery

Amid the addiction and overdose crisis in the United States, more Americans are being introduced to the complex cultural discourses of "addiction" and "recovery." With the growth of the addiction treatment industry and increased medicalization of addiction, the rapid increase in private for-profit ownership of American treatment facilities, a lack of government oversight in standards of care, the rise of harm reduction, and the erosion of abstinent based approaches to recovery and sobriety—the recovery landscape is changing, and new narratives are emerging. Anthropology on the other hand, has largely ignored the ethnographic zone beginning when a person leaves inpatient addiction treatment—while Social Science tends to categorize users of specific substances, and those experiencing other process-addictions together. It could be argued that such categorization immobilizes the possibility for orienting the ethnographic gaze past institutional formations, the logic of the drug and drug use, and the experience of drug users. With so many Americans departing and returning to addiction treatment facilities, what about the group of people that already survived their addiction? This presentation focuses on persons identifying with a phase of life termed 'long-term recovery.' Attention to people in long-term recovery highlights changing perceptions about addiction and recovery broadly while understanding age as a category that emerges out of specific practices.

Presenter(s): Thomas Stewart Spitzfaden

Ageing Names and Naming Ages: Uncertain Satisfactions in “Old Age” for Research and Other Purposes

This paper explores labelling the later years of life. I am interested in the social negotiations involved in different understandings of the seemingly straightforward term "older person", in part to establish an ethical use of this term, and in part to entangle this debate in different histories of how subjectivities are known, divided and embraced by persons in professional, sectoral and academic discourses. But, in such an analysis, it becomes clear that the ways we write about ageing remain in specific institutional channels, whose existence only become apparent when the flow of texts and interpretations splash out of these channels in moments of humour or awkward silences. The argument has three parts. It opens with an examination of failed attempt to be "legally" removed from a social category "old" through altering the pride-of-place of state identifiers, the birth certificate. In the next section, I examine other ways of not moving into the category of "old" in an applied research project. This requires an examination of how the range of uses of, and satisfactions for, the old can be framed and understood in the way(s) that ageing has been theorised and written about in Anthropology. The argument concludes with a reflection of how social and natural categories, agency, and solidarity can be written about by thinking through the uses of pleasure in "ageing".

Presenter(s): A. Jamie Saris

2978 Race, Indigeneity, Caste, and Health Futures in the Global South II: Structural Violence, Subjectivities and Prospects of Care

11/21/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

Over the past three decades, anthropological research has established two interlinked dimensions of health: first, biological and social markers of identity (Race, Indigeneity, Caste) are central to health research and health governance; and second, identity as embedded in socioeconomic and political structures shapes lived experiences of health. This panel will investigate the second dimension through subjective experiences of structural inequality in defining Health Futures in the Global South.

While problems in and of the Global South have constituted empirical analyses in existing scholarship on health, theoretical interventions rooted in the diverse realities of the Global South are limited, calling for a decentering of the Euro-American canon. A focus on anthropological praxis therefore demands that conceptual interventions from the Global South assume centrality in anthropological theorizing on health.

It would necessitate ethnographies that demonstrate how categories like Race, Indigeneity and Caste travel across the North-South divide; how identity shapes and is in turn shaped by myriad

socioeconomic, biosocial and political contexts; and, how the complexities that arise from these mobilizations open up new theoretical possibilities.

Envisaging an experimental conceptual space informed by ethnographic rigor, this panel brings together contributions that interrogate lived experiences of systemic exclusions and structural violence around the dual circumstances of enabling good health or exacerbating health inequities in the Global South. While Bakshi investigates the co-constitutions of disability with militarization and opioid addiction with surveillance in Indian-administered Kashmir, Henry explores how the mechanics of Race operate as urban segregation in South Africa and the US, impacting Black and Colored maternal and child health. Kumari and Kumari explore identity and "period poverty" in India while exploring "grassroots innovations" to enable menstrual hygiene. Das, on the other hand, explores how hysterectomy for labor productivity in rural India and Uterine Transplant Surgery in Indian cities are connected through "necropolitical care." Finally, Sharma investigates how faith and mistrust in state institutions mediate the health choices of Indigenous communities in central India.

Moreover, the panel includes early career scholars from diverse sociopolitical and geographic positionalities: a PhD student from Texas working across the North-South; three Indian PhD scholars working in US universities; a PhD scholar and a researcher based in an Indian university. The aim is, therefore, to foster decolonial dialogues on "Health Futures" as-to draw upon Sophie Chao and Dion Enari-radically imagined from diverse perspectives on the Global South.

Society for Medical Anthropology

Samhita Das, Rice University, Department of Anthropology Sanghamitra Das, University of Chicago, Department of Anthropology Samhita Das, Rice University, Department of Anthropology, Zara Bakshi, Rice University, Department of Anthropology, Samantha Henry, Kajal Kumari, Jay Prakash Sharma, Syracuse University, Department of Anthropology

Reproductive Futures of the World and Emerging “Necropolitical Care”: Socio-technical Realities of the Global South

This paper juxtaposes the unique socio-technical realities of the "Wombless Villages" in Beed with the contrasting landscape of medical care in the metropolitan cities of Mumbai and Delhi in India. In Beed, women from marginalized Dalit communities employed as sugarcane laborers are subjected to medical manipulation, coerced into removing their wombs for labor productivity; an exploitative scenario that emerged from entrenched neoliberal and caste-based exploitation. Conversely, the metropolitan cities of Mumbai and Delhi have offer reproductive hope, welcoming the first uterus transplant programs. Uterine transplantation surgery (UTS) includes transplanting a uterus from a donor to a recipient, making India an emerging destination for UTS. However, with escalating demands for UTS, there is ambiguity in physicians' accounts of securing healthy uteruses for UTS raising the following questions: What will be the cost of this future UTS promise to the world and who will bear this cost? What are the stakes in materializing this future? In this paper, I investigate reproductive care in two contrasting landscapes. Acknowledging the stark disparity between these field sites, I ask what the technology of womb transplantation symbolizes

for the 'womb-less' women in Beed. In so doing, I challenge parochial notions of care as by framing the disparity between hysterectomy and UTS as 'necropolitical care'.

Presenter(s): Samhita Das

Manufacturing Disability, Militarizing Bodies: A Critical Examination of Healthcare Accessibility in Indian-Administered Kashmir

This paper investigates an evolving landscape of surveillance and its implications for healthcare access in Indian-administered. I elucidate how disciplinary mechanisms deployed in the post-lockdown 2019 surveillance milieu adopt a discursive paradigm, actively shaping collective behaviors and perceptions through narratives. Employing a political-relational model of disability, I illuminate the multifaceted barriers to healthcare access in the region. Central to this inquiry is the utilization of pellet guns by the Indian state, resulting in disablement and creation of inaccessible environments. Simultaneously, I investigate the growing opioid addiction in the valley to show how a 'politics of care' is weaponized to manipulate patients into systems of surveillance where individuals navigate a landscape of surveillance and suspicion, thereby foregrounding the entanglement of power and disability. I explore the state's instrumentalization of fear through mutilation, amplifying violence beyond physical injury to psychological trauma and societal upheaval, underscoring how the environment itself becomes disabling in this setting. Through intentional deprivation of necessities and imposing disabling environments, the state perpetuates a cycle of violence and control over Kashmiri bodies. I inquire how "injuries" function as a mobile state deterrent, raising pertinent questions about the politics of bodily integrity.

Presenter(s): Zara Bakshi

Race as *Iziseko Zophuhliso*: How Urban Segregation Impacts Black and Coloured Maternal and Child

Health in the United States and South Africa Colonial histories provide explanations for current urban housing development circumstances. Throughout the 19th and 20th centuries, during eras such as apartheid and Jim Crow, enforced land removals and legal statutes segregated people of color in the United States and South Africa. Histories of race and residential segregation in the United States and South Africa have evolved into contemporary forms of urban segregation perpetuating maternal health inequities for Black and Coloured (national South African term) women. Neighborhood infrastructures are inextricably linked to race, capital, and nutrition essential to maternal health agencies and mobilities. I examine the reproduction of race as infrastructure and reframe methodological entry points to address maternal health spatially rather than hyper-fixating on the Black and Coloured maternal bodies. I consider residential infrastructures as ethnographic objects through which the production and management of race can be tracked in urban segregated neighborhoods, specifically through maternal health. Considering the womb as a biological, I contextualize what shapes neighborhoods and how mothers in these communities are cyclically shaped by racialized ontologies. I ask how race functions as a material category, structuring the circulation of racialized maternal bodies and objects in moving temporal and spatial periods. I further ask how these ideologies and health inequities get recycled into children's health. Presenter(s): Samantha Henry

Exploring Period Poverty and Social Innovation Practices of Sustainable Menstrual Hygiene Management Through an Intersectional Framework in India

Numerous societies historically possess distinct social, cultural and religious customs, prohibitions, myths, and misconceptions around menstruation, menstruators, and menstrual hygiene management (MHM). Both the formal and informal sectors offer a range of measures and social innovations to address the challenges posed by period poverty. Menstruators in countries in the global south, like India, frequently lack access to basic MHM, a condition known as period poverty. This study examines the origins of menstruation, its customs, the present understanding of sustainable MHM, and social innovations, especially in the informal sector in tackling the issue of period poverty. It also discusses how these issues evolved throughout time, accounting for intersectionalities arising from colonial and postcolonial histories and socioeconomic status based on indigeneity, caste, class, gender, and sexuality. Using mixed methods of data collection, we identified multiple actors in the system, including social entrepreneurs, experts, government officials, and menstruators involved in sustainable MHM. The study explores the overlap between social entrepreneurship and grassroots innovation in the spread of commercialization of innovations from the informal sector. It also focuses on the conflicts that arise when biomedical knowledge is compared to local knowledge systems presenting some social and policy ramifications of these findings.

Presenter(s): Kajal Kumari

Co-author(s): Hemant Kumar

Navigating faith in the pursuit of healing and well-being among the Ho tribe of Jharkhand, India

In medical anthropology, it is known that integrating belief system/faith into conventional modern medical interventions can enhance effectiveness. However, how do individuals pursue healing and well-being if faith in conventional healing practices declines in a society that lacks access to, as well as trust in, modern biomedical sciences? This paper examines this question through the experiences of the Ho tribe of Jharkhand in eastern India—a region marked by limited medical infrastructure, poor health indicators, and high rates of nutritional privation. I explore how the tribe navigates its indigenous identity, state medical services, and alternative healing methods in their quest for health in the backdrop of growing 'ineffectiveness' and 'rising cost' of biomedical care. On one hand, there is a deliberate distancing of the tribe from state medical facilities due to a mistrust originating in a history of state repression and exploitation often misrepresented by mainstream society as tribal ignorance and backwardness. On the other, there is a systemic denial of their bio-citizenship rights by restricting their access, participation, and representation in bio-medical practices. I argue that the Ho tribe's choice to embrace alternative healing methods is informed by their awareness of biases in both modern medicine and state medical facilities, illustrating their agency in seeking alternative belief systems/faith.

Presenter(s): Jay Prakash Sharma

1580 Reluctant Transitions: Energy, Affect, and Postcarbon Futures

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon V

Oral Presentation Session

How do people imagine the end of oil and other energy transitions? How do memories and experiences of petroleum extraction influence decisions about the future of energy? How are these interactions affected by the politics of climate change? The contributors to this session consider the afterlives of petroleum infrastructure (Omolade Adunbi), the detritus of failed and spent renewable energy projects in Tanzania (Kelly Askew, Sisty Basil, and Faustin Maganga), how memories of the 1937 general strike by oil workers in Trinidad shape visions of postcoloniality and economic futures based on oil and gas (Ryan Cecil Jobson), how responses to carbon capture and storage projects in the American West interpellate prior experiences of oil and gas extraction (Vivian Underhill and Jessica Smith), and alternative imaginings of the postcarbon transition (Stuart Kirsch). Our papers focus on the wide-ranging affective dimensions – ranging from nostalgia, concern, anti-imperial politics, climate anxiety, intransigence, and hope – of commitments to competing infrastructures and transitions. Paraphrasing Fredric Jameson, the papers ask: "Why is it easier to imagine the end of nature than the end of petrocapi-talism"?

American Ethnological Society

Stuart Kirsch, Omolade Adunbi, University of Michigan Kelly Askew, University of Michigan, Department of Anthropology Omolade Adunbi, University of Michigan, Kelly Askew, University of Michigan, Department of Anthropology, Ryan Jobson, University of Chicago, Jessica Smith, Stuart Kirsch

Ubiquitous Infrastructures: Oloibiri, Climate Politics and Energy Futures in Nigeria

In this paper, I want to pay attention to the ways in which oil infrastructure can help us make sense of the climate crisis in enclaves of extraction such as Nigeria. I am particularly interested in thinking through energy practices by looking at what ubiquitous oil infrastructure can reveal about climate change and energy futures. I ask for example, how is it that the debate about energy transitions and climate change does not take into account the afterlife of oil infrastructures? What happens when we finally make a transition from fossil fuel to renewable energy use? How do we account for all the ubiquitous oil infrastructures in our imagined energy futures? Based on many years of fieldwork in the Niger Delta and using an ethnographic lens, I pay particular attention to the dry oil wells of Oloibiri, the first community where oil was first shipped to the international market, by suggesting that the abandoned oil infrastructures in the community presents us with a case of the complex climate politics and its interrelatedness to a "just" transition. Therefore my suggestion is that climate politics and physical infrastructure can help in not only mapping environmental problems in countries rich in natural resources but can also reveal the dark sides of energy futures when the afterlife of oil is taken into account.

Presenter(s): Omolade Adunbi

The Social Impact of Energo-Detritus

We explore the social impacts of energy-related detritus, what we call "energo-debris," from failed or outmoded energy projects in rural Tanzania. The problem of e-waste has captured public and scholarly attention, especially sites like Agbogbloshie in Accra, Ghana with its dystopian vista of discarded computers, TVs, and more. Energo-debris creates similar yet different problems and takes multiple forms. Some presents as e-waste, e.g., solar lanterns that no longer provide light; power banks or batteries that no longer store energy. These accumulate in the corners of rooms or in trash pits behind homes to be buried or burned, leaving a negative environmental impact either way. Others mark landscapes with their presence: non-functioning windmills or solar mini-grids; electric poles that no longer distribute power; hydro projects deemed financially unviable. Far less obvious forms of energo-debris include hectares of land taken from rural smallholders and transferred to foreign companies for the purpose of growing jatropha, a crop once hailed for clean biodiesel; or the hectares of forest sequestered for carbon offset projects (REDD+) that similarly deprived local communities of their use. Drawing on long-term community engaged work, participant observation and interview data, we ask: What are the social impacts of and responses to energo-debris? What harms and/or benefits does it produce, and for whom, both in the present and for the future?

Presenter(s): Kelly Askew

Co-author(s): Sisty Basil, Faustin Maganga

The Masquerade of Permanence: The Trinidad General Strike of 1937

of commercial oil production, Trinidad and Tobago is periodically vexed by the threat of energy transitions and the decline of its oil and gas industries. In the 1930s, British colonial officials understood Trinidad oil to be a wasting asset that would soon reach the end of its productive life. But as Trinidad emerged as the largest supplier of oil in the British Empire, industrialists described its hydrocarbon resources as "inexhaustible" and anticipated transformation of Trinidad into "one large oil city." In 1937, Trinidadian oilfield workers launched a general strike against workplace conditions and imperial neglect. This paper posits the general strike as a contest over the terms of energy transitions in late colonial Trinidad. The independent activity of Caribbean workers interrupted this transition by challenging the racial order of the plantation and a "masquerade of permanence" by which the political futures of Trinidad and Tobago were staked to the market futures of oil and natural gas—a condition that persists into the postcolonial present.

Presenter(s): Ryan Jobson

"We're not doing this like an oil company": The oil and gas inheritances within carbon-capture futures

Carbon capture and storage (CCS) technologies and investments are spreading across the US West following the Intergovernmental Panel on Climate Change's recent assertion that achieving net zero emissions will require carbon sequestration. Though CCS technologies vary widely in purpose and scope, they often share technical approaches to capturing carbon at a point source, transporting it to a sequestration location, and pumping it into deep underground pore space. Within contestations over energy and climate justice within decarbonized futures, one of the core questions in discussions over CCS is, essentially, "are these oil and gas projects?" Indeed, carbon

capture enterprises are descended from petro-industrial R&D "spillovers" (Mody 2023) - institutionally, technically, and financially. However, writing from engagement with one carbon sequestration feasibility study in southern Colorado, we aim to go beyond the binary framing of this question to investigate instead the many and contradictory ways in which oil and gas extraction continues to haunt and inform current carbon capture efforts and visions of energy futures more broadly. We do so by tracing carbon professionals' affective attachments and investments alongside CCS corporations' techniques of social responsibility and organizational practices. Ultimately, we find, the question "is this oil or gas?" really speaks to the question "what does a just transition look like, and how will we know it?"

Presenter(s): Jessica Smith

Co-author(s): Vivian Underhill

Imagining the Postcarbon Transition

Keeping the promise of the Paris Climate Agreement requires reducing fossil fuel consumption in half by 2030 and eliminating its use by 2050. This entails leaving proven reserves in the ground, converting them into stranded assets. Existing infrastructure for oil and gas must be abandoned or repurposed. How is the postcarbon transition imagined from different vantage points? How are alternative visions of energy futures haunted by histories of petroleum extraction? How have these infrastructures become suffused with nostalgia despite the industry's environmental impacts and political legacies of the resource curse? Not everyone supports these plans for the future, including late entrants to the ranks of the world's petrostates. Oil companies seek to extend their expiration date and deter criticism by storing carbon dioxide captured from smokestacks in underground reservoirs. Corporations and states promote a politics of the "meanwhile," ensuring they can power business as usual until renewables can be scaled up. Universities deny investing in oil despite putting their endowments in index funds which do just that, while arresting students who call on them to divest. How are competing visions of the future shaped by prior and ongoing engagements with petrocapiatalism? How do we end up "locked-in" to energy practices that are harmful to people and the planet? Are these reluctant transitions examples of what Adriana Petryna (2022) calls "diligent insanity," or something else?

Presenter(s): Stuart Kirsch

1491 Suggestibility in Theory and Praxis

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 6

Oral Presentation Session

The idea of the human being as fundamentally suggestible has a long history in the social sciences. It was a central interest at the turn of the twentieth century, when it was hoped that research into phenomena such as hypnosis, mesmerism, crowd behaviour and imitation would provide key insights into the human condition, and informed the theoretical outlook of early anthropologists such as Boas and Lowie. A hundred years later, suggestibility has become much more marginal within anthropological discourse, most frequently encountered in association with 'extraordinary'

experiences such as ritual or used to explain apparently 'supernatural' phenomena, even though it could be still be considered integral to everyday processes of social influence and cultural transmission – including in the educational projects that we are involved in as anthropologists. Meanwhile, intriguing, but often problematic, ideas about suggestibility continue to circulate in many of the contexts in which anthropologists conduct research, where they may work to generate and perpetuate inequalities, or heighten anxiety around certain forms of speech and interaction, but may also open up effective pathways towards healing, support and care.

This session thus brings together papers that critically reflect upon how contemporary anthropologists should engage with the concept of 'suggestibility' in theory and praxis. It will explore how, if at all, an attention to the changing plasticity of human subjectivity might enrich our understanding of both 'extraordinary' and 'everyday' ethnographic situations. What can a focus on 'suggestibility' bring into view? Does the concept have any relevance for the ways that we go about our work as professional communicators of ideas? Is 'suggestibility' the best analytic with which to think about the more 'plastic' and 'contagious' aspects of human experience, or are there superior alternatives?

We will also explore what resources can best assist anthropologists in thinking about the suggestive dimensions of human experience. Panellists will critically engage with theoretical frameworks with sources ranging from sublime aesthetics and energy healing to Indonesian hypnotherapy and U.S. military science. While some of these sources offer generative alternatives to the more conventional sources in social psychology and social theory, others are ridden with problematic assumptions and implications. The panel will thus also reflect on how and why specific ideas about suggestibility take hold in particular circumstances, encouraging a critical analysis of the concept's potential to become enmeshed with structures of power and reflexivity regarding anthropologists' own appetites for theorising the suggestive in particular ways.

Society for Psychological Anthropology

Nicholas Long, London School of Economics
Nicholas Long, London School of Economics, Nida Paracha, Yasmine Lucas, University of Toronto, Department of Anthropology, Zachary Sheldon Alaina Lemon, University of Michigan, Department of Anthropology

Theorising Suggestibility

During fieldwork with hypnotherapists in Indonesia, I was often told that sociality is inherently hypnotic and that 'suggestion' is the existential grounds of human becoming. Ever since, I have struggled to reconcile such claims – which have many precursors in the social science canon, and which my interlocutors saw as central to both understanding and improving the human condition – with suggestibility's current marginality in anthropological theory and praxis.

Suggestibility, it turns out, is not easy to think with. Drawing on both field and library research I show how attempts to theorise suggestibility struggle to encompass both its self-evident reality and its multiple failures. Theorists are thus prone to overgeneralise, obsess over individual differences, construct problematic typifications, appeal to mystical forces, or surrender to suggestion's ultimate inexplicability. But if we view the difficulty of theorising suggestibility not as a problem but

as one of the most interesting things about it, we can understand suggestibility as a part of our being that is biologically 'unfinished', made whole through cultural and interpretive labour. This move allows a critical anthropological analysis of what is afforded and precluded by different ways suggestibility is 'made sense of', whilst also inviting us to develop and teach modes of praxis that acknowledge the mysteries at the heart of human consciousness and intersubjectivity.

Presenter(s): Nicholas Long

Suggestibility as Energy Praxis

This paper will critically examine ideas of suggestibility through imaginings and practices of energy as a modality for healing as utilized in psychedelic retreats and biofield science. Based on two years of ethnographic research it will inquire, how to interrogate these practices outside of current conceptual limitations? And what kinds of conversations are enabled by interrogating energy healing on different terms? It will experiment with (i) concepts such as entanglement, becoming entangled in/with someone so that one not only dreams for/with them but heals for/through them. And (ii) method, whereby subject/object divisions are intentionally ruptured as the ethnographer conducts research by working as a psychedelic facilitator and Reiki/Quantum Touch practitioner and utilizes the phenomenology of entanglement as a site of knowledge and inquiry.

As such, the use of healing as a measurable outcome allows for an occupation of the space of entanglement, or suggestibility, in more creative ways, offering novel ways to explore questions of being, body, intimacy, and relationality. This paper not only asks how these entanglements are cultivated as ritual/extraordinary circumstances in healing sessions, but importantly, how they come to change the everyday lives and practices of individuals. And as ordinary experiences then, the paper investigates what they reveal about what it means to be human, and to be in relation to others, ethnographically and politically?

Presenter(s): Nida Paracha

The Role of Suggestibility in Sublime Aesthetics: The Case of the United States Holocaust Memorial Museum

This paper argues that the concept of the sublime offers a ready prism for illuminating the concept of suggestibility. The sublime shows that suggestion may be the effect of particular politically-inflected, aesthetic constructions. Unlike certain theories of suggestibility, the concept of the sublime thus avoids psychologically-reductionist notions of the human that cast her as an endlessly impressionable entity. This paper pursues this argument, first, by explicating the concept of the sublime, with reference to some of its main theoreticians: Immanuel Kant and

Jean-Francois Lyotard. The experience of the sublime elucidates how particular aesthetic impressions dissolve the barriers of the subject, triggering suggestion. The second part of this paper shows how this association between suggestibility and the sublime emerged through my fieldwork at the United States Holocaust Memorial Museum (USHMM) in Washington, D.C. Both visitor surveys conducted by professional firms, and interviews I conducted with visitors and trustees, revealed the sublime, subject-dissolving effects of certain exhibits, especially the

pile of shoes from Majdanek concentration camp: numerous respondents expressed strong feelings of identification with Jewish victims. The paper concludes with a discussion of how the concept of the sublime might enrich anthropological understandings of both "extraordinary" and "everyday" ethnographic situations related to suggestibility.

Presenter(s): Yasmine Lucas

States of Suggestion: Precision-guided Bombardment and Military Governmentality in the New American Century

I will draw attention to a specific book-length paper from the archive of 1990's military science entitled *Shock and Awe: Achieving Rapid Dominance* (Ullman, et. al. 1996). This influential document argued that precision-guided missiles could function as instruments of psychological and social transformation. The theory that smart munitions can stupefy their victims into accepting propaganda would be applied during the 2003 US-led invasion of Iraq, and, today, Israel employs identical techniques in Palestine and beyond. Yet, in all cases, victims of bombings continued to resist. Who, then, was Shock and Awe for? Submitted to a "contrapuntal" reading (Said 1993), *Shock and Awe* discloses the spiritual fervor that surrounded the ever-tightening integration of the US military with the budding Silicon Valley start-up sector. Singing a symbolic song to themselves, the authors mythologize America's metamorphosis from big, dumb, and slow Cold War militaries to a dawning start-up empire, radiating the lean, fast, and self-regulating qualities of the eternal pioneer. Now, their techno-mythic trance threatens to dissolve the last of our humanity. But to dispel this brilliant illusion, we will need to disenchant ourselves with Martin Heidegger, the first philosopher to theorize technology as the great eraser of historical consciousness from his position within the first state to employ rocketry as a tool of suggestion.

Presenter(s): Zachary Sheldon

2003 Symbolic Action as Reflexive Praxis: Reinventing Healing, Religion, Rights, and Ritual in West Africa

11/21/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

This panel explores how medical, religious, ethical, and ritual behavior bring people to a new awareness of how to position themselves in the world. Since Foucault developed his notion of "technologies of the self," we recognize symbolic praxis as a means of generating new identities, forging new social networks, and reorienting society itself. We pursue these themes in West Africa, in particular, in the realms of an African Initiated Church, Salafi Islam, human rights discourse, and indigenous ritual.

We suggest that patterned forms of healing, religious identification, political and legal performance, and ritual practice emerge from and allow expansions of participants' agency, with broad, social implications. In other words, symbolic performance affords participants resources

for both sustaining the worlds in which they find themselves while critically reinventing those worlds and themselves within them.

Florence Egbeyale documents how women of the Christ Apostolic Church (AIC) in Nigeria empower themselves through the appeal of their Biblical healing practices to a broader public beyond the church, giving them leverage against the AIC's male pastors. And Ridwan Balogun describes how Nigerian Salafis have shifted attention from scriptural precedents to public performance to reinterpret Indigenous Yoruba healing in Islamic terms to win a similarly multireligious clientele to integrate themselves into the Nigerian public sphere.

Meanwhile, Rosa de Jorio explores how Malian officials, despite severe limitations, have pioneered an alternative approach to their Truth, Justice, and Reconciliation Commission focusing solely on the recounting of victims' experiences to facilitate personal recovery and collective healing. Hellweg explores how Solomana Kanté, the Guinean inventor of a West African alphabet, N'ko, reinterpreted rights discourse from the Global North in ways that made a Malian "oral tradition" a key part of the genealogy of global human rights.

Finally, Jesse Miller interprets funeral practices in southwestern Côte d'Ivoire as a self-conscious approach to peacebuilding in an area where Bété speaking hosts grant land rights to immigrants from Burkina Faso and Mali, who came to blows from 2002 to 2011 during Côte d'Ivoire's decade-long crisis.

Association for Africanist Anthropology

Joseph Hellweg , Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work Joseph Hellweg , Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work Florence Egbeyale, Ridwan Balogun, Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work, Joseph Hellweg, Jesse Miller, Florida State University

Maternal Medicine as Ritual Practice: The Healing Roles of Midwives in the Christ Apostolic Church and Broader Religious Community of Ibadan, Nigeria

This paper explores the discursive practices of midwives' roles in the maternal healthcare clinic of an African Initiated Church in southwest Nigeria: Christ Apostolic Church. It posits that within the context of an African form of Christianity that prioritizes progeny and culturally recognizes midwives as prized providers of maternal care, the midwives find their distinctive status within the church. It analyzes the midwives' practical knowledge and status as mothers (abiyamo, mothers of a child with no comparable male correlate), their maternal health expertise, cultural status, and claims to divine calling that position them uniquely as leaders. Their ritual performances as midwives help their patients traverse the liminal experiences of pregnancy and childbirth through prayers, meditations, prophecy, and Biblical interpretation in Faith Home Clinics (FHCs) of the church in a way that resonates with the patients.

I argue that through these ritual performances, midwives legitimize their religious roles as leaders in the church where they would have been neglected, and also recreate their identities and social roles beyond the ecclesial setting within their community. I contend that the midwives' provision of maternal care thus creates social awareness of their agency which has political implications within

the church and society, and that their provision of this maternal care is a religious appropriation of development practices in a religiously plural Nigeria.

Presenter(s): Florence Egbeyale

The Healing Power of Adaptive Faith: Yoruba Salafi Engagement in Nigerian Public Health and Its Plural Public Sphere

In Nigeria, Indigenous, Yoruba-speaking, Salafi Muslims are transforming their Saudi-originated Islamic practices to align with their cultural context. This presentation interrogates the distinctive ways Yoruba Salafis perform their religious identities in the public health domain. I argue that Sheikh Musharraf Aderogba, a prominent Yoruba Salafi healer, engages in reflexive praxis to adapt his beliefs and practices to resonate with his local community, alternately resulting in consilience and tension, thus shaping the region's religious dynamics.

I examine four ways in which Sheikh Aderogba's adaptation to healing practices in Nigeria's public sphere reflects a dynamic and reflexive approach to religious practice: (1) By sheering Yoruba healing practices of their ritual and incantatory dimensions, he has made them "safe" for Salafi use. (2) His online presence and healing-related lectures appeal to Yoruba Muslims as an audience before which to present and promote Salafi conceptions of ideal health. (3) He targets non-Salafis as his potential clientele as well. (4) As a result of both stances, he challenges outsiders' perceptions of Salafis as intolerant and unwilling to participate in Nigeria's pluralistic public sphere.

In short, Sheikh Aderogba's approach to healing exemplifies Yoruba Salafis' ongoing negotiation between global religious ideologies and local cultural contexts in Nigeria's religiously plural republic.

Presenter(s): Ridwan Balogun

Of Unfinished National Rituals: The Case of the Truth, Justice, and Reconciliation Commission of Mali--

This paper examines the hearings of the Truth, Justice, and Reconciliation Commission (TJRC) of Mali (2014-2022) as an incomplete yet remarkable attempt to establish a national ritual aimed at reconstituting the nation as a whole. The establishment of Mali's TJRC in 2014 occurred amid ongoing, and indeed worsening, political and security crises. It intended to facilitate a comprehensive rethinking of the past, aiming to foster the reconciliation process.

Despite some initial opposition from segments of Malian society, the TJRC provided a space where participants shared their personal and collective experiences as they recounted major episodes of grave human rights violations going back as far as the first years of independence under Modibo Keita. Through the speeches and practices of the commissioners and public hearings, a new national discourse emerged, one that acknowledged the shared suffering of many Malian citizens since independence.

Throughout this process, the trope of the "victim" became predominant, significantly altering the legal model based on the victim-perpetrator opposition that had characterized many previous Truth and Reconciliation Commissions elsewhere, as in South Africa, for example. This paper focuses on the modalities of recovery of the past within the hearings, providing a detailed analysis of some of

the emerging discourses of the TJRC, and explores some of the reasons for its inconclusive ending in 2022.

Presenter(s): Rosa De Jorio

Representing Africa, (Re)Reading Orality: Solomana Kanté's Invention of the 'Charter of Kurukan Fuga' as a Declaration of Global Human Rights

French anthropologist Jean-Loup Amselle has labeled as fabrication the fabled Charter of Kurukan Fuga, which Guinean author Solomana Kanté (1922-1987) proposed as an analog to global human rights declarations. Amselle has claimed that Kanté copied either West African "customary law" or the ethnographic scholarship of colonial administrator Maurice Delafosse (Amselle 2011, 449) to invent a supposedly historical document ...

But what if Kanté meant to indicate that precedents for human rights may also follow from the conventions of African daily life? What if he found, in such practices, notions analogous to those in written declarations? What if, in other words, Kanté critiqued the written medium of human rights discourse as well as its content?

In this presentation, I infer that Kanté decolonized the global human rights movement by "deconstructing its subject" – to borrow Derrida's (1992) phrase from his Oxford Amnesty Lecture. Kanté made a place for Manding speakers, as new "subjects" of human rights, within global human rights declarations by valorizing African sources of reflection.

Just as each new human rights declaration, according to Derrida, has extended rights to new categories of persons, Kanté used West African idioms to conceptualize sources for human rights beyond those of the Global North. Kanté's innovation amounts to a reflexive effort, through ethical comparison, to enhance African agency in a realm dominated by a former colonial power.

Presenter(s): Joseph Hellweg

Funerals as Peacebuilding Praxis: How Funerals Build Peace after Conflict in Southwestern Côte d'Ivoire

In southwestern Côte d'Ivoire, Bété-land sits squarely in the middle of the world's most productive region for cocoa agriculture. Here, Bété share land with people they call "foreigners," mostly from Burkina Faso and Mali, who come to the area for economic stability. In return for access to arable land, "foreigners" enter into land-share agreements with their Bété hosts. Such agreements require immigrants to aid their Bété hosts in times of need and to share harvests. Due to the historically contested nature of land-share agreements, despite the moral imperatives they may have implied, tensions arose between locals and so-called "foreigners," which led to two successive, violent, post-electoral crises, the most recent ending in 2011.

However, while in Côte d'Ivoire in 2022 and 2023, I observed remarkable harmony between locals and immigrants in Bété-land. This paper argues that Bété locals (often Christian) and immigrant communities (often Muslim) build social cohesion through ritual praxis, by engaging in elaborate networks of mutual funeral participation. Bété are known for their extravagant funeral rites. Because of the labor and expenses involved, they have to rely on their "foreigners" to help finance them. When death strikes in Bété-land, transnational networks of Bété and "foreign" participants

mobilize to handle the situation, strengthening social cohesion. My paper ultimately demonstrates how death, ironically, enhances peace in post-crisis Côte d'Ivoire.

Presenter(s): Jesse Miller

3435 The Authoritarian University (part 1)

11/21/2024 10:15 AM-11:45 AM

TCC 119

Roundtable/Town Hall - In-Person

Over the last three decades, universities have become increasingly authoritarian corporate institutions. Power has shifted from faculty and students to trustees, wealthy donors, imperial presidents, university lawyers, and a growing army of administrators without academic experience. Meanwhile, the behavior of faculty and students has become the target of wholesale bureaucratic codification, while populist politicians have sought to undo universities as spaces for critical thinking about race, class, gender, militarism, and colonialism. This roundtable is proposed in a context where-in the US alone-two Ivy League university presidents have been forced to resign under political pressure; a university president has removed a tenured professor from his committee role, in violation of university procedures, in the midst of a Congressional hearing; and American university presidents have called in police in riot gear to end peaceful student protests.

We see the fruits of these developments in violent repression of students, IRB overreach, attacks on tenure and academic freedom, the metricization of intellectual work, draconian speech codes, and the emergence of trustees behaving like oligarchs. Different versions of these developments are found not only in the US, but in Canada, Europe, South Asia, and Australia. In these different contexts, and in different ways, the university as a space for independent critical thought is under attack from nationalist politicians, corporate interests, wealthy oligarchs, and often, from university administrators themselves. Panelists will blend personal experience and structural analysis to address pressures on campus administrators, the rise of faculty precarity, interventions from outside pressure groups and law firms, and censorship from both the left and right.

What is to be done?

American Ethnological Society

Greg Feldman, University of Windsor, Roberto Gonzalez, San Jose State University, Department of Anthropology Philippe Bourgois, University of California - Los Angeles (UCLA), Department of Anthropology, Pauline Strong, University of Texas at Austin, Kalyani Menon, DePaul University, Andrew Bickford, Georgetown University, Department of Anthropology, Cris Shore Elizabeth Dunn , Roger Lancaster

2700 The Stuff of Sovereignty

11/21/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

Black and Indigenous movements toward economic sovereignty, environmental sovereignty, food sovereignty, energy sovereignty, and other collective goals speak to the multiple pathways through which the term sovereignty has been pushed beyond theorizations of modern state power, as people contend with and refuse that power by pursuing sovereignty otherwise.

In mobilizing the language of sovereignty, efforts to transform structures of labor, property, food access, and so on position material conditions as the building blocks for collective futures beyond settler colonial nation-states. This panel brings together several of these efforts to explore the stuff of sovereignty. We look across different material-cultural practices and embodied engagements with physical landscapes to ask what political horizons these might make visible.

Amidst the constraints of settler colonial occupation and the afterlives of slavery, these movements represent domains of political resistance against enduring violences of racial capitalism, land dispossession, and rampant resource extraction. Indigenous communities have long insisted that, true to Audra Simpson's words, "there is more than one political show in town" as they envision and enact alternative understandings of sovereignty that "prevail within and apart from settler governance."

Furthermore, Black communities makes cacophonous work of re-claiming, re-covering, re-patriating land or governance in the Americas. We employ the language of sovereignty as theory concerned with the praxis of being, so as to explore what sovereignty might arise from "baselessness" and theorize what usefulness the term has for Black liberation. While we acknowledge that frictions mark the relationships between Black and Indigenous pursuits of sovereignty, we also hope to explore the generative aspects of these relationships, in order to highlight the convergences across different community histories and lived experiences. In honoring the unmooring of sovereignty from rigid political constraints, we think through and with the term to discuss the shared and evolving grammar of Black and Indigenous liberatory projects and practices.

As Jean Dennison argues, discourses of sovereignty are never just academic arguments, for the stakes of these discourses are never simply theoretical. They are profoundly entwined with people's material conditions, geopolitical status, and ways of life. If sovereignty indeed exists "not as an abstract and comprehensive legal term but as a contested node of authority in lived realities," then what conceptualizations, pursuits, and enactments of sovereignty take shape through the material dimensions of life?

Society for Cultural Anthropology

Madison Aubey , Amber Chong Madison Aubey , Amber Chong Madison Aubey, Brienna Johnson-Morris, University of California - Los Angeles (UCLA), Department of Anthropology, Amber Chong, Rachel Schloss, Cotsen Institute of Archaeology at UCLA, Kendra Barreras, Bethel S. Moges Purnima Mankekar, University of California - Los Angeles (UCLA), Department of Anthropology

Searching for Sovereignty: The Archaeology of Africatown

In the years directly after emancipation, the American South saw a proliferation of free Black communities. Though free in name, these communities were differentially subjected to violences, often along the lines of proximity to and reliance on urban economic hegemonic structures. However, some of these communities were able to reject and evade such structures through tactics of communal land use and cultivation, cultural preservation, and geographic isolation, to name a few. Looking at the archaeology of Africatown, Alabama—the community founded by the last enslaved Africans brought to US shores— I employ the language of sovereignty to emphasize both the breadth and depth of Africatown's strides towards physical and affective autonomy.

In recent years, scholars have begun to disentangle, or at least highlight, the differences between sovereignty as it is juridically understood, and sovereignty as a practice. In doing so, a generative space has opened up in which the perceived incommensurability between Native and Black studies has been replaced with an ability to imagine futurities. It is from this generative space that I use the language of sovereignty as praxis and explore what connections between praxis and affect might be visible in the archaeological record. Within this framework, I look to the archaeological and archival materials of Africatown to better understand and name the affective sovereignty that defines the community's origins and continued existence.

Presenter(s): Madison Aubey

Wearing (in)Dependence: Monitoring the Diabetic Body in Trinidad

In this project, I outline how Diabetic people's sovereignty is navigated in Trinidad, particularly in relation to technology as an extension of one's body. Type 2 Diabetes often leads to life-long disability and poses a challenge to one's ability to freely move through the world. Diabetes care is dependent on technology in the forms of medical aids, smartphones, and wearable technologies. Due to varying levels of infrastructure and access to healthcare, those within the Global South are at the frontier of how technological advancements contribute to evolving notions of the body and citizenship. Access is inherently linked to ideas of permissibility, the intersection of state sovereignty in the post-colonial Caribbean with disability and chronic illness creates an understanding of who and what is permitted in public.

When the body is understood as a site to both negotiate and stake one's sovereignty, disability is an embodied experience that challenges notions of which bodies can be sovereign. I look to the logics of global health, futurity, and global disability studies to understand Trinidad within a framework of global initiatives aimed at reducing the prevalence of diabetes. In thinking through conceptualizations of embodied sovereignty and the ways in which illness and disability challenge conceptions of agency and participation, theories of futurity and rupture display how disabled experiences represent a counterpoint to traditional conceptions of sovereignty

Presenter(s): Brienna Johnson-Morris

“Eat the Invasives”: Tilapia, Tourists, and Resources that Nobody Asked for

Indigenous food sovereignty is often described as a mutual revitalization of Native foodways and ecosystems. In scholarship and food activism alike, the primacy of Native species and foods marks food sovereignty's intersection with the salient affective projects of "Native" and "invasive" species management. While scholars have described how Indigenous spatial ideologies, traditional

foodways, and notions of belonging are constructed around Native species, this paper instead asks how ideas about invasiveness emerge within Indigenous food sovereignty and land stewardship.

I look to food sovereignty efforts on the north shore of Kaua'i, where the proliferation of tourism and invasive species populations present living legacies of US colonization that jointly transform the landscape. My ethnographic research at the annual "Eat the Invasives" festival focuses on the ways in which tourists and invasive species appear in local chefs, hunters, farmers, and land stewards' enactments of food sovereignty. Their food sovereignty engages pragmatic methods for enduring colonially induced precarity, within which tourists and invasive species are recast as potential resources. As I suggest, these often unexpected or unwanted resources reveal how regimes of value and ecological relations are reshaped through adaptive practices of community sustenance. More broadly, this rethinking of "resources" speaks to the dynamism and multi-dimensionality of both Indigenous foodways and sovereignty.

Presenter(s): Amber Chong

Mud and Sovereignty: "Self-Building" and Indigenous Andean Earthen Values (Cusco, Peru)

In this paper, I explore whether earthen architecture can be conceived of as a technology of sovereignty within the Indigenous Andean built environment. In the Andes, earthen building traditions have been preferred for generations for their suitability to climate, seismic resistance, and meaningful connection to the sacred landscape. However, beginning with the Spanish occupation of the Andes, European explorers wrote violently of earthen architecture, calling it primitive and propagating Western biases for architectural permanence that continue to shape scholarship on Andean architectural history. In the 1950s, Western institutions changed their tune and began to speak positively of earthen architecture for Third World contexts, as UN-sponsored congresses explored their capacity to empower populations through "self-building" (Karim 2022). They sponsored initiatives to bring rammed earth to regions with extant mud building strategies that were historically criticized. Now, NGOs exist in the Cusco region who share missions to empower communities through mud placemaking. But, can sovereignty be built through adobe while Andean Indigenous communities lack legal sovereignty? My paper reflects on whether the materiality of mud itself—derived from growing areas, entangling architectural processes with food and harvests—can be understood as engaged in acts of sovereignty within Andean frameworks of reciprocity (De La Cadena 2015; Huambachano 2019) and relationality with landscape.

Presenter(s): Rachel Schloss

Indigenous Women's Discourses of Indigeneity at the Transborder

Since the establishment of colonial governments in the Americas, Indigenous peoples have suffered irreversible damage that has only been exacerbated as the U.S. imperial power continues the agenda of Indigenous erasure. Through the creation of the U.S.-Mexico Border, numerous homelands of Indigenous peoples have been split between nation-states, leaving communities at a greater disadvantage to the imminent threats of land disposition and assimilation. Thus, analyzing the historical context of settler colonialism in the Americas (Abya Yala), is foundational to understanding Indigenous communities' present-day struggles and forms of resilience..

For Indigenous women, the U.S.-Mexico border is not only a physical barrier but a symbol of the broader settler colonial project that systematically undermines their sovereignty and rights to their lands and cultures (Speed, 2020). As such, this project seeks to highlight the historical, present, and violent agenda that colonial and neocolonial governments inflict upon Indigenous people in Abya Yala while simultaneously showcasing the various forms of Indigenous sovereignty as expressed by Indigenous women living in the border-town of Mexicali, Baja California, Mexico. It will also dive deeper into the historical legacies of these agendas, examining how they inform Indigenous women's identities and efforts to reclaim and celebrate their cultural and linguistic heritages in the face of ongoing systemic oppression and violence.

Presenter(s): Kendra Barreras

Mutual Futurity: What Black Feminist Community Building Can Learn from Indigenous Sovereignty

What use does Indigenous Sovereignty and Native feminist theory have for Black feminist community building? What is not useful, can be left aside or contested as we pursue what Quizar (2023) refers to as our mutual futurities?

This paper details initial thoughts on what Black feminist community building, as a postdevelopmental praxis, can learn from Indigenous sovereignty, nationhood and placemaking. Because settler colonialism is inherently a racializing and gendering process (Wynter, 2006; Spillers, 1987), I look specifically at what Arvin, Tuck and Morrill (2013) term "Native feminist theories [as they] demonstrate that feminisms, when allied with other key causes, hold a unique potential to decolonize the ascendancy of whiteness in many global contexts." (11).

This paper highlights four key interrelated aspects of placemaking where Indigenous feminist theories may prove particularly illuminating to practices of Black feminist community building (as pursued in the "U.S"): 1) transcending "methodological nationalism" (Wimmer and Glick Schiller, 2003) in our radical imaginations of decolonial futures; 2) interrogating the sedentarist metaphysics (Malkki, 1992) of statehood toward thinking dynamically about mobility; 3) the unsustainable violence of conceptualizing land as property; and 4) the role of spirituality in care-based community building and its capacity to refute the dead-end of what Greg Thomas (2018) refers to as "Afropessimism 2.0."

Presenter(s): Bethel S. Moges

3466 The productivity of laments: Professional rhetoric, status talk, and industrial identity

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 1

Oral Presentation Session

This panel interrogates statements of negative sentiments, what we call "laments". While James Wilce (2005, 2006) has shown how the traditional genre of "lament" works as modernity's anachronistic Other, we think with his call and attend to laments in art and media industries as

another key genre dialectically constitutive of modernity's mourning of "progress" as "loss". We offer empirical accounts of how laments, broadly construed, continue to work in the natural(ized) histories of contemporary global art and media industries. The panel takes lament to be a productive form of social action, a form emergent from the conditions and norms structuring such industries. While positive sentiments are used in processes and projects of value accrual, such as the work of making distinction, negative sentiments are often targeted towards the industry one inhabits and/or others who inhabit it. The panel shows how laments become effective in a variety of aesthetic, political, economic, and geographical arenas, sometimes beyond the discursive lives envisioned by professionals themselves. Further, we consider the diverse forms and uptakes of these laments over the course of their circulation to show how they become resources for actions by state actors, funding sources, industry critics, audience and fan communities, and so on. Narratives about the loss and absence of some qualities, media texts' affective resonances and the lack thereof, evaluations of vulgarity and class, and everyday critiques and gossips – all of these act as the communicative infrastructure for social value-making and norm-setting in such industries.

Together, the panel's papers highlight the productivity of the negative, a dimension of praxis in and through which actors can navigate the art and media industries as well as performatively instantiate prescriptive stances toward local norms and conditions. The panel's cases include critiques of the globalization of European art production in Greece, media development rhetoric in Singapore, a sense of urgency among Chinese comedians, circus vulgarity in South India, and marginalized media industries under the specter of Bollywood in North India.

Society for Linguistic Anthropology

Shubham Shivang, Departments of Anthropology & Cinema and Media Studies, University of Chicago, Kenzell Huggins Eléonore Rimbault, University of Chicago, Department of Anthropology Emily Kuret, University of Chicago, Department of Anthropology, Kenzell Huggins, Jianghong An, Eléonore Rimbault, University of Chicago, Department of Anthropology, Shubham Shivang, Departments of Anthropology & Cinema and Media Studies, University of Kristin Hickman, University of Mississippi

Levels of Media: (Inter)scaling Globalization and Community on the Margins of International Industry

This paper considers how the negative sentiments of persons involved in a pan-European independent arts scene diagram an image(-text) of globalization – a process of trans-national economic and cultural entanglement characterized by wide-spread displacement, alienation, and capitalist exploitation – as both the context and addressee/target of "art for social change". Drawing on discursive data from gatherings of persons involved in community-based art, interviews, and a corpus of text-artifacts produced by the independent art scene across Europe, I suggest that the production and circulation of industry critiques participate in metapragmatically regimenting an interscalar relationship between community and the global such that community cultural production is positioned as a natural point of reparative emanation.

Presenter(s): Emily Kuret

Who Can Make Good Media?: Negotiating Narratives of Singapore's Failures of Media Industrial Development

This paper investigates statements of negative sentiments that circulate around the Singaporean film and television production industries as media ideologies about what kind of people can produce successful media products. After decades of the government disavowing the need to have a robust media industry, state actors and Singaporean media professionals have been attempting to develop the Singaporean media industry since the 1990s. The slow and uneven growth of the media industry since the start of this development has urged the question—what is limiting the growth of the local industry? This paper draws on discursive data from gatherings of Singaporean media professionals as well as textual data from films about Singapore to show how narratives of absence and loss circulate around the Singaporean media industries, informing a media ideology about what kind of people Singaporeans are such that their media production could fail.

Presenter(s): Kennell Huggins

Comedy as a Matter of Urgency: Lamenting and Salvaging Chinese Popular Laughter

This paper examines the narratives about the historical waning of Chinese popular laughter among comedians during my fieldwork with them in the mid-2010s. Instead of arguing for or against such narratives, I trace how they are constructed, and what social actions and projects they manage to give rise to. The key argument of the narratives goes: during the last three decades of the twentieth century, with the advent of television, traditional Chinese comedy genres such as xiangsheng (stand-up performed not exclusively by one) and xiaopin (sketch) addressed the whole nation; in contrast, they could no longer gain traction in the shifting media ecology. To tackle such a matter of urgency, concerned comedians differ in their approaches. For some, they problematize it by localizing such waning to a quantitatively measurable lack of intensity at the scale of individual comedic texts and performances. For others, they consider those traditional genres to be impossible to "modernize" and call for radically newer genres if comedy was to stay socioculturally relevant.

Presenter(s): Jianghong An

The vulgarity of virtuosic acts: laments and techniques of the body in the Indian circus arts

This paper parses the idea that the Indian circus is a vulgar performance form by examining two kinds of ethnographic sources: visual archives of a longstanding contortion circus item, often referred to as "the boneless act"; and examples of circus artists lamenting the progressive disappearance of the circus arts, using iterations of the boneless act as evidence for all that has been lost.

While regretting the vulgarity of performance forms often serves as a way to enact gender, class, and caste-based differentiation through taste in South Asia, I suggest that the assessments that the circus is "vulgar" or "cheap" voiced by former artists evince a form of distancing motivated by less stable axes of differentiation, tied to individual biographies. This paper furthers our understanding of vulgarity by examining the aesthetic transformation of a circus act over the 20th century in relation to situated and personal ways of describing techniques of the body and their changing aesthetic.

Presenter(s): Eléonore Rimbault

Visionaries, cranks, and menials – Or, how to be a Bhojpuri media professional

In this paper, I take up three instances of lamentation by professionals – a screenwriter, a director, and an actor – of the Bhojpuri media industry in North India. Operating under the shadow of the Hindi media industry, aka Bollywood, the Bhojpuri media industry distinguishes itself from Bollywood by citing the linguistic distinction of Hindi from Bhojpuri. In this imagination, Bhojpuri – a language officially unrecognized by the Indian state – becomes the primary source of the distinction available to the artifacts of the Bhojpuri media industry. As I show through the three instances of professional laments, the distinction of the Bhojpuri media industry, however, is serviced as much by lamenting its distance from Bollywood. By lamenting the state of affairs – underdevelopment, lack of technical expertise, and most importantly, lack of imagination – within the industry, Bhojpuri media professionals play the double game of disavowal and distinction. Distancing themselves from the Bhojpuri media industry's lamentable practices and appearing to resemble those of Bollywood, these professionals emerge as creative visionaries of their trade.

Presenter(s): Shubham Shivang

12:45-2:15

2783 (Dis)empowerment and (De)politicization, Feminism vs Consumerism: Behind the Surge of China's Sheconomy

11/21/2024 12:45 PM-02:15 PM

TCC 107-108

Oral Presentation Session

The past years in this century witnessed how China has entered and created the neoliberal era, and how the "new freedoms" have entered and created China (Rofel, 2005). Among the neoliberal discourses and orders, the marriage of feminist awakening and consumerism engenders the concept "SHEconomy (she-economy)," with kaleidoscopic female praxis manifesting the shrinking gendered wage gap and the success in promotional advertisement techniques. In independent business spaces, queer female communities proclaim their identities and bargain with governmental suppression. In the virtual subcultural world, VTubers subtly weave the commodified experiences of intimacy into transnational consumption. Commodification has rendered a powerful discourse for fan groups to justify their protests against the entertainment agencies and even their idols. Commodification has also nurtured an industry peripheral to the fandom economy, accommodating thousands of migrant labor bodies. Back to the spread of awakening, feminist book market is still unregulated and thus fertile for allying the publishers and the readers. As one of the first hubs, China's sheconomy joined in leading the frontier of gaining female subjectivity in consumption, leveraging media, and contributing to the state's imperatives of harmony and prosperity (Ye, 2023; Li, 2020). But the frontier always embodies frictions and contradictory schemes (Tsing, 2005). Is the female praxis in sheconomy bringing substantial changes to gender

inequality? The subjectivity gained may be a rosy veil for a more targeted and exploited feminist object. Notwithstanding that neoliberal feminism conjures up female individualization (McRobbie 2007; Rottenberg, 2014), female consumer's behavior is tied up in more centralized narratives such as nationalism and state/platform power. Feminism in

sheconomy fights in the tug-of-war between empowerment and disempowerment, politicization and depoliticization.

This panel invites papers to catch up the praxis in the feminist desiring China. We dig into the most quintessential ecosystems of the sheconomy: bars and stores as hubs for local queer

communities; fandom and the related online and offline "prosumption production+consumption) (Jenkins, 2006)"; the circulation of feminism as an intellectual copyright. When consumerism and feminism rise up together, towards which side is the balance scale named "sheconomy" leaning more? How do the women perceive themselves and what makes sheconomy attractive to them as practitioners? Especially in the post-Covid era, will China's sheconomy alleviate or exacerbate the global precarity throughout its multifaceted interactions among female consumers, platform/state power, and in a transnational context?

Society for East Asian Anthropology

Yue PU, Columbia University, Department of Anthropology, Lin Ma Yue PU, Columbia University, Department of Anthropology Mengfei Xu, Lin Ma, Yue PU, Columbia University, Department of Anthropology, Hanqi Yang, Jiahe Chen Sheng Long, University of Michigan

Queer Women-Friendly Spaces in Beijing: Navigating Identity, Commodification, and Resistance

Beijing, though a politically repressive city in communist China, still breeds a vibrant urban landscape where many women and lesbian community spaces — bars, cafes, and bookstores — were run in the past few years, most of which are independent business establishments and brand themselves as "women friendly" and/or "queer inclusive" venues. While still limited in number and not exclusively open to women, these places find strategies to survive facing government surveillance and surging rents, and are very active in queer women/feminist's communities, while being visible to the general public. The commercial success of these places, though struggling, can be seen as the result and representation of pink economy in China, where middle-class women in urban cities are not only loyal consumers of these small business but also complicit with the commodification of their queer and/or feminist identity. This study focuses on the participation and relational dynamics of (queer) women subjects in these places, seeking to reveal what identity has been produced with the mediation of spaces. By engaging with the critique of popular feminism and pink capitalism, this study also aims to interrogate the role of these commercial spaces in reproducing exclusion based on class and sexual identities, as well as their strategies for navigating between the demand of profit-making and safe operation, and the responsibility of community service.

Presenter(s): Mengfei Xu

“Fairy Tales for Grown-ups”: the Transnational Consumption of the Chinese Female Fans of English-speaking VTubers

This paper endeavours to examine the construction of parasocial relationship and intimate experiences deeply embedded in a myriad of consumption practices of female fans in the virtual space, by focusing on the interactions between English-speaking VTubers (Virtual YouTubers) operated by Japanese VTuber agency NIJISANJI and their Chinese female audience. The concept of VTuber indicates a performative process in which the nakanohito (中の人, "the-person-inside" in Japanese) appears with and performs as the virtual character while live streaming, inventing a new virtual character. It is discerned that multiple actors across the world, including the agency, VTubers, and female consumers, are closely knit together in the virtual world in establishing a self-sufficient model of transnational consumption and the circulation including not only various digital merchants but more importantly, intimate emotions into this niche market. Specifically, this study also probes into the role of VTubers' dual identity generated by VTubers' technical features in incorporating logic of commodification into female fans' perception of intimacy in transnational consumption. The paradox between self-subjectification and exploitation rooted in the neoliberal discourse of SHEconomy is further explored, in female fans' highly individualized yet gatekept interpretation of the interwoven emotion and praxis of consumption.

Presenter(s): Lin Ma

The Monetary, the Heroic: The Reconfiguration of Love in Chinese K-pop Fans' Protest Discourse

Renting trucks equipped with slogan-filled LED screens and having them parked outside entertainment agencies—since the COVID era, truck protest is mushrooming in K-pop fandom communities, forming a part of contemporary material culture in the Korean protests. The Chinese K-Pop fans, one of the biggest target audiences of K-Pop, are especially keen on this praxis as an equivalent, if not more effective alternative to offline gatherings. This paper traces different truck protests by Chinese K-Pop fans to examine how they navigate their love throughout an industry characterized by mediation and consumerism. On one hand, the money fans have spent on idols has become the justification for protests. Love's deep integration in purchase provides the visualization and thus the evidence of violation or betrayal in the fan—idol parasocial intimacy. On the other hand, nationalism has become the shelter that fans are running to. Declaring their Chineseness in truck protests helps fans be recognized by the global industry and fan community in terms of their love and endeavors. As the majority of China's K-Pop fandom community is female, the truck protest renders the blood and flesh of their strategies to transform private affect into public civil rights defense and introduce collective narratives to endorse their individualist desire. The Chinese female demonstrated their increased agency and subjectivity with the increasing intricacy in affective economy and national heroism.

Presenter(s): Yue PU

The Flow of Gaze and Desire through the Screen: Chinese Fan Culture on Chinese TikTok (douyin 抖音)

Daipai (proxy photographer) is a group of unprofessional private paparazzi taking and selling to fans photos and videos, or doing live streams, of pop stars in public spaces on the Chinese TikTok (douyin). While most daipai are male, their viewers are mostly female fans. This paper will explore the different gazes and desires in daipai industry, which is tangled with gender, class, bodies, and digital platforms. By looking at female fans' tipping behaviors (dashang) on douyin, this paper will explore how the female gaze with the tipping system changes the male esthetics, how heterogenous desires are entangled together, and how consumption as a right from women exerts its power. This paper will also argue that objects are both the extension of the body and the extension of desires. Daipai's laboring bodies connect with celebrities' affective bodies to fulfill fans' affective needs, therefore, daipai's bodies are not only cheap labor but also the extension and the avatar of fans' affects. Fans' affects are condensed in the tipping system and delivered to the avatar of their affects. Two different desires, consumerism, and platform economy are tied closely in daipai industry. By analyzing it, this paper suggests that digital platforms are now the essential nodes that assemble the social by connecting the bodies, affects, and labors, and they are not only the extension of the body but also the extension, channels, and centers of affects and desire.

Presenter(s): Hanqi Yang

Publishing Feminism: The Production and Reception of Feminist Books in China

Using the methods of archival studies, expert interviews with editors, and interviews with readers, this study aims to explore the production and reception of feminist books in China in recent years. Feminist books have only become a well-established category in China's book market in recent years, yet they have already been recognized by publishers as an emerging but promising category that can bring them both tangible revenues and brand-building opportunities. In addition, plenty of feminist books have sparked heated discussions on the Internet and become a noteworthy cultural phenomenon due to their provocative titles, easily appropriated concepts and discourses, and highly relevant content to the status quo of Chinese society. By telling the story of feminist book publishing from the perspectives of both production and reception, this study aims to move beyond the classic dichotomies of the cultural world, i.e., the oppressive versus the emancipatory nature of the culture industry, and instead focuses on the "editorial activism" constrained by the power of the state and the pressures of the marketplace, as well as on self-help, neo-liberal reading behaviors that fall somewhere between rebellion and consumerism. With a wealth of first-hand empirical material, this study also contributes to the understanding of China's book market and publishing industry as well as the history of feminist reception in China.

Presenter(s): Jiahe Chen

1010 Anthrophonetics: Connecting anthropology and (socio)phonetics.

11/21/2024 12:45 PM-02:15 PM

TCC Ballroom D

Executive Oral Presentation Session - In-Person

A surge in citations, conferences, & textbooks suggests that sociocultural elements in phonetics (the physical properties, production, & perception of speech sounds) have become a prominent

linguistics topic. Usually called "sociophonetics," the area's methodologies lean experimental and quantitative (Thomas 2010, Draeger et al 2021). The sociolinguistic interview, developed in the early 1970s & still used today, is often combined with survey-based questionnaires. Interviewee speech is considered typical of the speaker's social address or local community. Both questionnaire & interview protocols became standardized alongside urban sociology methods in the second half of the 20th c., despite sociolinguistics' (& linguistic anthropology's) earlier roots in the ethnographies of Boas (1904), Sapir (1925), Bloomfield (1933), inter alia. The branching trajectory of sociolinguistics, though still ethnographic, appeared with Hymes (1962), Sankoff (1968), Labov (1962), & Cheshire (1984). Later work by Eckert (1989, 1996) introduced Communities of Practice. A wave of early 3rd-wave sociolinguists integrated ethnographic study with sociolinguistic interviews in the 2000s, while psycholinguists explored social variables in experiments. By the mid-2010s, late 3rd-wavers largely focused on lab-based social meaning research.

The current session on [i]anthrophonetics[/i] builds on the work of all of these strands of scholarship while underscoring a commitment to theorization & contextualization through ethnography. We analyze the intricate structures & tactics of power through various scales and perspectives, paying increased attention to issues of theoretical framing, embodiment, circulation, multimodality, mediatization, discourse trajectories, & interactional engagement. Using sociophonetic theory as "good to think with" (Lévi-Strauss 1963), we take to the field to elaborate & interrogate correlational & lab-based approaches. We propose a new approach to praxis across the presumptive qualitative/quantitative divide.

- Mendoza-Denton provides intro
- Slobe and Fruehwald investigate the commonalities of scientific discourses of epidemiology in mass social movements & in sociolinguistic variation, questioning tropes like patient \emptyset , vectors of spread, & viral contagion
- Dauphinais' ethnography examines the intersection of biomedical and linguistic praxis among a Brazilian group of intersex individuals, questioning the category of the "female" body
- Through a feminist abolitionist lens, Pratt analyzes the mediatic figure of the US "Karen," showing that discursive stages of a Karen's trajectory correlate with pitch & speech rate
- Babel centers the words and experiences of Bolivian transnational migrants while showing the process of dialect awareness of Lat. Am. vs Peninsular sibilants and the intersection of awareness with ideology, mobility, & political economy
- Co-speech gesture/embodiment are focal in HughSam's study of an HBCU choir practice

Norma Mendoza-Denton, University of California, Los Angeles, Ashlee Dauphinais, University of Nebraska, Omaha
Norma Mendoza-Denton, University of California, Los Angeles
Tyanna Slobe, Dartmouth College, Department of Anthropology, Anna Babel, Ohio State University, Jordan Hugh Sam, University of California - Los Angeles (UCLA), Department of Anthropology, Teresa Pratt, San Francisco State University, Ashlee Dauphinais, Lal Zimman, University of California, Santa Barbara

Toward an Effervescent Model of Variation & Change

Phonetic change is often framed within a disease metaphor, with a search for patient-0s, vectors of transmission, and medical action. Scholarly work, while not negatively valenced, is often also couched in metaphors of contagious spread (Labov 2007) through social networks (Milroy & Milroy 1985), and a search to identify the neurotypes of would-be patient-0s (Yu 2013). Similarly, discourses about grassroots protests and uprisings commonly frame political movements as emotional outbreaks, wherein feelings acquire viral properties that perpetuate their spread through crowds and social media platforms. Drawing from theories of collective effervescence (Durkheim 2001) and the phenomenological formation of individual and collective bodies (Ahmed 2015), we move away from metaphors of illness and contagion to to posit a framing that views social phenomena like sound change and political movements as a product of individuals' alignment with the collective, and countless moments of coordination

Presenter(s): Tyanna Slobe

Co-author(s): Josef Fruehwald

Bolivian transnational migrants' dialect awareness

In this paper, I propose a methodological & theoretical framework for the study of awareness in the context of transnational mobility. The objective is to tease out the multiple intersecting factors that lead to dialect awareness across national/ethnic/class boundaries by drawing on sociophonetic, ethnographic, task-based, and interview methodologies. Multiple methodologies are key to understanding how we understand and produce language and how our production and perception change over time and through a variety of life experiences – in a word, transformation through praxis, and across a spectrum of intentionality. I center the perspectives of Bolivian migrants who lived in Spain and subsequently returned to Bolivia, reporting on data gathered from interviews carried out in Bolivia in 2022 with 35 consultants with histories of migration to Spain. Here I focus on sibilants: the phonemic difference between /s/ and /θ/, and laminal vs apical /s/, both of which vary in LatAm. vs. Spain

Presenter(s): Anna Babel

HBCU choral singing and embodied indexicality

Here I study the interactions between the conductor and the Virginia State University (HBCU) Concert Choir as they rehearse choral arrangements of gospel anthems and 'Negro Spirituals.' By comparing time-sampled vocal excerpts, I show how physical gesture, vocal modeling, & directives are employed to orient students toward similar musical interpretation, & how the students' shifts in vocal production come to be indexically linked to various forms of blackness. The joint action of singing together is organized not only through gesture & vocal modeling but also through indexical linkages. By considering how the conductor's directives and narratives manipulate indexical fields around musical elements and phonetic production, I demonstrate how geographic, spiritual, historical, & racial indexicality operate to organize student musical performance, encouraging the embodiment of narratives surrounding slavery. Singing indexes macro-social categories, while meta-commentary organizes the body.

Presenter(s): Jordan Hugh Sam

The Phonetics and Semiotics of Karen Parodies

First used on Black Twitter, Karen now describes middle-aged white women who interactionally enact white supremacy. Karens' entitlement indexes an ongoing threat of racist violence against PoCs, particularly US Blacks (Armstrong 2021). Karens appear often in social media, as do parodies of them in hypothetical contexts. Karens' affective range—from pre-escalation to post-escalation—is achieved by parodies that use pitch & speech rate iconically: low & slow signal a 'controlled' Karen, whose threat is nascent, whereas falsetto & fast are high-key 'activated' Karen who marshals racist institutions to achieve her interactive aims. I draw on Ahmed's (2004) notion of 'affective economies' to suggest that liberal frames & social media isolate the individual as locus of racism. The viewer may see their positive engagement with a parody as validation of their own non-racism. I invite discussion on organizing frameworks to turn passive critique-agreement into abolitionist movement-building.

Presenter(s): Teresa Pratt

Intimate Acoustics: F0 & the Intersex Body

This study examines how linguistic & biomedical practices intersect in shaping gender norms among intersex populations. I explore the relationship between fundamental frequency (F0), height, & growth hormone for Brazilians with the intersex genetic condition Turner Syndrome (TS). I show how long-term ethnographic data & acoustic analyses work together to paint a fuller picture of how participants understand their embodiment as gendered intersex subjects. Acoustic analysis of 40 participants showed significant F0 diffs: TS (X0) individuals had the highest F0 (255.7 Hz), XX karyotypes averaged 201.6 Hz, & XY = 128.7 Hz. This data questions prior results describing little F0 variation between same-gender speakers regardless of height. A contextualization of the role of height in constructing womanhood for both women with TS & in broader social context allows re-analysis of the body's role in the linguistic & social construction of "female" & "womanhood" for intersex populations.

Presenter(s): Ashlee Dauphinais

3221 Anthropology in/of the World of Scholar-Led Publishing

11/21/2024 12:45 PM-02:15 PM

TCC 121

Roundtable/Town Hall - In-Person

Anthropology has a long history of involvement in scholar-led publishing initiatives, usually developed idiosyncratically, without coordination or a shared set of goals. For the past two decades, these initiatives have mainly taken the form of experiments with online and open publishing. How might the various scholar-led publishing initiatives in anthropology and allied fields be reconceived as parts of a loosely interrelated movement in the world of publishing and academic research? What intellectual and practical solidarities would this recontextualization of scholar-led anthropology publications open up?

Scholar-led publishing can be defined as initiatives where scholars don't just control the editorial process (submissions, peer review, manuscript development, and curatorial decisions) of a publication but also assume responsibility for administration, financing, governance, and technical infrastructure. Over the past few decades, scholar-led publishing has had a variety of origins and motivations: advocacy for open access; attempts to combat the commercial consolidation of scholarly publishing; the flourishing and now retrenchment of blogs; scholars seeking to experiment with their media of representation. What is slowly coming into view is the rough coherence of this activity, an emerging transdisciplinary social world of publishing. This is a world ordered by distinct logics from those driving corporate publishing: not just with non-extractive business models, but an emphasis on craft and care, a marked lack of standardization and scalability, and more expansive metrics of success. This is, arguably, a form of publishing ideally suited to the anthropological endeavor. It is an anti-systemic mode of publishing: where the reformation and extension of publishing is tackled at the local level, in response to particular needs, where the sources of support are often other similar projects and fellow travelers, and where data infrastructures are approached cautiously or as objects of critique (and occasional scorn).

This roundtable engages people who are curious about or already involved in such initiatives. It places anthropology in the context of the world of scholar-led publishing and explores the possibility of anthropology in/of this emergent publishing world. Panelists will explore big publishing as its own social world and approach scholar-led publishing as its otherwise.

Society for Cultural Anthropology

Jason Cons Timothy Efenbein, University of California, Irvine, Towns Middleton , Kate Herman , Jason Cons Jason Baird Jackson, Indiana University, Bloomington

1061 Anthropology's Archives: Linked Data and Crowdsourcing Technologies for Greater Access and Ethical Data Reuse

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon I-III

Executive Roundtable/Townhall - In-Person

Archival collections and the data derived from them are critical to current anthropological research; they have potentially enormous value to support novel forms of reuse, and are irreplaceable sources of cultural evidence for their communities of origin. They also allow us to understand the field's colonial histories and obligations, and the diversity and synergies of knowledge production across anthropology's many subfields and community spaces. In this roundtable, we engage "corrective[s] to the colonial, imperialist, extractive approach" of anthropology, as is so often documented in its archives and primary sources, and we seek to draw on new movements in reparative linked data, as well as wider Indigenizing and community-based metadata, thesauri and taxonomies to surface anthropological histories and reimagine the future of anthropology's archivally-held data.

We also explore how platforms, such as Wikipedia, might widen the reach of archivally-driven knowledge, and help anthropology and originating communities gain greater access to archived knowledge in support of research, language revitalization, and repatriation. Given that Wikipedia often serves as many people's first-stop in researching anthropological topics, presenters will discuss their rationale for and experiences in organizing and participating in Wikipedia Edit-a-thons, which have drawn in students, professionals, and academics interested in information access and anthropological records. These events recognize Wikipedia's growing role as an informal secondary source, and in raising awareness of primary sources - as a pathfinder to broader access for anthropology practitioners over time and across borders. Such events can also serve to build out linked open data for the Council for the Preservation of Anthropological Archives dataset, which includes structured, community-generated information on anthropologists and where their papers are located in archives and other repositories. Through such ongoing collaborative work, we reconfigure this dataset to be more community-centric, facilitating greater searching capabilities and access as a crucial first step towards archival repatriation.

We ask: How might growth in linked data, Wikidata, and other informational infrastructures improve our discipline's relevance to contemporary knowledge production practices? Presenters from a variety of anthropological and organizational backgrounds will discuss their successes, challenges, and ongoing work in supporting greater ethical access to and reuse of anthropological data.

Amanda Sorensen, University of Maryland, College Park, Katrina Fenlon, University of Maryland, College Park Sarah Buchanan, University of Missouri, Celia Emmelhainz, Smithsonian Institution (NMNH), Bethany Anderson, Diana Marsh Lisa Cliggett, National Science Foundation

1567 Applied Anthropology: Towards a Philosophy of Praxis for a Discipline

11/21/2024 12:45 PM-02:15 PM

TCC 111

Oral Presentation Session

The papers on this panel deliberately work against the grain of what anthropologist William Roseberry called "academic enclosure." Here this concept is used to account for where in the hierarchical structuring of anthropology as an academic discipline and scientific practice, and in anthropology's image of itself, processes of academic politics relegate applied anthropology to a lesser status as opposed to the prestige accorded to academic departments and individuals deemed to specialize in the development of social theory. Stated and unstated justifications of this rewards system include depictions of the supposed atheoretical and politically compromised entanglements of applied anthropology compared to representations of the disinterested scientist devoted to purely academic pursuits, with one main result being the encouragement of reductionist idealisms and theoreticisms in many guises. Yet, an opposing tradition is what sociologist and ethnographer Orlando Fals Borda called "investigating reality in order to change it," where the object to social inquiry is to produce knowledge which is directly derived from and relevant to social and political practice. The panelists, by developing, each in their own ways, a philosophy of praxis that simultaneously eschews positivism, idealism, and a mechanical materialism, argue that

adequate knowledge is only produced by purposeful interaction in the material world, that the aim of praxis is to provide a science at the service of transformative and emancipatory human activity, and that a practical verification of praxis must be the way theory is ultimately evaluated. In this way, the papers on this panel encourage anthropological theory to embrace praxis as an open becoming.

National Association for the Practice of Anthropology

Kevin Yelvington, University of South Florida, Department of Anthropology Kevin Yelvington, University of South Florida, Department of Anthropology Kevin Yelvington, University of South Florida, Department of Anthropology, Dillon Mahoney, University of South Florida, Department of Anthropology, Olubukola Olayiwola, University of Richmond, Department of Sociology and Anthropology Lauren Johnson, University of North Georgia

A “Reformer’s Science”?: The Development of Applied Anthropology at the University of South Florida, 1974-2024

In the last lines his two-volume *Primitive Culture* of 1871, E.B. Tylor said that "To the promoters of what is sound and reformers of what is faulty in modern culture, ethnography has double help to give," where it was the "office of ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction." Yet for Tylor, this work was needed for the "good of mankind.": "Thus, active at once in aiding progress and in removing hindrance, the science of culture is essentially a reformer's science." While Tylor became an excluded ancestor in US cultural anthropology, anthropology's potential applications were there from the start. Indeed, a largely hidden history of anthropology is its many applications. With the post-war boom in academic employment for anthropologists crashing with the advent of the condition of postmodernity and neoliberalism, anthropologists at the University of South Florida (USF) started graduate programs in 1974 to train students to work in the non-academic sector. Many of the program's initiators had received their doctorates at the University of Arizona, where the Bureau of Ethnic Research (later the Bureau of Applied Research in Anthropology) was founded in 1952. This paper traces the founding and history of the USF graduate program and offers a kind of internal examination of the political education provided in the program's pedagogical praxis.

Presenter(s): Kevin Yelvington

Situating Anthropological Labor in an Applied Department and Beyond

This paper aims to situate anthropological labor, theoretically and practically, as experienced first-hand and through departmental and university policy in an applied anthropology department at a large state university. Current models of academic labor generally fail to take into consideration differences among academic experiences based upon university and state (nationally and internationally) funding and support structure as well as the theoretical versus applied focus of a given department. Such differences are significant for the maintenance of professional standards as well as the inclusion of anthropologists who are not working in the "standard" working system as defined by certain "elite" institutions. Examples of educational programming from an applied department at a major state university raise questions about how anthropological labor is defined and assessed in ways that can be both counterintuitive and provide roadmaps for future policy and

programming. We will discuss the practical everyday contradictions that are central to our work, using such reflections to better understand applied anthropology as a specific type of academic labor.

Presenter(s): Dillon Mahoney

Co-author(s): Kiran C. Jayaram

Whose Stories Count? A Reflection on Praxis and Applied Anthropology

Do theories impose practice or do human activities produce theories? This question is central to praxis and the field of applied anthropology. This paper's specific area of interest is that the state of workability and unworkability of microlending schemes (as a form of social innovation) in enhancing entrepreneurship at the base of the pyramid and achieving poverty eradication calls for concern. The contention lies not only in the presence and/or lack of empirical facts in the context where research is being carried out but also in the conception of positivism, idealism, and mechanical materialism which guide academic engagements, traditions, and orthodoxy. This contention portends layers of complications for both teachers/researchers and students, as well as people whose knowledge is used in solving specific problems. In this paper, I share the experience and challenges of teaching about research findings that propel students to ask questions such as what can be done to solve this problem? I argue that providing adequate responses to the said question calls for praxis; the act of bringing into dialogue theories and practices through purposeful interaction in the material world of a people.

Presenter(s): Olubukola Olayiwola

1338 At The Crossroads of Peril and Progress: The Praxis of Addressing Health Disparities among Blacks in the U.S. South

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Roundtable/Town Hall - In-Person

The persistence of health disparities among Black communities in the United States (U.S.) South is deeply intertwined with historical injustices and systemic biases rooted in race. This panel examines the intricate web of factors contributing to these disparities, acknowledging race as a social construct shaped by societal perceptions, historical policies, and discriminatory practices. From disproven beliefs in biological differences to enduring mistreatment within the medical system, the legacy of racism continues to cast a shadow over health outcomes of Black individuals.

Despite significant strides since the Civil Rights Movement, including improved educational attainment and increased homeownership, economic disparities persist, leaving Blacks among the most disadvantaged groups. While access to healthcare has improved, stark differentials in morbidity, mortality rates, and life expectancy persist, underscoring the urgent need to address systemic barriers to equitable care.

In 2020, Black women in the South had the highest HIV diagnosis rate (17.3), compared to other regions (1). High HIV incidence rates among Black women, as well as a lack of awareness, engagement, and care still exist. Likewise, Black women in the South also experience greater adverse pregnancy outcomes, including maternal mortality and barriers to care than women of other racial and ethnic groups (2). Several challenges contribute to these disparities. With the U.S. South being home to the largest concentration of Blacks, accounting for 56% of the population in 2022 (3), understanding the region's unique sociocultural dynamics is paramount. Anthropology's praxis offers invaluable insights into the historical context of Black healthcare experiences and the enduring impacts of racism across various societal levels.

Drawing inspiration from Zora Neale Hurston's poignant words, "If you are silent about your pain, they'll kill you and say you enjoyed it," this panel brings together scholars committed to illuminating the sociocultural realities underpinning health disparities of HIV among Black women, maternal and perinatal health, and overall health disparities among Blacks in the U.S. South. By dissecting the past and its reverberations in contemporary health outcomes, we aim to catalyze pragmatic solutions that challenge entrenched structural inequities and pave the way for a healthier future.

References

1. CDC. HIV Surveillance Report, 2020; vol. 33. <https://www.cdc.gov/hiv/library/reports/hiv-surveillance.html> . Published May 2022. Accessed October 18, 2023.
2. Njoku A et al. Listen to the Whispers before They Become Screams: Addressing Black Maternal Morbidity and Mortality in the United States. *Healthcare*. 2023;11(3):438.
3. Moslimani M et al. Facts About the U.S. Population: Fact Sheet. Pew Research Center. Published January 18, 2024. Accessed March 20, 2024. <https://www.pewresearch.org/social-trends/fact-sheet/facts-about-the-us-black-population/>

Association of Black Anthropologists

Corliss Heath , David Simmons, University of South Carolina David Simmons, University of South Carolina, Eric Bailey , Corliss Heath Rachel Chapman, University of Washington, Department of Anthropology, Maisha Kambon

1820 Care as Resistance: Confronting Policy and Power through Praxis

11/21/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

Florida has gained national attention for not only its anti-DEI legislation, but its attacks on Critical Race Theory, trans rights, queer rights, prison reform, immigration, and various initiatives challenging white supremacy and heteropatriarchy. DeSantis' recent focus on higher education has notably impacted the resistance efforts of scholars in the state. These combined efforts, alongside other controversial policies, have raised concerns among anthropologists across geographic contexts. This panel seeks to address these attacks by centering those voices of concern within

them. By presenting research on the experiences of instructors and faculty experiences in Florida, familial experiences of incarceration, and the contentious proposition to boycott this AAA conference in Tampa, we bring focus to care and resistance as forms of praxis taken on by anthropologists and community members. We seek to bring attention to the experiences of and the power in resistance by anthropologists and community members in Florida and beyond and show how we confront policy and power in praxis by basing ourselves in Florida and in our communities and through enacting care as resistance. Our objective is to shed light on the experiences of those resisting, showcasing the power of anthropologists and community members in Florida and beyond. We aim to demonstrate how we confront oppressive policies and structures through praxis rooted in our communities emphasizing care as a form of resistance.

Association for Political and Legal Anthropology

James Robbins Karla Davis-Salazar, University of South Florida, Department of Anthropology
James Robbins, Emma Abell-Selby, Clara Buie, University of South Florida, Department of Anthropology, Alana Alexander, University of South Florida - Tampa Jordan Wright

“For who?”: a Critical Inquiry of Theory and Praxis

Much has been written in the way of praxis and theory in anthropology on how scholars can better take part in addressing contemporary sociocultural issues of many marginalized communities created by colonialism, patriarchy, heterosexism, and imperialism. This work addresses the current push to boycott the 2024 annual AAA meeting in Tampa, Florida, and centers key debates and activism motivating this call in protest of anti-trans, anti-Critical Race Theory, and anti-safe abortion legislation. Supporters of the boycott have claimed that the AAA decision to move forward with its meeting location is a "profound error" and that relocation would be a productive act of resistance by the AAA. But, for who? Which anthropologists and community members is the boycott of the AAA conference for? Critically analyzing the contexts of these arguments in an interrogation of power and privilege in anthropological theory and praxis, I argue that this boycott, like many other summative acts in Anthropology, fails to consider its full impact and is called for groups it does not fully represent. I show how these issues are nuanced by considering those most impacted by them.

Presenter(s): James Robbins

Navigating the Seas of State-Level Policy: Instructor Experiences with Ongoing Higher Education Legislation in Florida.

This research draws on ethnographic data to investigate the impacts of ongoing higher education legislation (such as the SB 266 Higher Education law) implemented in the state of Florida on university instruction. Drawing from a combination of participant observation, auto-ethnography, virtual ethnography, and person-centered interviews with key informants via purposive and referral sampling techniques, I explore how instructors of various ranks and disciplines navigate this recent higher education legislation and related university policy into their teaching practices. My approach is to explore what this policy "does" and how it may be interpreted, appropriated, and potentially resisted by instructors (Levinson and Sutton 2001:5). Ultimately, the purpose of this research study is to explore how these laws are impacting the teaching of undergraduate-level courses as well as

the immediate social and pedagogical ramifications for instructors working within a large public university in Florida.

Presenter(s): Emma Abell-Selby

Inclusion and A Sense of Belonging: The Role of Anthropology in Unpacking Faculty Experiences in Higher Education

This research investigates the complexities surrounding inclusion, belonging, and identity within academia, with a specific focus on faculty experiences. It examines how faculty members navigate their roles within their communities, considering the nuanced social constructs and cultural dynamics prevalent in higher education settings. Employing ethnographic methodologies and critical theory, including participant observation, person-centered interviews, and auto-ethnography, this study delves into the intricate processes of knowledge production, identity formation, and a sense of belonging. The inquiry is grounded in postmodern, post-structural, and post-colonial frameworks, which are essential for analyzing the complexities of identity and power relations in academic contexts. This approach not only enhances our understanding of the diverse experiences of faculty members but also contributes to the broader discourse on fostering more inclusive and dynamic academic communities.

Presenter(s): Clara Buie

Narratives of Resilience: The Power of Creative Expression and Community Support during Familial Incarceration

Existing literature stresses the profound and enduring effects of mass incarceration practices that extend far beyond the prison walls to familial experiences. Unfortunately, families are consistently overlooked or ignored in the context of criminal justice. Loved ones face myriad challenges, from economic strain and disrupted family dynamics to poor health and behavioral changes that all undermine the resilience of family members, exacerbating an already difficult situation. The study is an examination of a program designed to support familial incarceration and discusses cultural responses to incarceration, secondary stigma, and meaning-making through narrative construction. Applied programs for system-impacted communities are necessary and needed to combat recidivism and intergenerational incarceration. Central to this approach is the integration of neuroscience and narrative theory, which reveal the impact of storytelling on cultural perceptions and lived experiences within these families and throughout the broader community. The study discusses the mechanisms through which stigma and shame are perpetuated by further analyzing socio-political discourse shaped by carceral policies that extend to families. This exploration intends to amplify the voices of system-involved populations to promote healing, inform social justice efforts, and contribute to community-based interventions.

Presenter(s): Alana Alexander

Flash Presentation Session

3290 Challenges of Practice: Student Engagement, Connection, and Change

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

Supporting undergraduate students in connecting courses to broader discussions in the world is challenging within current cultural climates and social exhaustion. This presentation discusses multiple pedagogical strategies used to engage students in discussions of Indigenous rights, sovereignty, and decolonizing practices to draw together theory, method, and practice to support awareness, allyship, and engagement in the world. Through discussing use of Reacting pedagogy, story as method, and development of zines as part of a first-year interdisciplinary course at a teaching intensive institution, this presentation highlights ways to give students entry points into enacting change in the world that allows them to develop personal connections with critical issues and are supportive of their individual ways of processing and sharing knowledge.

Society for Anthropology in Community Colleges

Dawn M. Rutecki, Grand Valley State University Dawn M. Rutecki, Grand Valley State University

2490 Digitizing Other Economies: Resisting Data Colonialism?

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

The global proliferation of digital technologies has given rise to new processes of industrial-capitalist exploitation. Corporations such as Meta and Alphabet can commodify the data they collect from any of their users-whomever and wherever they may be. By virtue of digital designs, these corporations can exploit this data in processes that have been compared to historical colonialism and in the process, they seem to subsume, essentially everyone and everywhere, into industrial-capitalism. What does this mean for global economic diversity? How, if at all, are economic forms other than industrial-capitalism viable in the digital age? This research addresses these questions based on comparative, ethnographic research with

longstanding other economies-other to conceptually recognize, rather than hide, the global dominance of industrial-capitalism and the inequalities embedded in digital economic practices and the academic debates alike. It asks how digital technologies are adopted in, and adapted by, societies with primarily non-industrial economic systems and values, focusing on contemporary hunter-gatherers, horticulturalists, pastoralists, and non-industrial agriculturalists. Insights from digitizing other economies promise unique perspectives on possibilities for digital economic

diversity. As longstanding other economies they have long resisted assimilation into industrial-capitalism and, as ethnographic research has vividly shown, they have done so creatively and, to varying degrees, successfully.

Society for Economic Anthropology

Geoffrey Hobbis, University of Groningen

3297 More than Dried Leaves in Mason Jars: Praxis and Native Food Sovereignty in a School in Indian Country

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

Food insecurity and diet-related health conditions disproportionately impact Native

American Communities across the United States (Jernigan, Huyser, Valdes, & Simonds, 2017), yet another example of the enduring legacy of settler colonial policies that forcibly removed Native peoples from their lands, their food systems, and knowledges. Just as there have been efforts to revitalize Native languages and Native ways of knowing and being in schools, there have been efforts around Indigenous food sovereignty and the restoration of Native food, its cultivation, and its inclusion into PK-12 school curriculums (Martens, Cidro, Hart, & McLachan, 2016; Sowerwine et al., 2019). Much of the literature on Indigenous food sovereignty in connection to children and youth has been centered in health and nutrition with particular emphasis on local gardening, cultural identities, and cross-system collaboration (e.g., Chollett, 2014; Cueva et al., 2020; Davis et al., 1999; Ornelas et al., 2021; Sowerwine et al., 2019). This paper explores praxis through the lens of school-centered efforts to decolonize food practices in a school located on an American Indian reservation in Nebraska with examples that include a reintroduction of buffalo meat into the school lunch menu; the development of a culinary arts program that teaches traditional foods, recipes, and preparation; a school garden; and the teaching of oral knowledge about the use of plants and foods in everyday life and health.

Council on Anthropology and Education

Aprille Phillips, University of Nebraska, Kearney Aprille Phillips, University of Nebraska, Kearney

2193 Museum Musings and Ethnographic Encounters

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

The fallacy of identity in the Dominican Republic is proposed and upheld in all crevices of society. Spaces of public engagement and encounters, where knowledge is accessed and disseminated, are bedrocks of a society's portrayal of itself. I argue that the Dominican Republic's tussle with and

avoidance of Blackness is perceptible across cultural institutions. This inquietud (restlessness, anxiety, uneasiness) is part of what also informs a pervasive Dominican anti Black and anti-Haitian sentiment that consistently renders the Black body as both invisible and hyper visible based on a series contextual factors. Within the space of the museum, the inclusions and omissions about certain groups and events extend to broader sociopolitical spheres and attitudes. Dondrea Thompson explains that museums can be symbolic battlegrounds and are themselves "displays because they have a planned organization and are designed and developed with the intent to be visually symbolic in their conveyance of messages." In what follows, I provide accounts of personal observations made in museums across the national territory. I ask: How do museums exhibit and record blackness? And why do they do so, except to show their death and simultaneously dismiss their labor and other contributions writ large? The museums discussed in this chapter span across the national territory and even across museum-type designations. First, I explore the affective qualities of two visual artifacts at the Museo Memorial de la Resistencia Dominicana located in the capital city of Santo Domingo. Next, I elaborate on various displays and a conversation with a museum employee at Centro Cultural Eduardo León Jimenes located in the central region of the country. Lastly, I recount my experiences at Macorix House of Rum, a tourist museum destination located in Puerto Plata, a city on the northern coast of the island and home to a major cruise port. At each of these museums, patrons are confronted with differing representations of the Dominican Republic's past and its future aspirations. Embedded in the messages that are explicitly and implicitly stated through written text, oral presentations, and visual displays, are agendas charged with sociopolitical agendas about what and who counts as Dominican. Whether through fervent condemnation of the thirty-one yearlong dictatorial regime of Rafael Leónidas Trujillo or celebration of the country's select cultural riches and agrarian contributions, a number of museums in the Dominican Republic invoke remembrance of particular eras and events as conduits for proclaiming and elevating a need for the love and protection of the nation and the homeland.

Association of Black Anthropologists

Karina Beras, Cornell University, Department of Anthropology
Karina Beras, Cornell University,
Department of Anthropology

3516 Retracing Paths of Colonization: A Cross-Cultural Study

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

Understanding the enduring impact of colonization on present-day communities is a cornerstone of contemporary anthropology. Yet, less attention is given to the mechanisms behind cultural change, notably those explaining why certain societies exhibit more pronounced or rapid transformations while others seem resistant to change. Using the eHRAF World Cultures database, we expanded on the work of Divali & Seda and measured the extent of acculturation for 132 societies across six key domains, such as political power or education.

This comprehensive cross-cultural study will help us understand the nuances of culture change across regions and shed light on the factors impacting the pace of acculturation, taking into account characteristics of both the hegemonic forces and the communities impacted by the unequal power dynamics. As we approach contemporary scholarship with a commitment to decolonizing research practices, it becomes vital to comprehend the roots of culture change in present-day communities.

National Association of Student Anthropologists

Stefania Becerra Lavado Louise Touted

2073 Stolen Water: Challenges and Solutions to Decolonizing Ute Mountain Ute Water Rights

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

In the American West, water is allocated based on prior appropriation, or really, who put water to beneficial use first. Indigenous peoples put water to beneficial use first, but colonial encroachments and settler colonialism of capitalist United States society have created stark inequities to water rights, leaving Indigenous nations with seriously limited access to water. On the Colorado River, 30 tribal nations continue to face obstacles in their ability to control and develop their water rights. This includes the Ute Mountain Ute Tribe in Colorado. The Ute Mountain Ute Nation, while having senior water rights in the San Juan River and junior water rights in the Dolores River, have been unable to attain sustainable water security. In 2021, the Ute Mountain Ute Nation received a 90% cut in the water delivered to the Tribe. Such conditions beg the question of why water security is lacking for the Ute Mountain Ute. Through centering Ute Mountain Ute voices and desires, the application of environmental science, law, geographic analysis, the use of post-colonial theory and Marxist theory, as well as pulling from the successes of Indigenous water rights in Canada, this investigation seeks to understand how colonial encroachments and settler colonialism have affected the Ute Mountain Ute's water rights, how settler legacy has created challenges for them to use and develop their water rights, and identify what is needed to decolonize their waters rights.

Key words: Ute, water rights, water, Colorado River Basin, Indigenous, decolonization, colonial encroachments, water settlements.

Anthropology and Environment Society

Jack Wheeler-Barajas Jack Wheeler-Barajas

3359 The Role of Ethnography in Community-Based Research

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

In this presentation, I will discuss 3 community-based research projects I have led in the upstate of South Carolina with undergraduate ethnography students, community members, and quantitative consultants. Alongside the histories grounding these projects and the accompanying methodologies and methods, I will reflect upon the role of ethnography across this work and when and where ethnography emerges as a protagonist versus a behind-the-scenes method to support local efforts toward community change. Using a decolonial lens and inspired by the engaged work of scholars like Catherine Walsh (2011, 2022, 2024), I will critically examine the role of ethnography through my community-based research: what it has been, what it could be, and what it should be.

Our community-based research in Spartanburg, SC, has taken on different forms, though all are grounded in Freirean pedagogies of praxis with collaborative reflection, theory, and action. Some projects have been conceptualized by local grassroots initiatives; some projects have been recommended by municipal leaders; some projects have been designed with local organizations. In this presentation, I will focus on our research processes in 3 projects: 1) abandoned properties in county neighborhoods; 2) youth perspectives on their neighborhoods in the city; 3) public housing residents' perspectives on employment. Over the last three years of working in collaboration with neighborhood activists, municipal leaders, and local organizations, research findings and decolonial research methods from these community-based projects have informed local city and county planning measures, including a nearly 5 million dollar investment in demolishing abandoned properties.

Across the community-based research projects with which we engage, a goal is to create spaces for quantitative and qualitative data to be in dialogue and to teach students and discuss with community residents the power of research and the weight different forms of presentations hold across audiences (e.g, statistical data, ethnographic vignettes, graphs, interview transcripts, etc.). Our research teams work with communities of color in Spartanburg whose stories and experiences of exclusion and inequity are often represented by statistics. How often are communities defined by statistics invited or encouraged to respond to those numbers? Where is the dialogue? Our community-based research employs mixed-methods and puts the numbers in conversation with the people supposedly represented by those numbers. Across these spaces of conversation and joint data analysis, questions about the role and power of ethnography (sometimes versus quantitative data) emerge as necessary points of critical reflection for future design of collaborative, community-centered research. As we design our projects and determine avenues and impacts of our presentation of research, I ask: what is the role and when and where is the power of ethnography?

National Association for the Practice of Anthropology

Alysa Handelsman, Wofford College, Sociology and Anthropology Department
Alysa Handelsman, Wofford College, Sociology and Anthropology Department

1405 To Rally Citizens around Authorities: Memory, Decolonization, Neotraditionalism, and Nation-building in Sub-Saharan Africa

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Flash Presentation - In-person Live

In post-colonial states, an appeal to the historical past for the construction of national identity acquires great importance. The postcolonial state has extensive opportunities for manipulating the historical (otherwise called social or cultural) memory of citizens in the name of achieving national unity. It has become especially important since the 1980s and 1990s due to the failure of attempts to copy political models based on European theories and experience and therefore turning to "neotraditionalism" as an ideological basis in attempts to rally citizens around authorities. What makes it possible is the eclecticism of public consciousness and collective picture of the world generated by colonialism and strengthened by the transformations of the postcolonial era. Colonialism changed identities of the colonized, and the appeals to precolonial identities themselves are generated by colonialism. At the same time, neotraditionalism is rooted in the non-destruction under colonialism, despite all the colossal changes that took place during that period, but the transformation – partly just distortion, partly "modernization" – of the premodern, premodern sociocultural foundations of African cultures. It manifests itself in different spheres of post-colonial societies' life, including political, also beyond the conscious policy of states. This is because the bearers of state power simply exploit, directing and strengthening, neotraditionalist tendencies in societies, but do not generate the phenomenon of neotraditionalism as such, since in many non-Western versions of modernity, especially African, neotraditionalism is an attribute of the modern cultures of the postcolonial peoples themselves. Political democratization suppresses odious manifestations of neotraditionalism but not neotraditionalism as such. Neotraditional relationships, of course, do not absorb all the diversity of types of relationships in socially and culturally very multi-layered postcolonial societies. However, it should be noted that today, they find areas of implementation in public consciousness and practice, and there is even a tendency to expand these areas.

Association for Africanist Anthropology

Dmitry Bondarenko, Russian State University for the Humanities Dmitry Bondarenko, Russian State University for the Humanities

2809 Craft Work: A Roundtable on Moods, Modes, and the Making of Ethnographic Texts

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

In the introduction to [i]Writing Culture[/i], James Clifford describes the making of ethnography as artisanal, which is to say a work of crafting. From Renato Rosaldo's 'anthropoetics' to Veena Das's framing of 'wording the world' through textures of the ordinary, anthropologists have taken up questions of wording in dynamic ways, infusing the act of ethnographic writing with presence and attention to craftsmanship. When writers come to ethnography, and not the other way around, how does it shape modes of attention to ethnographic making? This roundtable, featuring

anthropologists who are also poets, fiction writers, translators, and journalists, focuses on ethnographic writing from the perspective of craft. What tensions arise through choices of tense? How do we articulate or navigate ethnographic moods, grammatically, atmospherically, or otherwise? Staged as a dialogue through brief craft talks and culminating in a generative writing exercise, we seek to both critically revisit certain fundamental techniques of ethnographic writing and, with an attention to questions of genre, medium, method, and position, create a space for a cross-disciplinary discussion of our respective approaches to craft.

Society for Humanistic Anthropology

Justin Greene, University of California, Berkeley, Sarah Roth, Johns Hopkins University Justin Greene, University of California, Berkeley, Sarah Roth, Johns Hopkins University, Grace Zhou , Alexandra Kaul Levi Vonk, University of California, Berkeley, Nomi Stone, University of Texas

1200 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 2, Practicing and Partnerships

11/21/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

In Florida, academic institutions and other sites of learning find themselves ensnared in a political environment that has had significant impacts on diversity and inclusion initiatives, classroom engagement, teacher preparation programs, early college credit programs, and student preparation for higher education, as well as preparation for life in a diverse society. Assaults on learning and freedom of speech by the Florida Department of Education are reflected in nationally recognized controversies, including but not limited to the rejection of an Advanced Placement course in African American Studies; the creation of new standards that include language on how enslaved people in early America benefited from slavery; and the banning of books in schools and libraries. The Florida Senate created legislation that gives political appointees control over universities' core curricula and also seeks to make changes to general education requirements in order to eliminate courses that don't align with the state's conservative agenda. These laws censor content, instill fear, confusion, and self-censorship in the classroom, and suppress the visibility and voices of particular groups, especially students of color and LGBTQ+ voices. Such legislation can also arbitrarily de-value the work of practicing anthropologists in marginalized communities throughout the state. This is a time to think seriously about the meaning of community engagement by applied anthropologists and about the meaning of praxis as a tool of engagement and social change. We need a critical focus on how theoretically informed praxis is operationalized in applied anthropology and how these engagements are affected by discriminatory social policies. We also need to get specific about how conversations on praxis and its various meanings can actually lead to insights on ways to address ongoing injustices. In this moment, practicing anthropologists in Florida are working in communities that are directly affected by social policies that antithetical to social justice and freedom of expression in the wider community. This Roundtable Session by a

group of practicing Florida anthropologists and community partners, will provide concrete examples of how their agency is differently enabled or constrained in their professional engagements with stakeholders throughout the state. With a specific focus on issues related to applied anthropology, panelists will engage the audience as interlocutors to discuss what we need in order to work effectively in Florida's diverse communities.

Cheryl Rodriguez, University of South Florida Alayne Unterberger , Alisha Winn, Consider the Culture, E. Christian Wells, University of South Florida, Amanda Concha-Holmes, University of Florida, Hillary Van Dyke Cheryl Rodriguez, University of South Florida

3079 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 1.

11/21/2024 12:45 PM-02:15 PM

TCC 115

Oral Presentation Session

Decolonial scholars have affirmed that the enduring legacy of coloniality has "worked and continues to work to negate, disavow, distort and deny knowledges, subjectivities, world senses, and life visions" (Mignolo and Walsh 2018, 4). Participatory Action Research (PAR) and the collaborative process it prescribes date back to the 1970s and 80s, but researchers continue to struggle with balancing pressures from "home" to produce publishable work, versus allowing research collaborators to direct research questions and analyses. As Brown and Strega (2008) affirm, "the knowledge creation process has been separated from concerns about praxis: theorizing about the political nature of knowledge creation has rarely been translated into transforming our research practices." In critical environmental research, issues involving the representation of traditional ecological knowledge and/or the active political role of researchers toward environmental justice, for example, present challenges within Western standards of knowledge production.

While many scholars would agree that orienting research towards community's self-determination, rather than thinking about the field or people as "data plantations," is a political act that has the potential of emancipation and change (Kovach 2015), challenges to realizing these lofty goals remain. This panel invites participants to reflect on their own struggles with decolonizing methodologies. Possible topics include the alternative and creative methods researchers are employing; the limitations of collaborative design, execution, analysis, and dissemination of research; and how the pressures of "publish or perish" in the Global North can lead to epistemicide rather than epistemic emancipation.

Anthropology and Environment Society

Andrea Sanchez-Castañeda, Harvard University Andrea Sanchez-Castañeda, Harvard University
Andrea Sanchez-Castañeda, Harvard University, Casey High, University of Edinburgh, Meryl Shriver-Rice, Jim Igoe, University of Virginia, Department of Anthropology, Joshua Falcon, Florida International University, Department of Global & Sociocultural St Dana Powell, Graduate Institute of Humanities, Taipei Medical University

Decoloniality as embodied praxis: Participatory Action Research, body-territory, and the researcher performative agency.

In this paper, first, I explore the transformative potential of decolonial participatory methodologies in challenging passive traditional paradigms of academia by unveiling the researcher's loci of enunciation and advocating for a more active embodied political engagement in research processes. Second, I argue that by promoting this active role, scholars could generate pedagogies and methodological frameworks that sought to counter modes of epistemicide. By engaging with the concepts of Sentipensar (feeling-thinking) which underscores the inseparable connection between emotions and thoughts in cognitive processes, and Cuerpo-Territorio (body-territory), which asserts the integral relationship between Indigenous bodies and land, I argue that researchers can navigate towards more inclusive and respectful research practices for the creation of communal epistemological spaces where researchers collaboratively reimagine methodologies rooted in embodied praxis. Based on ongoing research with the Muysca community, I highlight the significance of incorporating diverse ontologies, such as the notion of pquyquy, which encompasses various aspects of cognition, emotion, and spirituality within the Muysca ontology. Through a critical examination of Participatory Action Research (PAR), this paper demonstrates how embracing Sentipensar and Cuerpo-Territorio can enrich research processes, particularly in contexts where Indigenous knowledge systems are marginalized.

Presenter(s): Andrea Sanchez-Castañeda

Decolonizing Collaboration? Indigenous Researchers and Environmental Activism in Amazonia

Whether in local protests against extractive economies in South America or global climate change conferences, some Indigenous Amazonian activists are gaining increasing attention in environmental politics. At the same time, others are contributing – as researchers - to a growing Indigenous anthropology of the region. Based on fieldwork with Waorani language researchers and environmental leaders in Ecuador, this paper explores the divergent purposes indigenous people and foreign researchers like me (and activists) bring to their collaborations. I highlight how, even where outsiders seek to decolonize such collaborations, indigenous ideas about land, knowledge and the meaning of conservation often suggest very different purposes and goals in this work. The paper raises the question of how different communities might envision and value ideas and practices of decolonization in distinct and even conflicting ways. In this context, what, if anything, should the role of non-indigenous anthropologists and environmentalists be in contemporary Amazonian struggles for self-determination and territorial autonomy? And how might we conceptualize collaboration in ways that both respect local priorities and address broader efforts toward decolonizing anthropology, academia, and the world.

Presenter(s): Casey High

Honoring Rosalyn Howard's Legacy: Decolonial approaches to Black Seminole intergenerational knowledge

In the only ethnography on Andros, Howard (2002) asserts, "the fact that most people have not heard of Black Seminoles points to a critical void in historical records that is the result of deliberate

acts of omission by those who enslaved, colonized, and annihilated millions of African and Native American peoples"(xiii). The Black Seminoles are a descendant group of self-liberated formerly enslaved African peoples who, for generations, were part of the Seminole Indigenous peoples before fleeing violent encroachment via the "Gulf Passage" on the Saltwater Underground Railroad to Andros Island in The Bahamas. Andros Island "has the reputation of being the richest repository of African culture in the Bahamas, as demonstrated by its social and economic structures and religious traditions" (33). It is one of the most economically threatened Family Islands and exemplifies what Fricke and Hoerman describe as a context where "displacement of Indigenous, descendant, and local knowledge systems" and comparative neglect in academic literature has resulted in severe endangerment(2023,485). Black Seminole intergenerational knowledge and oral histories are at risk from both climate impacts like sea level rise and economic strain. The decolonial Coastal Heritage at Risk Taskforce project will be conducting collective digital storywork and assessing how engaging with the digitized storywork of traditional lifeways will support cultural revitalization and well-being across the Black Seminole.

Presenter(s): Meryl Shriver-Rice

Contested heritage and collaborative research: some lessons from a recent project in Tanzania

This presentation draws from a multi-year research project on heritage and sustainable development in Maasai lifeworlds. The project entailed an iterative process of qualitative methods, including key informant interviews, focus groups, and participatory workshops, undertaken in collaboration with Maasai researchers. One of the main insights and concerns of this ongoing work revolves around hegemonic UNESCO-style formulations of heritage, revolving around criteria of Outstanding Universal Value and the Maasai understandings of heritage as place-based, relational, ecological, intergenerationally transmitted, and indispensable to the reproduction of the socio-ecologies of savannah ecosystems and related lifeworld. This insight is particularly poignant, given the increasingly visible and contested ways in which UNESCO World Heritage designations are implicated in the displacement and dispossession of Maasai and other peoples in and around the Serengeti and Ngorongoro Conservation Area. This context highlights the ways in which our research project problematized received distinctions between university and field, research and researcher, process and product, along with situational challenges to collaborative data analysis, dissemination of findings, and possibilities for epistemic justice.

Presenter(s): Jim Igoe

Cognitive Decoloniality in the Global North

Decoloniality as a theoretical framework works towards the emancipation of historically oppressed and marginalized peoples through the cultivation of a non-hierarchical ecology of knowledges. For an ecology of knowledges to emerge, however, as de Sosa Santos suggests, requires decolonizing the knowledge of both colonizer and colonized. Drawing on recent research conducted in the Global North on the phenomenon of psychedelic mushroom use, I explore whether decoloniality can be applied within Global North contexts by examining how reported changes in subjectivity appear to challenge the individualism rooted in neoliberal capitalism which decoloniality positions itself against. While the subject of psychedelics in the Global North contributes to coloniality in the

forms of epistemicide, extractivism, biopiracy, and the romanticization of Indigenous peoples of the Global South, it also presents subcultural undercurrents that promulgate alternative metaphysical and ontological understandings that resonate with decoloniality such as attributing subjecthood to previously objectified entities. On the one hand, these subversive knowledges not only appear to constitute a form of "epistemic disobedience" and "ontological restoration" that can potentially be used towards building an ecology of knowledges; on the other, they are rooted in the Global North and not explicitly aimed at decolonial emancipation, thereby calling their contribution to decoloniality in question.

Presenter(s): Joshua Falcon

3101 Dynamics of Colonialism and Indignity in Morocco and Ecuador

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Oral Presentation Session

This panel examines the lasting effect of colonial legacies on indigenous communities through feminist, medical, and multi-species anthropology. In countries and communities that have been colonized, whether recently or distantly, the lingering effects of colonial disruption can be difficult to articulate. Colonialism can well be understood as an opposite of indigeneity, with both concepts becoming most prominent when they come into contrast with each other. The results of such a confrontation can include oppression, domination, or adaptation-in all cases, the indigenous reality is permanently altered. This panel examines four case studies of how particular cultures are responding to colonial influences. These ethnographic studies reproduce empirical accounts of how life in the middle of the colonial confrontation is experienced by indigenous communities and their mixed descendants. The papers engage with populations in the Amazonian Ecuador and Fez, Morocco. Camille examines the ways in which indigenous Runa women co create and navigate their social realities with non-human actors. Eve explores the influence of Moroccan women in public and political life. In their paper, Madelyn looks at the syncretic medical world of Moroccan medicine that embraces native and colonizer practices. Finally, Addison explores the dynamic between self-image and imagined community in the lives of Moroccan students.

National Association of Student Anthropologists

Addison Abel , Camille Brown Eve Burgess Addison Abel, Camille Brown, Madelyn Cline, Eve Burgess Madelyn Cline

Le Baccalauréat : Influences on the Identity of High Schoolers and their Relationship with the Greater Community

For years Morocco has had problems with high school students failing or not even taking their final exam (le Baccalauréat), which is crucial for getting into higher education. Various changes have been made on the national and local levels to help students succeed and achieve higher education, but with little success. This paper explores the ways in which colonial legacies have shaped generations of Moroccan students' experiences and expectations, and therefore the self-perceptions of Moroccan citizens. The core of the Moroccan school experience is an identity

dynamic that relies on students' perceptions of their community while simultaneously reshaping the social landscape to conform with changing ideas of the self.

Presenter(s): Addison Abel

Songs of the Amazon: Singing and Sociality among the Napo Runa Women of Ecuador

The Napo Runa are a group of Quichua speakers living in the lowlands of Amazonian Ecuador, where they maintain a very close relationship with their environment and its non-human inhabitants. For women, this relationship is constructed and reflected through their songs. Interpersonal relationships and perceived animal cries shape the songs women sing, while these songs simultaneously impact and shape those relationships. This paper draws upon ethnographic research to show how the processes of composing and performing songs enables Runa women to maintain relationships with non-human beings. At the same time, the non-human contribution to these songs illuminates some of the ways in which non-human actors in the Amazon form a meaningful part of the multi-species social network. The preservation of Indigenous language, art, and sociality also highlights one case of Indigenous adaptation to a colonized world.

Presenter(s): Camille Brown

Enduring the ages: Colonial influences on Moroccan medicine

This paper explores native perspectives in Morocco towards medical practices and how they changed in the face of colonial medicine. Morocco's health practices now comprise several co-existing traditions, including the humoral tradition—based on Arabic texts and practiced long before colonial medicine was introduced—prophetic methods—based on religious texts such as the Quran and the hadith-s (Dieste, 2013). With the introduction of colonialism in the 20th century came early biomedicine. Many contemporary Moroccans blend these practices, and others, to fit their needs and beliefs, meaning traditional humoral and prophetic medicine continues to be practiced, alongside and influenced by medicinal traditions adopted from colonial powers. This paper seeks to examine the ways in which traditional health practices have been preserved despite colonialism's lasting influence on the country. Moroccan medicinal practices provide an informative look into an example of medical syncretism in a society still dealing with the long-term effects of colonialism.

Presenter(s): Madelyn Cline

Scales of Influence for Moroccan Women in Fez

Moroccan women's influence in Fez has increased dramatically since the 1940s when women were allowed to go to school. Since then women have become more active in the workplace, politics, and educational institutions. Although there is a general sense of increased involvement from women, it is difficult to accurately measure the influence that contemporary Moroccan women have in any sector of social life. This paper explores the physical and social areas in Morocco where women exert either the most or the least influence on their community, paying particular attention to the ways in which foreign influence has altered the perception of women's roles in the public sphere. By examining the way that women navigate their changing social landscape with dialogue

and action, this paper relays the social reality of how women's voices are heard in Moroccan communities.

Presenter(s): Eve Burgess

1563 Embodied Praxis: Knowledges, Methodologies & Black Feminist Anthropology

11/21/2024 12:45 PM-02:15 PM

TCC 103

Oral Presentation Session

This session centers embodied ways of knowing to explore black feminist ethnographic praxis across the contemporary African diaspora. Despite critical, feminist, and decolonial turns in the discipline, lacking is serious engagement with black popular dance as a mode of knowledge production and site of critical inquiry. Much important work has been done by black feminists to recover and valorize Katherine Dunham's anthropological contribution to troubling disciplinary norms and boundaries (e.g. Chin 2014, Banks Cruz 2012, Dunham 2006). This panel seeks to explore how contemporary black feminist anthropologists are thinking through their own movement-based ethnographic practice, their specific relationships of entanglement and accountability to the dancing communities they move with, and thereby advancing the anthropology of dance in innovative ways.

Feminist scholars have long argued that ethnographic knowledge production is fundamentally an embodied endeavor and, acknowledged as such, can produce different social understandings. Black feminists, in particular, have been at the forefront of articulating these theoretical innovations at the intersection of dance performance and anthropology. In her multimodal performance "Untapped Fierceness/ My Giant Leaps," Gina Ulysses exclaims, "Why do they think so many black women in anthropology keep turning to the arts!?" A response to this question may sit at the intersection of Black performance theory and critical ethnography. As Soyini D. Madison explains in the forward to *Black Performance Theory* (2014), performance frames of analysis and, specifically, Black performance theory do the nimble labor of attending to the generative forces that constitute Black performance (cultural staging), performativity (stylized norms that mark identity), and the performative (which "does something," makes a material difference).

The specific geographic, historical, political, social contexts in which the panelists work— in Colombia, Cuba, Jamaica, Martinique, Spain, and the U.S. — allow for a dynamic consideration of the diasporic relationship between critical ethnography and black performance, black performativity and the black performative. Moreover, they model how embodied modes of inquiry position them differently to approach questions around accountability, vulnerability, and repair that an anthropology for black liberation demands.

Association of Black Anthropologists

Maya Berry, University of North Carolina, Chapel Hill Maya Berry, University of North Carolina, Chapel Hill Maya Berry, University of North Carolina, Chapel Hill, Celina de Sá, University of Texas, Austin, Department of Anthropology, Deborah Thomas, University of Pennsylvania, Camee Maddox-Wingfield, University of Maryland, Baltimore County, Department of Aimee Cox, New York University, Department of Anthropology

Choreographic Exercises in Dignified Relation

This paper explores the choreographic aptitude required of Black women rumba dancers in Havana, Cuba whose bodies are appraised as sexual commodities within cultural tourism, and how that aptitude is transmitted in their dance pedagogy and performance. The research is based on sustained ethnographic fieldwork with a community of practice called rumberos (practitioners of a rumba, a form of black popular music and dance) during the post-Fidel period of private market expansion. An embodied ethnographic praxis –learning dance technique from black women– uniquely positioned me to appreciate how performances of dignified relation with the divine and sacred kin are marshaled in the everyday to maneuver within interlocking structures of race, gender, and class oppression. In the midst of heightened racialized class inequality, Black popular dance emerges as a key modality for black women to reckon with the pervasive threat of sexual violence, mediate the conditions of enduring dispossession exacerbated by market-based development schemes, and craft relations of accountability beyond the state apparatus.

Presenter(s): Maya Berry

Investigations with/in Black Flamenco

West and Central Africans have circulated through Spain as enslaved and free people for centuries. However, public Spanish discourse suggests that the recent spike in Senegalese migration since 2016 constitutes a radically new Black presence. At the same time, Spain's prized national cultural symbol, flamenco, is also being revealed as having diverse African influences. My paper looks at "Black flamenco," which I define as both emerging transnational efforts to locate a Black presence in the Spanish/Gitano-dominant genre of flamenco music and dance, as well as an embodied method to investigate erased Black historical presence in part to defend a contemporary one. Through examining the work of artists like Yinka Esi Graves and Concha Buika, I will examine the productive contradictions of performing fugitivity by Black women artists, and how they become icons for West African migrant-activists to Spain seeking to reclaim Black humanity. The project also asks what the role of Black ethnographers are, while proposing a meta-approach to research that highlights existing theorization through our engagement with interlocutor-peers.

Presenter(s): Celina de Sá

What Can Dance Do for the World?

This paper interrogates this question – one I have borrowed from choreographer Reggie Wilson – to think through the body as a portal to enraptured sovereignty. I am interested in what the body knows and how it knows, and how we both participate in and represent this knowledge. What is produced when we are attuned to, and engaging, each other's kinespheres? To probe this question, I think through my own history of embodied practice, and through collaborative enactments in Jamaica oriented toward creating the conditions for bodies to become unbounded, individually and

collectively. Ultimately, I am interested in the kind of anthropology that could be produced through vulnerability. Years ago, Ruth Behar suggested that anthropologists should be "vulnerable observers." She encouraged us to conceptualize anthropology as a disturbing yet necessary form of witnessing that would produce a relation between critique and ethics: How do we deal with our own involvement with our material? In what ways do we analyze our implication within global geopolitical and historical processes of inequality? How are we complicit in reproducing these processes, and how might we work to transform them? Behar was calling for us to risk exposure in ways that would deeply historicize and contextualize our research. Asking what dance can do for the world is a way to ask what modes of relation are created in and through vulnerable anthropological practice?

Presenter(s): Deborah Thomas

SkirtPlay: Fashioning Black Bèlè Femininity in Martinique

This paper explores the sartorial form and function of skirt garments donned and danced by Black women practitioners of bèlè in Martinique. The scenes in which bèlè performance rituals take place are marked by aesthetics of a Black worldmaking dynamic unique to the French Antillean postcolonial experience of healing and repair. For Black women in the bèlè dance circle, expressions of pleasure, self-love, ancestral continuity, and community survivance are articulated through skirtplay—a notion from which I analyze the fashioning of a Black femininity embodied in bèlè community spaces.

The accoutrement of the wide-flared bèlè skirt serves multiple purposes beyond style and adornment: it enables a broad range of jumps and turns; it is a prop used for seductive gesturing with a dance partner; the temporality of the skirt is one that honors the ancestral past by recalling forms of colonial-era attire, while incorporating new emblems of liberation for imagining Black Antillean futures. From a Black feminist epistemology, I approach skirtplay as both a performative device and an embodied method of study. Skirtplay is generative, deliberate, agentive, relational, and synergistic. My perspectives are drawn from ethnographic research that involves my participation as a bèlè dance student and performer. Using my dancing body as a data collection tool, field notes of my daily dance encounters were inscribed in and through my body's legibility of the bèlè repertoire.

Presenter(s): Camee Maddox-Wingfield

“They dance at night”: Bullerengue and Black Women’s dance in a Colombian Maroon Village

This paper explores the Afro-Colombian musical tradition of bullerengue in relation to embodied and sonoral practices of fugitivity. While work on maroon music in places like Jamaica (Stewart (2017) and Suriname (Campbell 2020), this work analyzes bullerengue as a mode of performance that stems from Black female embodied praxis. Typically danced by Black, female elders in the rural region of the Colombian Caribbean, bullerengue is a form of song and dance accompanied by drum that is typically danced by free and enslaved Black women at night. The slow, melodic and contained movements of bullerengue hark back to a time when women practiced the dance barefoot, often with shackled feet while balancing candles in their palms. While the musical form has been analyzed in relation to folklore, culture and music, less is known about the genre's

connection to marronage. Drawing from embodied musical practices of women from the maroon community of San Basilio de Palenque, this paper explores bullerengue as an embodied praxis of black feminist fugitivity. It explores marronage by attending to the musical presence of a "fantam note," the bodily movements, and finally the forms of movement and flight enjoyed by women's groups of bulletengue performers such as Palenque's Alegres Ambulancias. I develop the concept of soundscapes of black feminist fugitivity to signal the sonic practices that emerge from the act of abandonment, or marronage of Black and Indigenous women in Colombia.

Presenter(s): Amber Henry

3397 Framing Political Violence - Art-based Research and Cultural Heritage under Consideration

11/21/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

In this panel we consider whether art-based research and artistic approaches are a suitable way of exploring forms of extreme political violence in the past and present, and whether they offer prospects for overcoming violent experiences in the future. In the anthropology of violence, there is often expressed, that the victims and witnesses are at the end of language when forms of extreme violence should be expressed or communicated. How can alternative forms of expression (such as different artistic methods) provide a new way of communicating? In this panel we ask whether art-based research and artistic approaches are a suitable way of exploring forms of extreme political violence in the past, the aftermath in the present, and whether they offer prospects for overcoming it in the future. In the anthropology of violence, there is often talk of the end of language when forms of extreme violence are expressed or communicated. How can alternative forms of expression (using different artistic methods) provide a new way of communicating traumatizing experiences or transmitted suffering and presenting it in non-verbal forms? What role do artworks created as a result of extreme experiences of violence play in memory processes and commemorations? In addition to their artistic significance, are they also a kind of testimonies and coping strategies?

Furthermore, we discuss artworks (antiquities and recent more artworks) that have been looted or destroyed in the context of political violence? In addition to tracking down stolen cultural property (in the course of colonial domination) what kind of inherent violence is in the archiving and presentation of such looted and traded cultural heritage?

Society for Visual Anthropology

Autumn Cockrell-Abdullah , Maria Six-Hohenbalken Ezgi Erol Autumn Cockrell-Abdullah, Melis Kaya, Maria Six-Hohenbalken, Ezgi Erol

Kurdish Art As Political Witness

Kurdish artists stand as the vanguard of a number of critical conflicts inside Iraqi Kurdistan. As such, the contributions of Kurdish artists seem to be imbued with the spirit of the kind of social change that can lead to a process of conflict transformation and an understanding that conflict can

be waged effectively in non-violent ways. This paper will discuss the ways in which Kurdish artists have demonstrated the need to be deeply critical of the social relationships, cultural beliefs and traditions that serve to support and perpetuate forms of cultural and structural violence within Kurdish society – pointing directly at culture as the source of conflict – with "space" as a way to see the socio-cultural intersections where conflicts are being made manifest.

Autumn Cockrell-Abdullah, PhD

Visiting Assistant Professor of Political Science, Department of Political Science, Agnes Scott College

Managing Editor: The Journal of Intersectionality

Guest Editor: "Making Faces: Art & Intersectionality in Iraqi Kurdistan" (2018), "Making Spaces: Art, Culture & Difference in Iraqi Kurdistan" (2022)

<https://www.cockrellabdullah.com>

Presenter(s): Autumn Cockrell-Abdullah

Preserving cultural production as a form of resistance

Founded in February 1983, the Kurdish Institute is an independent, non-political, secular cultural organization that brings together Kurdish intellectuals and artists from a variety of backgrounds, as well as Western specialists in the Kurdish world. The Paris Kurdish Institute is one of the rare Kurdish institutions in Europe that has managed to survive without interruption and holds foundation status. It has hosted numerous activities aimed at preserving the art, language, and culture of a stateless people. It is home to the largest Kurdish library in Europe and the world's largest digital Kurdish library. In this regard, it can also be considered a space of memory. This presentation aims to discuss the possibilities of preserving the memory of a fragmented, exiled people whose language, identity, and culture have been disregarded, utilizing cultural diplomacy and the continuity of cultural production.

Melis Kaya, MA

Human Rights Officer, Institute Kurde Paris

Presenter(s): Melis Kaya

Kurdish Cultural Heritage Elaborated

The presentation is based on an ongoing research project, in which two comprehensive multimedia collections depicting Kurdish everyday life in Turkey (1967 – 20218) are the starting point. In artistic workshops organized in the Kurdish homeland and diasporas, the participants are elaborating on questions of cultural heritage, forms of transformations of traditional ways of life and ways of representation.

Applying arts-based research methods, participatory approaches are presented and examples of communal artworks discussed. Methodological guidelines herein follow V. Amid "construction of the field" (V. Amid) and M. Schäubles considerations, when "we research what we co-create". The applied methodological approaches evoke discursive spaces in which (post) memories and

emotional remembering (M.Bloch, A.Morè), experiences of extreme political violence, identity processes and cultural heritage were discussed. Furthermore, the project participants elaborated on artworks and developed suitable forms of representation. Besides analyzing the participatory processes and representational character of the art works, the results are exhibited, following the guidelines of "curators who do not curate".

Maria Six-Hohenbalken

Senior Researcher, Institute of Social Anthropology, Austrian Academy of Sciences.

Co-editor of the Forced Migration Series Transcript Publisher

Presenter(s): Maria Six-Hohenbalken

The Aesthetics of Dispersion: People and Objects from Antioch and its Vicinity

The last 120 years of the history of Antioch and its environs, located on the Turkish-Syrian border in modern Turkey, have been characterized by colonialism, migration, violence, archaeological research, and (un)natural disasters. My paper explores the relationship between the dispersal of people and objects, even if they do not share the same temporality and spatiality, and how artistic research strategies open up a space for intertwining these stories. I will present the case of the dispersed material culture of Antioch and its surroundings, especially in North America, during the French-American excavations of 1932-1939 and the process of deassemblage of their indigenous assemblage in Western museums and academic institutions. I will discuss the mosaic representation of Europa (300 AD) excavated in 1934 in Daphne, a suburb of Antioch, and its double face of forced migration as in myth but also colonial modernity during the excavation and its current exhibition. I will show historical material from transnational archives connect this region's multilayered heritage and the local population's different stories.

Ezgi Erol

Art Theory and Cultural Studies, Academy of Fine Arts Vienna

Transcultural Studies, University of Applied Arts Vienna

Presenter(s): Ezgi Erol

3325 Gender and Politics: Translating between Theory and Practice, Part II

11/21/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

Feminist anthropologists have long grappled with the entanglement of theory and practice, especially when addressing multiple social inequalities through a dynamic intersectional lens (Davis and Craven 2022; Callon 1998; Crenshaw 1991). Using ethnographic analyses in diverse contexts, this panel addresses feminist anthropologists' positioning in webs of relationships and

connections with diverse people, gendered processes, and objects (Constable 2022) as we investigate the gendered vulnerabilities and violences that people face on an ongoing basis. These papers focus specifically on the ways that we – as feminist anthropologists – have had to come to hard truths in our writing and confront challenging conundrums in our fieldwork when we move back-and-forth between theory and practice. Rather than focus on the potential misalignments of theory and practice, instead we center the ways that praxis enables messiness, tensions, and contradictions that are necessary for gender justice in the contexts where we work. We also examine specific feminist methodological tools, whether material or conceptual, that aid us in "expanding thinking and unsettling oppressive legacies" rather than merely "stabiliz[ing] or explain[ing] away things"

(Ballesteros and Oyarzun 2022).

The papers will be presented on two panels. The first set of papers (Part I) highlight various challenges and lessons associated with feminist praxis over time, while the second set of papers (Part II) examine how individuals shape theory through their everyday practices as they attempt to achieve gender justice for themselves and members of their communities. The panelists will present their research with diverse populations across the globe, including Black women in Georgia, U.S.; LGBTQIA2S+ students in Texas; female and Indigenous environmental activists in El Salvador; rural families in coastal Ecuador; women in rural Guatemala and the eastern part of Democratic Republic of Congo; women in northern Vietnam; the Dhusia community, a Dalit community in Delhi, India; Maasai women in Tanzania; and young Chinese women in Chinese social media communities.

Association for Feminist Anthropology

Lynn Kwiatkowski, Colorado State University, Karin Friederic, Wake Forest University, Department of Anthropology
Lynn Kwiatkowski, Colorado State University
Sharon Saffold-Harris, University of Arizona
Danielle Ellis, University of North Texas, Department of Anthropology
Annalise Gardella, University of Oregon, Department of Anthropology
haiyi zheng, University of California - Los Angeles (UCLA)
Depart Louise Lamphere, University of New Mexico

If Not for Narratives: The Misuse and Abuse of Survivor Narratives

In 2001, national domestic minor sex trafficking movements founded in Atlanta, Georgia aimed to eradicate child sexual exploitation through public advocacy, legislative action, and criminal prosecutions for exploiters, buyers, and pimps. To garner public and legislative support, survivor narratives performed by adult survivors who survived domestic minor sexual abuse were the primary method of knowledge production used by Christian Faith-based organizations and local non-profit organizations. This research seeks to evaluate the unintended consequences of employing testimony as methodology, specifically for Black women speakers exposed to sexual violence and childhood traumatization. Using Black Feminist Theory as described by Patricia Hill Collins and Womanist Theory as defined by Katie Cannon and Alice Walker, my research question asks: In what ways does testimony impact resources and research analysis of marginalized communities? This research is interdisciplinary and uses anthropological methods of studying

narrative performance in Black women including, critical feminist ethnography, archival research, textual and media analysis. This research advances the use of participatory research methods in the social sciences and humanities where testimony is used and/or analyzed to garner support for marginalized communities.

Presenter(s): Sharon Saffold-Harris

"The Direct Effects of Prejudice: How Anti-LGBTQIA2S+ Legislation Affects Student Success and Support Networks"

As a vulnerable community, LGBTQIA2S+ college students face many forms of discrimination. This is especially true in Texas, which has passed increasingly harmful trans legislation surrounding trans youth in the last 2 years. 2021 made a record for most anti-LGBTQIA2S+ laws introduced at the state level. This project aims to investigate how the anti-LGBTQIA2S+ climate in Texas is affecting queer students' success rates, and mental, emotional, and physical well-being. It investigated how LGBTQIA2S+ students' networks help support them and what avenues LGBTQIA2S+ students most often turn to for help. This research was conducted on behalf of the UNT Pride Alliance. UNT Pride Alliance has been serving the LGBTQIA2S+ community on campus since 2013, providing support, advocacy, and programs like the OUTFITS Clothing Closet that help affirm their gender identity and provide gender appropriate clothing for trans, non-binary, and gender non-conforming students. However, during this research, the state legislature passed and implemented SB 17, a law prohibiting public universities from providing DEI programs to students. This led to the dismantling and reassignment of the Pride Alliance organization, removing many of the services provided to the LGBTQIA2S+ students on campus. This research occurs both before and after the disbandment of the Pride Alliance and its services and explores how SB 17 has impacted queer students access to necessary services and success.

Presenter(s): Danielle Ellis

Tejidos de Resistencia: Ecofeminist and Indigenous Embodied Activism in El Salvador

This paper explores how women and Indigenous environmental activists in El Salvador work within a dictatorial governmental regime to defend their land, water, and bodies from extractivist operations. Since March 2022, Salvadoran President Nayib Bukele's administration has installed a permanent state of exception, detaining over 75,000 people, including environmental defenders, and expanding development projects at the expense of local environments and people. Despite political and existential threats, environmental activists defend their communities and their land, revitalizing ancestral cosmovisions and critiquing gender inequities in the process. Utilizing Indigenous feminist and ecofeminist theories that reimagine how bodies relate to territories and to economic and political systems, this paper examines the epistemologies, praxis, and modes of activism that the Salvadoran environmentalist network utilizes to address the political, economic, environmental, cosmological, and gendered impacts of climate change. From over 12 months of fieldwork in El Salvador using ethnographic interviews, participant observation, and social mapping, the results from this research detail the strategies ecofeminist and Indigenous environmental activists in El Salvador use to connect to an ancestral and political tradition of resistance, form gendered alliances, weave activist networks (tejidos), and shape their landscape, not only for their own survival, but for the hope of a better future.

Presenter(s): Annalise Gardella

“No Marriage, No Children, Keep Us Safe”: Exploring the “Fear of Marriage” Discourse as Marriage Resistance in Chinese Social Media

In recent years, online discussions centering on "fear of marriage" have been popular in China's digital space, with young women being the primary participants. Conducting digital ethnography on two Chinese social media, Red and Weibo, this study explores the meanings participants attribute to these discussions. Participants generally agree that marriage is not cost-effective and is potentially harmful to women in the current Chinese context. The data analysis reveals that women use three strategies to elevate the "fear of marriage" sentiments: 1) disparage marriage and married women; 2) idealize being single as an elite lifestyle; and 3) essentialize men and romantic love. Contextualizing within post-socialism and neoliberal gender ideology, as well as the resurgence of the Confucian patriarchy, the paper delves into how women understand marriage as envisioned by the state. This paper argues that by engaging in the "fear of marriage" online discussions, women resist state-endorsed womanhood and challenge the existing gender power structure. However, the differentiation and exclusion in women's strategies limit the potential of liberation. This research contributes to non-Western feminism scholarship by presenting a more subtle and organic women's resistance. A seemingly individualized discourse can be interpreted as collective resistance to state-endorsed womanhood in an authoritarian society. The paper enriches the understanding of feminist discourse and marriage resistance.

Presenter(s): haiyi zheng

Listening, Acting and Talking in the Field

This paper is based on excerpts of ethnographic data from my fieldwork with Odissi dancers and teachers in the State of Odisha in India in 2021-23. I expose how I learnt from interacting with a few women during fieldwork, each of whom had very different ways of integrating me into their environment or putting me at a distance, or sometimes even both; of choosing to reveal or put under silences aspects of their lives, of their opinions, of their practices. By carefully selecting what to tell me, what to show me in non verbal manners, what to keep under silence, how to integrate me into their network, they exposed to me multifaceted nuances of the apparent contradictions and ambivalences generated by the varied degrees of adherence to patriarchal values they manifested, sometimes clearly experiencing and trying to overcome challenging life situations generated by that ideology. I wish to relate some of the different modalities – verbal, embodied, mediated through multiple meeting contexts over a time span of several months – through which they made me witness specific aspects of their situations. As an observer, intruder, and temporary participant in their lives, I tried to be attentive to their stories, their successes, the hardships they faced, to what moved them. Fieldwork is a lived situation, and it may be difficult to define where praxis starts and theory ends. This paper is about discussing with you some of these questions.

Presenter(s): Barbara Curda

3420 Looking for Anxiety: Interpreting Anxiety Across the Subfields

11/21/2024 12:45 PM-02:15 PM

TCC 101-102

Oral Presentation Session

This panel explores anxiety as a topic of anthropological inquiry. How do we identify something as amorphous and intangible as anxiety in different kinds of anthropological data? And how do we understand its significance? Anthropologists have investigated anxiety as a political, economic, moral, cultural, and medical phenomenon and they have seen evidence of it in innumerable kinds of data (Batiashvili 2022; Flachs 2019; Hejtmanek 2022; Knight 2017; Lippens 2023; Masco 2014; Nugent 2019; Stoler 2008; Tran 2017). Across four papers, panelists identify and analyze anxiety in four different kinds of data: archival data, government documents, archaeological assemblages, and deceased human skeletal individuals. In these papers, we identify markers of anxiety and discuss the consequences of anxiety on material culture, the body, and communities. By interrogating anxiety across these different contexts, we will also speak to the meeting's theme of praxis, considering how anxiety might prompt "reflection and action directed at the structures to be transformed" (Freire 1970, 126). In a moment when so many political events seem motivated by moral panics about race, class, gender, and sexuality, can we find new ways to identify, understand, analyze, and act on anxiety? Can we identify when anxiety is an indicator of injustice or inequality? Or when it might point to a moment being ripe for social change?

Batiashvili, Nutsa. 2022. Anxiety of treason in a small country: 'Russian agents' and disturbed identities in Georgia. *History and Anthropology*, 1–21.

Flachs, Andrew. 2019. Planting and Performing: Anxiety, Aspiration, and "Scripts" in Telangana Cotton Farming. *American Anthropologist*, 121: 48-61.

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. New York: Seabury Press.

Hejtmanek, Katie Rose. 2022. "Working Out Anxieties: What does CrossFit tell us about existential anxiety and privilege?" *Anthropology News*, September 14, 2022.

Knight, Daniel. 2017. Anxiety and cosmopolitan futures: Brexit and Scotland. *American Ethnologist*, 44: 237-242.

Lippens, Ronnie. 2023. The Line of Anxiety: Anthropological and Psychoanalytical Notes on the Line of Individuation in the Age of Bastards and Zombies. *Int J Semiot Law* 36, 1259–1279.

Masco, Joseph. 2014. *The Theater of Operations: National Security Affect from the Cold War to the War on Terror*. Durham: Duke University Press.

Nugent, David. 2019. *The Encrypted State: Delusion and Displacement in the Peruvian Andes*. Stanford, CA: Stanford University Press.

Stoler, Ann Laura. 2009. *Along the Archival Grain: Epistemic Anxieties and Colonial Common Sense*. Princeton, NJ: Princeton University Press.

Tran, Allen. 2017. Neurasthenia, Generalized Anxiety Disorder, and the Medicalization of Worry in a Vietnamese Psychiatric Hospital. *Medical Anthropology Quarterly*, 31: 198-217.

General Anthropology Division

Allison Stuewe, University of Arizona, School of Anthropology, Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures Alena Wigodner, Allison Stuewe, University of Arizona, School of Anthropology, Molly Zuckerman, Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures

Acting on Anxiety through Votive Offering Practice in the Roman Northwest

Calls have grown in the last few decades to center emotion in archaeological interpretation as a critical driver of human action. Anxiety may arrest action, but it can also be a powerful motivator to act. While the former may be invisible in the archaeological record, we can study the latter through actions meant to quell anxiety. Most archaeological approaches to anxiety either center actions addressing physical health or frame ritual practice as a strategy to reduce anxiety. Here, I study an assemblage at the confluence of these two approaches: healing votives offered to the gods at sanctuaries in Roman Gaul. These objects, shaped like the bodies or body parts of offerers, were meant to indicate the type of healing required: attracting the deity's attention was a serious matter. Reading these interactions with the gods as anxiety-laden makes especially apparent how deeply each offerer's anxieties were likely shaped by the actions of others. Was it best to purchase the tried-and-true generic offering from the shop outside, or to stand out with a one-of-a-kind object? One may easily read lavish spending by wealthy offerers as a means to avoid anxiety by ensuring the deity's favor, but this brings to light an emotional economic divide: the special anxiety likely felt by poor offerers who could not hope to compete. In this paper, I explore how an anxiety framework enriches our approach to the social relations inherent in offering ritual.

Presenter(s): Alena Wigodner

Autological Subjects in What Future?: Love Anxiety in Germany's Integration Courses

Integration courses intended to improve language skills and provide information about law and society are often required for immigrants and refugees in Germany. These courses contain ideas about romantic love, sexuality, and the family among other topics related to cultural values. The emphasis in these courses on the rational "subject-in-love" (Povinelli 2006) imagined to be unencumbered by cultural tradition or family opinions reveals deep anxiety about "the distribution of appropriate affect" (Stoler 2001). Immigration courses are just one mechanism among other attempts to manage immigrant and refugee love in Europe documented by scholars (D'Aoust 2014; 2018; de Hart 2015; Fassin 2010). They also exist in the context of both growing hostility to refugees in Germany and the country's increasing reliance on refugee labor to solve its labor shortage brought on by significant demographic changes. Through an analysis of the national standard curriculum for integration courses and the government-approved textbooks, I argue that integration courses speak to the German state's anxiety about its future. Additionally, based on interviews with refugees in Germany, I argue that despite the messaging in integration courses about openness and acceptance in the areas of love and the family, the underlying anxiety about refugee love can make the content seem hypocritical, disingenuous, and threatening.

Presenter(s): Allison Stuewe

Bioarchaeology of anxiety: identifying and interpreting psychosocial stress in relation to disability and infectious disease in historical contexts

Mental health disorders, like so many psychosocial phenomena, are not typically recognized as leaving material traces in the bioarchaeological record. But by creatively expanding the range of skeletal indicators we observe in deceased human individuals, we can potentially capture some of these profound yet largely invisible aspects of past biosocial lived experiences. Here, we focus on bruxism or teeth-grinding, which can be skeletally identified and is associated with anxiety and other mental health disorders. However, it is not commonly recognized in the skeleton or included in established data collection procedures in bioarchaeology. In two case studies, we consider evidence of bruxism relative to independent archival, archaeological, and skeletal evidence of diverse psychosocial stress and its entanglements with disease and disability. In late 19th to early 20th century Ohio, we explore how recognition of bruxism deepens our understanding of the anxiety and stress associated with social race, gender, and socioeconomic status-related structural violence and their dialectic relationships with individuals' experiences of a chronic and common yet highly stigmatized infectious disease, specifically acquired syphilis. In late 19th century Mississippi, we examine how bruxism may further illuminate the depths of the chronic pain, stress, and/or anxiety likely associated with long-term physical impairment and disability in an elite, plantation-class White female individual.

Presenter(s): Molly Zuckerman

Racial anxiety and “the liberated Malcolm X University”

In 1969, a group of students at Voorhees College (a historically Black college) in Denmark, South Carolina, staged an armed takeover of a campus building, referring to the college as "the liberated Malcolm X University." The takeover was the culminating event of prolonged student agitation and organizing as they advocated for an Afro-American studies major and for improvements to cafeteria offerings and dormitory buildings. In this paper, I consider this event through the archival collection of one of the college's white board members, J. Kenneth Morris. Morris meticulously documented student organizing efforts with what appears to have been an eye towards historical vindication—the documents that he saved include notes based on phone calls that he made to the FBI and student handwriting samples. Here, I frame Morris's fears as an example of a "Black Scare/Red Scare" (Burden-Stelly 2023) and read his collection of documents "against the archival grain" (Stoler 2008), describing how they reflect Morris's anxiety about Black political power and "outside agitators" in the rural South. Finally, I consider how Morris's anxiety is indicative of a moment of social, political, and cultural change, comparing his reaction to student activism with contemporary reactions to demands for inclusive curriculum and student movements.

Presenter(s): Sydney Pullen

1619 Materializing Age-Engaged Publics

11/21/2024 12:45 PM-02:15 PM

TCC 112

Oral Presentation Session

How can ethnographers participate in the creation of ethical and political "publics" that actively engage older adults and individuals, communities, and institutions that are concerned with later life? Nation-states, medical institutions, market actors, and the media have become increasingly concerned with "the aging population" as an object of governance, medical care, capitalization, and media interest. Older adults and their families, communities, and religious groups also grapple with the ways in which later life can be lived-healthily, in place or across borders, in financial comfort, inclusively, "successfully," and otherwise. Amid these changes, it remains obscure how older adults and the relations and communities in which they are situated participate socially and politically in the making of their aging futures and the practical, spiritual, and temporal resources upon which they draw. Building on existing research on aspirations in later life, this panel adopts as its central concern the ways in which older adults and the people with whom they interact conceive, create, and carve out inclusive age-engaging spaces of mutual attention and communication—and the challenges and inequalities that accompany such endeavors. The heuristic "age-engaged publics" prompts us to consider the ways by which older adults participate in dialogues, debates, social activities, and planning projects on issues that they care about or which affect their wellbeing.

In this panel, we examine ethnographically how later life aspirations come into view alongside the materialization of care relations (Chiappori, Zraunig), spaces for communication (Jespersen, Tan), and social support (Sakti) amid political conflict (Tan), marginality (Jespersen, Zraunig), disabandonment (Chiappori), and urban overcrowding (Sakti). Through insights derived from research at Berlin, Indonesia, Peru, Taiwan and the United States, alongside individuals as varied as city planners, elderly museum volunteers, later life migrants, and care facility residents, we initiate and hope to inspire conversations on how "age-engaged publics" can be made possible. We foreground praxis in older adults' projects and commitments as a means to challenge normative representations of later life. We also deliberate on how we ethnographers recursively participate-or could participate-in the actualization of these age-engaged publics through fieldwork and collaborative research, engagement with organizational initiatives, planning and design, and/or public-facing forms of media and cultural production.

Society for Medical Anthropology

Junbin Tan, Princeton University, Megha Amrith Megha Amrith Victoria Kumala Sakti, Junbin Tan, Princeton University, Brooke Jespersen, Case Western Reserve University, Department of Anthropology, Christopher Zraunig, Princeton University, Department of Anthropology, Magdalena Zegarra, University of Michigan Amy Borovoy, Princeton University

Utopian Praxis? Creating Age-Friendly Neighborhoods in Jakarta's Overcrowded Spaces

How can we radically reimagine urban areas as supportive environments for older adults amidst extreme social-ecological inequalities and urbanization? While recent scholarship has advanced our understanding of urban ageing and the implementation of the World Health Organization's framework for creating "Age-Friendly Cities and Communities," this focus has primarily been on developed countries. This leaves a significant gap in understanding ageing experiences in highly urbanized environments within lower-middle-income countries of the Global South, where the older population is expected to grow at the fastest rate. In these contexts, cities often fail their older residents by prioritizing cars and malls over people, offering limited accessibility for everyday

mobility, and tolerating toxic levels of air pollution and overcrowded dwellings. Moreover, policy and popular discourses on how cities can be more inclusive often frame older adults as the object of intervention, rather than active agents for change. This talk draws on a new ethnographic study exploring the experiences of urban ageing in Jakarta. It engages anthropological scholarship on utopias and aspirations in later life to conceptualize "ageing utopias." It also reflects on the role of the ethnographer embarking on collaborative research with older adults and those who build the city (architects, city planners and policymakers) as co-researchers, contemplating how we can translate utopian thinking into praxis.

Presenter(s): Victoria Kumala Sakti

Curating Futures: Museums, Heritage, and Projects for Later Life in Postwar Kinmen, Taiwan

How can we facilitate older adults' attempts to cultivate spaces for political conversations amid persistent political and economic instability? Research on hope and imagination often emphasize creativity among youths and neglect older adults' aspirations. Studies on aging-in-place also typically conceive older adults as care receivers and planning objectives; they seldom attend to how older adults engage in self-care and contribute to creating better futures. This paper addresses this void by discussing two ways by which older adults "curate" futures at Kinmen and the conflict-ridden Taiwan Strait. This generation witnessed Kinmen's makeover from Taiwan's Cold War battlefield against China (1949 to 1992), through its postwar economic demise (late 1980s to 1990s), to its status as Taiwan's most-used border with China today. Examining their volunteer activities at war museums and participation at temple festivals-turned-cultural heritage, and through "curation" as my analytic, I examine the ways by which older adults draw on certain memories and religio-cultural practices that they know to create spaces for dialogue. Attending to "curation," I argue, requires an attentiveness to older adults' aspirations and the contexts that enable or limit their actualization, and our recognition of their experiences as sources of wisdom for creating aging futures. A two-minute video created alongside my interlocutors, in Kinmenese and with English captions, will be part of my presentation.

Presenter(s): Junbin Tan

Living in the Past or Creating Space in the Present? The Role of Nostalgia in Older Puerto Rican Adults' Experiences of Belonging

Popular and scholarly accounts often take nostalgia for the homeland to be a limiting factor in older migrants' experiences of belonging in new places of residency. These accounts reflect racializing, and sometimes ageist, assumptions (e.g. migrants who do not socially integrate have "failed"; older people live in the past). Drawing on ethnographic research, this paper examines how older Puerto Rican adults created spaces of belonging after migrating to Cleveland, Ohio. I found that older Puerto Rican adults cultivated belonging by enacting "nostalgic values" in shared Puerto Rican spaces, such as senior centers, churches, and apartment buildings. Nostalgic values refer to those which older adults had experienced as younger people in Puerto Rico and for which they expressed a wistful longing, including: *compartíamos* (we spent time together); *nos ayudábamos* (we helped each other); and *era tranquilo* (there was nothing to worry about). I extend recent scholarship suggesting that nostalgia can be forward-facing to argue that, despite maintaining an orientation toward a Puerto Rico of the past, older adults enacted nostalgic values to create belonging in a

Cleveland of the present. These findings challenge the notion that nostalgia is a barrier to belonging in new places of residency, and they advance understanding of how temporality relates to migrant experiences of social inclusion and exclusion. (Presenter: Brooke Jespersen, Postdoc at VA Portland Healthcare System)

Presenter(s): Brooke Jespersen

Care and its Others: Affording Queer Aging in Germany

"Many seniors live hidden", reads the headline of a German newspaper from May 2021, pointing to the fears that LGBTIQ+ seniors face when entering long-term care facilities due to anticipated discrimination and isolation. To address such concerns, many German cities have in recent years introduced a range of diversification initiatives to facilitate good aging outside the heteronormative and ableist grammars of the "successful aging paradigm." These initiatives include intergenerational queer housing projects, diversity trainings in gerontic settings, and the establishment of "safer spaces" for LGBTIQ+ residents in geriatric institutions. My research investigates the possibilities and pitfalls of such diversification efforts: Conceptualizing "diversity work" as a kind of care work, I look at the world-building possibilities of this work for queer elders, without neglecting the risk of harm that care always entails. Building on eighteen months of ethnographic fieldwork, I argue that diversity work in these settings has the potential to generate and affirm livable forms of later life for those who fail to age according to normative markers of success. Besides the effectiveness of diversification, however, I also explore its productiveness, analyzing the norms that are being produced and reproduced when only certain ideas and ideals of diversity and difference become a value for good aging.

Presenter(s): Christopher Zraunig

God, Old Age, and Underdevelopment: Lived Religion in a Precarious Long-Term Care Facility for Older Adults in Lima, Peru

Through fieldwork at a dilapidated long-term care facility at Lima, Peru, this paper explores the multiple conceptions of God that the facility's residents hold and the ways by which religious experiences shape a characteristically "Peruvian" mode of aging in this underdeveloped Latin American society. Both Catholic and Evangelical Christian residents' articulations of God and religion are informed by lived experiences of underdevelopment in Peru; these older adults' religious experiences of God take shape within an everyday life pierced by precarious care, material precarity, and institutional abandonment. Privileging the ways by which older adults create meaning through religion, I reframe this rundown long-term care facility as a site where meanings proliferate and are allowed to contradict: Some residents conceive God as a savior who provide hope when the state views them as economic burden and care institutions regard them as failing at "successful aging." Others wrestle with their belief that God punished them with a long life encumbered by poor health and despair. In these circumstances, I argue that the care facility is a space where residents are nourished by each other's recognition in the gaps of institutional abandonment, where religion paves the way for conversation but does not always function as a resource to help them thrive and adapt to the facility's difficult environment. (Presenter: Magdalena Zegarra Chiappori, Independent Scholar)

Presenter(s): Magdalena Zegarra

1724 Psychotic praxis: for an anthropology of neurodivergence, cognitive shifts, and diverse minds

11/21/2024 12:45 PM-02:15 PM

TCC 117

Roundtable/Town Hall - In-Person

Ethnography translates subjective experience into a shared language to represent forms of life to an audience. Centered on this act of translation, ethnography can unwittingly reproduce normative conceptions of consciousness, selves, and atypical minds. To address how atypicality resists ethnographic descriptions, Matthew Wolf-Meyer and John Marlovits call for a "psychotic anthropology" that centers on atypical cognition, neurodivergence, and unusual minds, encouraging a move away from ableist and dominant forms of knowledge production (Marlovits and Wolf-Meyer 2023). Following this proposition, this panel brings together scholars thinking through and with autism, schizophrenia, psychosis, madness, cognitive disability, and dementia to reflect on how anthropology can reappraise approaches of the mind through "psychotic" lenses. Panelists will explore what a psychotic turn to anthropology implies and how centering atypical experiences leads to a rethinking of ethnography's politics of translation and representation. Doing this requires us to suspend tendencies to translate experience into dominant languages and representational meanings. It emphasizes the need for other forms of encounters, conceptual tools, and research methods to attune to atypical consciousness in atypical terms, valuing experience as it exists rather than how it is interpreted. How do neurodivergent experiences challenge anthropological methods, ethics, and knowledge? How does "psychotic anthropology" as a method and a framework work at the margins of neurodiverse studies and psychological anthropology? How can we rethink ethnography and its politics of translation and representation through a psychotic lens? What is the praxis of psychotic anthropology? Praxis such as Erin Manning's "autistic perception"-a performative mode of attuning to experience that involves a "tendency in perception on a continuum with all perception" (Manning 2013, 218)-or Deleuze and Guattari's schizoanalysis (Deleuze and Guattari 1977), coupled with anthropological insights and neurodivergent voices, provide rich grounds to unsettle research expectations with minds at the margins. Through neurodivergent modes of composing, listening, and experiencing, panelists will reflect on form and on how a psychotic anthropology might enact experience itself. Coalescing our focuses (autism, schizophrenia, mental health, psychosis, and dementia) creates a generative space to reframe anthropological encounters with atypical minds. These experiences bring a particular form of psychotic thinking that challenges the boundaries of embodiment, cognition, language, memory, and illness, decentering the role of the brain, biology, and disease in understanding forms of mind. This panel will be an opportunity to blend fieldwork insights, conceptual reflections, lived experiences, and theoretical thoughts on psychotic anthropology and bring together anthropologists in troubling the boundaries of mind and knowable experience.

Society for Psychological Anthropology

Cynthia Lazzaroni, McGill University, Department of Anthropology Daisy Couture , Emily Ng, University of Amsterdam, Hannah Quinn, University of Toronto, Department of Anthropology, Keven Lee, McGill University, Luke Kernan, University of Victoria, Department of Anthropology, Rebecca-Eli Long, Purdue University, Depa Cynthia Lazzaroni, McGill University, Department of Anthropology, Samuele Collu, McGill University

2090 Raising Two Fists: Struggles for Black Citizenship in Multicultural Colombia

11/21/2024 12:45 PM-02:15 PM

TCC 118

Conversation/Debate - In-Person

This conversation is a discussion of the book "Raising Two Fists: Struggles for Black Citizenship in Multicultural Colombia," which was published by Stanford University Press in February 2024.

"Raising Two Fists" is a historically grounded ethnography of Afro-Colombian political mobilization after the multicultural turn that swept Latin America in the 1990s. In it, Cárdenas explores three major strategies that Afro-Colombians' developed in their struggles against racialized dispossession--the defense of culturally specific livelihoods through the creation of Black Territories; the demand for differential reparations for Afro-Colombian war victims; and the fight for inclusion in Colombia's peace negotiations and post-conflict rebuilding--illustrating how they engage in this work both as participants of organized political movements and in their everyday lives.

Although rights-based claims to the state have become necessary and pragmatic tools in the intersecting struggles for racial, economic, and social justice, Cárdenas argues that they continue to be ineffective due to Colombia's entrenched colonial racial hierarchies. She shows that while Afro-Colombians pursue rights-based claims, they also forge African Diasporic solidarities and protect the flourishing of their lives outside of the frame of rights, and with or without the state's sanction--a "two-fisted" strategy for Black citizenship.

Building the critical scholarship on multiculturalism, Cárdenas advances a capacious vision of Black Citizenship as a pursuit that makes demands to the nation-state and is anchored in an African diasporic understanding of justice; and also, as an afro-centric ethos that centers the care for all life. Ultimately, the exploration in this book is hopeful, not as a naive celebration of a fulfilled accomplishment, but as an appraisal of Black Citizenship's possibilities, and as an exercise in imagining new forms of anti-racism and freedom.

This panel brings together renowned scholars of the African Diaspora in the Americas to discuss the book's theoretical engagements, methodological choices, and political interventions.

Society for Latin American and Caribbean Anthropology

Roosbelinda Cardenas, John Jay College of Criminal Justice Judith Anderson , Alysia Mann-Carey , Roosbelinda Cardenas, John Jay College of Criminal Justice Christen Smith, University of Texas at Austin

2514 Scrutinizing Signs

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

The papers in this panel explore the relations between signs as the objects and instruments of scrutiny across a range of contexts, purposes, and regimes of knowledge and expertise. Taking signs as the objects of scrutiny presupposes a vernacular hermeneutics of suspicion, vis à vis an orientation to the possibility that things are not as they seem, that appearances are deceiving. Our interest in scrutiny thus intersects with recent work on the ontology of fake and practices of mimicry (Bhabha 1984, Reyes 2017, Nakassis 2012), as well as with studies of discernment (Reyes 2017), taste (Bourdieu 1979), judgement (Manning 2012, Silverstein 2004). With Bourdieu, we emphasize the power-inflected dimensions of social distinction (qua n-th order indexicality) that interpretive acts of evaluation across different fields (art, education, law) necessarily implicate.

At the same time, our concern with the semiotic instruments of scrutiny resonates with classic work in the field of linguistic anthropology such as that of Silverstein (2004) on wine-tasting and Goodwin (1994) on expert testimony in court. What these studies and others demonstrate so vividly is that practices of scrutiny often involve the use of a specialized register by which the phenomena of a particular domain are made "visible". Here we invoke the notion of register not in its now familiar sense of a conventionalized, persona-indexing repertoire of forms, but rather (consistent with the basic principles of Peircean semiotic realism) as a socio-technical apparatus (or, *dispositif*) composed of signs capable of representing that which otherwise evades representation (and therefore resists attempts to know it).

In order to develop the semiotic analysis of scrutiny we propose a set of topic-defining terms of art. Thus, we can identify specific sites or centers in which acts of scrutinizing take place (e.g., borders, security check points), techniques by which they are enabled or enhanced (e.g., "pat-down", magnetic metal detection, spectrographic speech analysis), practices by which they are socialized (e.g., wine tasting, expert listening, professional vision), domains across which they are applied (e.g., speech, clothing, pigmentation, hair style), and differences which they detect (e.g., class, race, education).

Signs are pervasively subject to scrutiny, to a questioning of what they can be taken to reveal, but everywhere this proceeds on the basis of an underlying orientation to the possibility of misrecognition, dissimulation, and deceit. Notice also that scrutiny is routinely self-directed in, for example, Christian confession, psychoanalytic therapy, communist re-education, as well as in neoliberal regimes of self-responsibilization and improvement. This round table will explore some of these examples in depth.

Society for Linguistic Anthropology

Xochitl Marsilli-Vargas, Emory University, Angela Reyes, CUNY, Graduate Center, Department of Anthropology Andrew Carruthers, University of Pennsylvania, Scott MacLochlainn, Johns Hopkins

University, Department of Anthropology, Graham Jones, Massachusetts Institute of Technology
Xochitl Marsilli-Vargas, Emory University

2986 The Authoritarian University (part 2)

11/21/2024 12:45 PM-02:15 PM

TCC 119

Roundtable/Town Hall - In-Person

Over the last three decades, universities have become increasingly authoritarian corporate institutions. Power has shifted from faculty and students to trustees, wealthy donors, imperial presidents, university lawyers, and a growing army of administrators without academic experience. Meanwhile, the behavior of faculty and students has become the target of wholesale bureaucratic codification, while populist politicians have sought to undo universities as spaces for critical thinking about race, class, gender, militarism, and colonialism. This roundtable is proposed in a context where-in the US alone-two Ivy League university presidents have been forced to resign under political pressure; a university president has removed a tenured professor from his committee role, in violation of university procedures, in the midst of a Congressional hearing; and American university presidents have called in police in riot gear to end peaceful student protests.

We see the fruits of these developments in violent repression of students, IRB overreach, attacks on tenure and academic freedom, the metricization of intellectual work, draconian speech codes, and the emergence of trustees behaving like oligarchs. Different versions of these developments are found not only in the US, but in Canada, Europe, South Asia, and Australia. In these different contexts, and in different ways, the university as a space for independent critical thought is under attack from nationalist politicians, corporate interests, wealthy oligarchs, and often, from university administrators themselves. Panelists will blend personal experience and structural analysis to address pressures on campus administrators, the rise of faculty precarity, interventions from outside pressure groups and law firms, and censorship from both the left and right.

What is to be done?

American Ethnological Society

Hugh Gusterson, University of British Columbia, Chloe Ahmann, Cornell University, Department of Anthropology Hugh Gusterson, University of British Columbia, E. Gabriella Coleman, McGill University, Carole McGranahan, University of Colorado, Boulder, Department of Anthropology, Nicholas Harney, Western University, Mariya Ivancheva Erica James, Massachusetts Institute of Technology, Ghassan Hage

2223 Timing, Praxis, and Ethnographic Access Part II

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon V

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevalness, or "co-temporality," which is a sharing of the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline.

This panel seeks to bring together a group of scholars to discuss:

- Effects of the timing of research, such as shifts in political regimes or political context, new visa regulations and policies, ethical review board requirements, the arrival/departure of administrators, social movements, development policies and agendas, wars, conflict, global pandemic, on ethnographic access and relationships.
- The role of personal timing, relations, and lived experiences—such as entrance into parenthood, caring for aging loved ones— with particular attention to effects on ethnographic access, choice of field sites, and topic of study
- Conversations around the difficulties and serendipities involved in gaining access to field sites
- Choices regarding the short or long-duree of ethnographic access and relations, such as ethical considerations in maintaining relations with and access to field sites in and across space and time.

References:

Fabian, Johannes 2014 *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press

Günel, Gökçe, Saiba Varma, and Chika Watanabe. 2020 "A Manifesto for Patchwork Ethnography Member Voices, *Fieldsights*, June 9.

Society for Cultural Anthropology

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology Megan Cogburn, University of Florida, Department of Anthropology Luis Meléndez Guerrero, Western University, shambhavi bhushan, Christine Le Jeune,

University of Florida, Department of Anthropology, Cady Gonzalez, Rollins College, Department of Anthropology Richard Kernaghan, University of Florida

Synchronizing Temporalities: A Collaborative Ethnography from People's Methods

Dalsgaard (2013) and Dalsgaard and Nielsen (2016) argue that 'the field' should not only be understood as a spatial concept but also as a temporal one. This perspective underscores the significance of time in fieldwork, acknowledging the various temporalities at play and their impact on the relationships in which the ethnographer engages. Building on this, Dalsgaard suggests "that the spatially anchored notion of multi-sited fieldwork can be complemented and extended with one of multi-temporal ethnography" (2013, p. 213). However, the time frames inherent in certain collaborative methodologies often conflict with the temporal regimes of the artisanal miners with whom I conducted ethnographic research in the Peruvian Andes. These methodologies are not suited to their fast-paced, exhausting, and busy lives. In my presentation, I discuss how I adapted the mundane methods used by the artisanal miners to align my ethnographic time with their mining temporalities. These people's methods are collective and recurrent means that—already deployed on the ground—help the miners address their most urgent issues and make sense of their worlds. By adopting these miners' mundane methods, I aim to synchronize my collaborative research with their mining temporalities and update the set of anthropological tools.

Presenter(s): Luis Meléndez Guerrero

Indian Researcher and African Interlocutor Relationship- "Southerner" Perspective on Overcoming the Differences through Sharedness

Based on eight months of ethnographic fieldwork in Bengaluru on the lives of African migrants, I propose a unique "Southerner" perspective, suggesting that both the researcher and the participants from the Global South can combat the insular, masculinist Western ethnographic methods through shared "southerner" experiences. I argue that as a black migrant, my interlocutors faced deep-seated racism, and ethnic and religious differences that alienated them from Indian locals. Despite my field being in my home country, I too lacked familiarity and social network in a region with no family or friends to rely on. Combating lack of accessibility, I found respite in spending time with a group of African women. Bonding over shared gender obstacles, discussing shared beauty stereotypes, and advising each other on negotiating male-dominating spheres helped me overcome isolation while enabling African women to share and explore potential solutions. Although my field experience often followed traditional ethnographic methods, I still undertook creative initiatives to develop forms of south-south "doing ethnography" by learning from mutual references instead of relying on "the West" for methodological guidance. Therefore, the paper calls for a pedagogical shift during the PhD journey and urges a co-temporality of the researcher and interlocutor that offers a more collaborative and equitable research landscape.

Presenter(s): shambhavi bhushan

Precipitous Phases: Ephemeral Ethnography in Tirol and the North Caucasus

This paper reflects on patchwork ethnography in the touristic environment of Tirol, Austria, and on disrupted ethnographic access in the North Caucasus, Russia. It examines the complexities that emerged before, during, and after fieldwork in both locations. It questions the place of such

fragmentary ethnography in anthropology. As a site of mass tourism, Tirol, Austria presents challenges regarding ethnographic access and development of relations. Fieldwork in Tirol is overshadowed by the initial assumption on behalf of locals that visitors are usually tourists, and that researchers are simply a different type of tourist who require similar attention and accommodations. On 24 February 2022 and in the months thereafter, Russia's invasion of Ukraine unraveled my fieldwork plans in the North Caucasus. Two years earlier, fieldwork had been halted by Covid-19 pandemic border closings. As a female scholar in the North Caucasus traveling on a United States passport, I navigated gender dynamics as well as mobility constraints placed on me by the federal university that sponsored my research visa. I also encountered surveillance by the Russian Federal Security Service (FSB), which had embedded itself in the university administration. I discuss the realities faced, as well as the ethical, methodological, and security issues encountered while attempting to balance the expectations of my Ph.D. program, home and host institutions, and local collaborators in the field.

Presenter(s): Christine Le Jeune

Writing with the Gap

Pauses in music create rhythm. Negative space in visual art brings balance to a composition and defines the boundaries of the figure. What potential, promise and prospect might gaps in fieldwork hold for ethnographic analysis and writing? Since 2016, my time in the field has been marked by repeated disruptions and postponements due to violent conflicts, states of emergency, and pandemic-related travel restrictions. "At home" quickly slipped into "the field" as I attempted to write and keep up with shifts in political regimes through social media, instant messaging, and news outlets. This presentation answers Gökçe Günel and Chika Watanabe's (2023) call to make the disruptions that characterize ethnographic research more visible in our analysis and writing. My reflections on gaps, holds and pauses in fieldwork are inspired by Michel Serres's (2017) topological thinking of time and turbulence. In times of turbulence, how do space and time fold in ethnographic method and narrative? At once an invitation to slow down and a challenge to maintain pace, gaps in fieldwork are part and parcel of "patchwork ethnography." To embrace 'the gap' is to let go of everything fitting perfectly together and to embrace emergent relations, connections, and insights.

Presenter(s): Cady Gonzalez

1585 Unbordering Education

11/21/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Borders have been taken up as a prevailing public and scholarly concern in recent years, raising questions about what work it does both in theory and in practice. Unsettling the taken-for-grantedness of borders and border protection in political discourse, there has been important scholarly attention to how borders are not, in reality, a neutral political fact; rather, borders are a dynamic and essential technology of the state that produces violent, precarious living conditions for those migrant subjects deemed undesirable and who dare to cross those thresholds. This

session seeks to contribute to the insights of such scholarship by asking what we learn when border-making is understood as fundamentally an educative project.

The panel considers this both in the sense that the assertion of borders serves to be instructive and disciplinary, and in the sense that border logics are often inherent to educational policies, practices, and to the cultural, economic and socio-political life of educational institutions. Drawing from the fields of educational anthropology, migration studies, and border studies, the panelists attend to these considerations from a number of perspectives. The first paper will help conceptualize the interconnected logics of border-making and education, attending to the ways that those linkages reproduce border violence, as well as serve as sites of possibilities for border abolition. The subsequent papers offer ethnographic glimpses into a range of educational settings and actors that work through and against borders. Sharing their research on newcomer schools, educators with transnational ties, immigrant youth, and shelters, and the role of educators as border-makers, these papers together question not only the institutional, policy, and discursive functions of bordering but also how the volatility of border-making and unmaking shapes educational imaginaries. Finally, by uniquely exploring the agentive role of borders, specifically from a border abolitionist lens, this session does not simply add new conversations but centrally imagines the possibilities of challenging settler-colonial and imperialist structures and creating borderless futures.

Council on Anthropology and Education

Jordan Corson, Stockton University, Department of Sociology and Anthropology Susan Thomas, Syracuse University Jordan Corson, Stockton University, Department of Sociology and Anthropology, Kyle Halle-Erby, University of California, Los Angeles, CATHERINE PARK, Sophia Ángeles, Pennsylvania State University, Claudia Triana Gabriella Oliveira

Toward a Concept of Unbordered Study

For millions of youth around the world, borders are part of everyday educational life. This is a particularly precarious reality for some young people, such as the Palestinian students held for hours at Israeli checkpoints or the transfronterizo students crossing the U.S-Mexico border; yet, bordering practices are not only used to control the movements of certain youth across state-enforced borders. This conceptual paper draws on educational anthropology and border studies to argue that border regimes are central to the functioning of education policies, practices, and institutions. To reflect on the ways that border logics can serve as a driving force of educational projects, the paper first briefly discusses how such logics have been historically embedded in the practices of modern schooling. Then, it turns to and considers how border-making unfolds in contemporary educational examples: the institutional policing of university campus borders and student activism and the border regimes that implicate the educational lives of youth on the move. Finally, we reflect on what kinds of educative possibilities emerge from a re-thinking of education through a politics of border abolition. In doing so, the paper asks how borderless imaginings may transform how we understand, experience, and enact education as liberation.

Presenter(s): Jordan Corson

Co-author(s): Susan Thomas

New Trouble: The Construction of Newness and the Imperative to Practice Solidarity with Insurgency in Im/migrant Education

in U.S schools, yet they are continually constructed as "new." Newness is more than a structure of myths and misconceptions that can be dispelled with simple facts. Rather, it is a strategy for dominating, structuring, and maintaining authority over Indigenous and Latinx children as part of the ongoing project of U.S. state formation through conquest. Based on a two year ethnographic study of three specialized high schools for recently-arrived students, this paper argues that the construction of newness conceals the history of insurgency/counterinsurgency on both sides of the border to which students' migration and appropriation of services within the educational system belong. This obfuscation exceptionalizes the role of school and masks carcerality in immigrant education. By conceptualizing im/migrant students' pursuit of their goals through U.S. schools as insurgency, this paper closes with practice-based provocations for educators to develop solidarity with im/migrant communities' acts of self-determination.

Presenter(s): Kyle Halle-Erby

Real or imagined: How transnational teachers navigate constructed borders in and out of classrooms

Although the violence of borders is often associated with militarized borders of nation-states, educational actors are always in contact with and crossing both physical and symbolic borders in their everyday. Families, teachers, students negotiate state and district policies, market forces, and social hierarchies that shape contours of housing, schooling, as well as cultural, linguistic, and racial demarcations that construct uneven fields of opportunities. Here, I draw on ethnographic research to highlight the experiences of teachers who are foreign born but teach in systems of US public schooling as bilingual educators. I trace how they navigate the state sanctioned borders of their citizenry, negotiate relationally racialized and classed positions in the US, as well as manage and teach classrooms filled with racially and socioeconomically diverse students. This work seeks to offer nuanced understandings of how physical and symbolic, state and non-state borders shape and are shaped by educators with transnational ties, and the violence they may reproduce or mitigate in their own classrooms as they interact with interrelated bordering processes.

Presenter(s): CATHERINE PARK

You just can't get up and move?: Educators reifying borders in a Central Pennsylvania classroom

United States that has both the highest number of recent arrivals as well as the highest number of total immigrant children. Despite not being a border state, half of Pennsylvania is situated within the 100-mile border zone where U.S. Customs and Border Protection officials have the power to enforce immigration and customs laws. For immigrant children living in Central Pennsylvania, the border is very much everywhere. Yet, borders do more than demarcate the edges of nation states. Scholars have documented the various ways borders shape "relations between all of us" (Bradley & de Noronha, 2022, 102). Bordering practices result in divisions amongst social groups. Key to understanding borders is examining how they are managed (Nail, 2016). Drawing from participant observations and fieldnotes collected as part of a college-and-career workshop series with

immigrant youth, this paper investigates how two educators reproduced the border. Educators are invited to reorient their thinking in order to join efforts working towards creating a world where borders no longer divide and enact violence upon our communities.

Presenter(s): Sophia Ángeles

Impossible Migrants: Learning When and How to Migrate

Border externalization of immigration enforcement between the U.S. and Mexico has led to migrant shelters becoming frontline institutions, grappling with the immediate and long-term needs of migrants. Changes in migration patterns and policies place much of the responsibility for well-being on non-governmental shelters and organizations, which count on limited resources and often cannot offer prolonged care. Migrants frequently enter and exit shelters as they await the next step along their journey. While their stay varies depending on shelter rules and the needs and profiles of migrants, these transitional, liminal spaces provide more than food and refuge. Shelters become a nexus, places where people converge to share what has been learned across the voyages, share advice, and forge new kin networks. I argue that migrant shelters are transitional educational spaces outside formal settings, which impart guests with more than just refuge. This paper focuses on migrants in transit through Central Mexico. Drawing on 18 months of fieldwork, including 40 in-depth interviews with migrants and social service providers, this paper extends the theorization of out-of-school time to include migrant shelters. I explore how and what migrants learn about migration, which is often managed by the structures and systems of the shelters. I demonstrate how migrant shelters are forced to respond due to state in/action, yet restricted by international organizations who provide funding.

Presenter(s): Claudia Triana

3211 Where is Social Mobilization?

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 6

Oral Presentation Session

Mobilization surrounds us. Student protests across universities and calls to boycott Florida in response to the state's repressive policies are a timely invitation to reorient our relationship to praxis as a mode of being in the world. This panel invites a dialogue on how we engage social mobilization. Beyond an object of analysis or a mechanistically understood process, we situate mobilization as a site from which to do anthropology. The stakes of this question for our practice are twofold: politically, what are the commitments of our work, how are we responsive to them; and intellectually, how we can let concepts emerge from life, theory from ethnography. Without taking for granted a stable picture of social mobilization, we use it as a frame to cut across our various projects. Each paper considers a scene of mobilization: the afterlives of a mineworker's revolt in Birbhum and the gendered violence that accompanied it; the taxonomies of urban settlement and unsettlement in popular neighborhoods of Hyderabad; the significance of labors of care in the long-term recuperation of Indigenous lands through direct action in rural Panama; and the historical ecologies of organizing project-affected families threatened by mega-infrastructure projects in rural

India. Thinking with our interlocutors, we recognize how mobilization exceeds cogent narratives or defined, stable movements, being always inflected through the particular conditions of 'now' and unfolding in time, in dynamic relation to the trajectories of a particular form of life. Situating ourselves in fieldwork circuits of praxis, we engage social mobilization as a region of thought to open out shared lines of inquiry which complicate our understandings of sites and processes of collective transformation.

Society for Cultural Anthropology

Benita M Menezes, Johns Hopkins University, Department of Anthropology Perry Maddox, Johns Hopkins University, Department of Anthropology ROSHNI CHATTOPADHYAY, Indivar Jonnalagadda, Miami University, Perry Maddox, Johns Hopkins University, Department of Anthropology, Benita M Menezes, Johns Hopkins University, Department of Anthropology John Mathias, Florida State University

“What happened in that year?” Reflections on Entanglements of the Past in My field in Eastern India

"What happened in that year (2010)?" is a recurring question that echoes throughout my field notes. This particular year witnessed a violent revolt led by the Santhali quarry workers against the mine owners in Birbhum, which is 155 miles away from north of Kolkata in eastern India. In this paper, I examine the ways "that year" continue to live in my field. While many interlocutors recall the resurgence of Santhali goanta (unity) against oppressive mining practices, many others avoid mentioning three incidents of spectacular gendered violence against Santhali women "around that time" at the hands of Santhali men.

What do we make of this order of things where grassroots mobilization and revolt simultaneously animate the masculinist forms of power and violence against women? What are the various gestures that people make towards that year? How do I witness these entanglements of the past in the present? I also attempt to ask what role anthropologist has in disrupting the order of praxis in the field when she poses uncomfortable questions. Defying the traditional approach of reconstructing the past, in this paper I look at the efficacy of tentativeness, of restraint, of oversharing in my everyday field that crystallizes a "critical event" (Das 1995).

Presenter(s): ROSHNI CHATTOPADHYAY

Kabza and Claims to the City: A multi-lingual taxonomy of urban (un)settlement in Hyderabad

The word kabza is used in most Indian languages, and in its trans-lingual use in India, it most commonly denotes the act of unlawful capture or of forceful expropriation. However, for my interlocutors in Hyderabad living in unsettled property landscapes, kabza resonates with deeper meanings. It denotes not just expropriation or capture, nor just a governmental category, but rather it means possession, tenure, or inhabitation itself. This slippage between kabza as inhabitation and kabza as capture informs social and political life in the popular neighborhoods of Hyderabad. In this paper, I use kabza and a rich multi-lingual taxonomy and typology of places that informs the everyday life of Hyderabad city. These categories of urban settlement and unsettlement offer much richer frames to understand, analyze and describe urban life, that take us beyond limiting binaries like legal/extra-legal, formal/informal, or regular/irregular.

Presenter(s): Indivar Jonnalagadda

‘The Water Is Another War’: social mobilization and the labor of care in Indigenous Panama.

This paper examines social mobilization from the space between the roles of two of my interlocutors: Julieta, president of a local water committee, and Célio, president of one of two parallel governing bodies of the Comarca Ngäbe-Buglé, an Indigenous territory in western Panama. Julieta and Célio are close friends, ex-partners, and have two daughters together. Both of their work is essential to the long-term movement for Ngäbe lives and lands. Yet their roles entail very different kinds of labor. Julieta, along with a core group of three, is responsible for maintaining the fragile and complicated network of narrow PVC pipes bringing water down to three Ngäbe communities from a perennial spring. As often as every few days, they are out with shovels repairing breaks caused by roots, mud, or water theft. Célio's work as president of the older of the two parallel governments, which has credibility on the ground but is not recognized by the state, is also ceaseless. He is constantly walking the Comarca, enduring rain and sun, to maintain political networks in remote areas and pursue countless everyday human rights violations. Each of these roles is crucial, but Célio's is much closer to a received picture of social mobilization. Considered together, they highlight how literature on mobilization may, via a notion of the political which smuggles in gendered notions of a public sphere, suppress attention to the labor of care that also sustains social movements.

Presenter(s): Perry Maddox

“We are not an NGO”: Rethinking historical ecologies of mobilization in rural India.

The Dighi Industrial Region is part of India's Industrial Corridor program that is acquiring 18% of Maharashtra state's agricultural land. An agrarian-forested landscape will be industrialized with the provision of transportation mega-infrastructure and in the process displace thousands of villagers. A network of grassroots organizations successfully mobilized communities across caste, tribe and class lines for land rights and livelihood issues in the state's rush for acquiring land. A decade-long mobilization secured higher compensation and a promise to avoid forced land acquisition. Mobilization is popularly understood through the analytical trope of social movements and their specific modes (protests, demonstrations, and marches). However, thinking with activists across two organizations - secular and religious, I ask, how quotidian forms of praxis open out the labor of mobilizing villagers in the time of dispossession? How do organizations self-represent and orient themselves vs a vs the state and villagers? Organizational projects of mobilizing villagers either as politicized subjects or as passive beneficiaries of welfare schemes involves everyday mediation practices that consolidate authority in the organizational form. Further it mobilizes certain ideas of self-representation through retelling of historical lineages of mobilization involving tribal, and lower-caste families.

Presenter(s): Benita M Menezes

2:30pm-4pm

Flash Presentation Session

1694 "This S**t Sucks": Online Forums and Informal Knowledge Sharing Among Bar Examinees

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

The Bar Exam is a summative assessment that potential lawyers must pass to practice law. It covers a wide array of subjects, requiring examinees to dedicate substantial time and financial resources to preparation. Online discussions about the Bar Exam reflect a mix of emotions, including stress and frustration, frustration, yet they also serve as valuable platforms for knowledge sharing. Despite the recognized importance of online discussion boards for learning, there is limited research, especially in anthropology, exploring their roles in professional education.

This study analyzes data from the Summer 2023 Bar Exam period from the Reddit discussion forum "r/barexam." It delves into the legal knowledge shared by examinees, as well as their perceptions regarding the Bar Exam and its governing bodies, including various jurisdictions and the National Conference of Bar Examiners (NCBE). Further, this research explores how examinees utilize these forums to access informal knowledge, such as financial planning advice or wellness strategies. Ultimately, the study aims to identify practical approaches to leverage informal knowledge for the benefit of examinees.

National Association for the Practice of Anthropology

Hilary Symes, The College of New Jersey, Department of Sociology & Anthropology Hilary Symes, The College of New Jersey, Department of Sociology & Anthropology

2549 Ahead of urban Informality: A Reflective Inquiry into Practitioner Interpretation, Positionality and Future Visioning

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

With 60% of the world's population projected to live in urban areas by 2050, the challenges associated with urban informality loom large. Rapid urbanization in the global south (95%), coupled with factors such as devolution and migration, has fueled the growth of informal settlements within peri-urban areas around major cities including Nairobi. Within the limited window for interventions, and an urgent need for innovative approaches to urban planning and development, the discourse

surrounding the idea of "informality" whether as governance structures, potentially with minimal or outside municipal oversight and thus undesirable, or as a form of agency to be embraced, complicates the understanding and engagement in urban development processes. These interpretive dilemmas urge us to think beyond the binary framework of state versus urban citizen relations in envisioning and shaping the future of urban landscapes. Moreover, it also calls for a reevaluation of the role of anthropologists, challenging the notion of neutrality: as neutral observers or active participants in future visioning. Using Reflective Inquiry (RI) consisting of literature review, focus group, and panel discussions of urban planners, landscape architects, civil engineers, community workers, and social scientists working in urban development in Kenya, this paper explores the application of future visioning in anticipating and supporting peri-urban informality in Nairobi environs. Consequently, this paper seeks to answer four questions: (1) What kinds of forces shape peri-urban informality in Nairobi environs? (2) How do interpretations of informality influence the positionality of practitioners within urban development? (3) How can we apply future visioning approaches proactively with informality to tackle environmental and infrastructure injustice, and social vulnerability in emerging peri-urban areas? (4) In what ways does future visioning in informality challenge traditional anthropological research and practice? Specifically, how can anthropology collaborate with development, design, urban planning, and communities to build on the idea of ethnography of the possible? Drawing on the concepts of ethnography of the possible and future visioning, this paper highlights the practical dilemmas and the critical role of anthropology in shaping the future of urban spaces by confronting or working with the challenges of informality.

Critical Urban Anthropology Association

Mathews Wakhungu

1597 Biopolitics and the Disease of the 'Other': Narratives of Cotton Farmers amid the Covid-19 Pandemic in Pakistan

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

To provide insights into the intersecting issues of poverty, systemic injustices, and distrust in the state's response to public health crises in Pakistan, a part of my PhD research project focuses on how the cotton farmers in Basti Ridd, a village located on the outskirts of Multan, viewed, explained and responded to the Covid-19 pandemic. Negotiation of risk, forms of othering and lack of trust in the state were common themes that emerged from the farmers' responses. For the cotton farmers, Covid-19 was a disease of the elite and those trapped in capitalism whose religious values had hit rock bottom. Many of them did not believe that Covid-19 was real: 'If I don't have it, you don't have it, no one in the village has it, then who has it?' said a farmer when I asked him about his perception of the disease. The farmers argued that Covid-19 was a conspiracy hatched by non-Muslims to defame Muslims or a way through which the 'corrupt government' is accumulating more funds. Struggling to make ends meet took precedence over Covid-19 in the village. Their main concern was their cotton produce that became infected year after year, and they had to switch from growing

cotton to other crops, which was not an easy transition given that many of them had been working on cotton fields since they were kids on farms passed down from generation to generation. Additionally, the cotton farmers felt pressured to support the state and their village counsellor, a supporter of the ruling political party, Pakistan Tehreek-e-Insaf (PTI), at the time. The state's lack of assistance when their production was adversely affected provided a breeding ground for distrust, and they believed that the only time they would receive attention from the state officials, that too on the surface, was when they needed votes from them. I provide insights into how the deep-rooted distrust in the state manifested in Basti Ridd, where state-led Covid-19 policies were not being followed. It unfolds a context whereby those stricken by poverty and systemic injustices did not believe in the virus, and the state did not take adequate action to address the intersectional inequality, thus necessitating the question of whether the state's response to the pandemic was biopolitical in that it attempted to seemingly 'make [populations] live' while at the same time tended to 'let [them] die'.

Association for the Anthropology of Policy

Priya Sajjad

3511 Building Links between Research and Applied Anthropology

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

More than 30 years of research work and long-term ethnography in different clinics in Barcelona have demonstrated that Spanish fertility teams achieve high success rates but struggle to handle patients' cultural diversity and their non-medical questions. Moreover, while Spain has been the leading destination for cross-border reproductive travel in Europe since 2016, the ethnographic research also revealed the complete absence of support for foreign patients who have been excluded from their national system but are only visitors to the medical system of the foreign country in which they carry out their treatment. This paper will discuss the work of the award-winning AFIN Centre, through which AFIN's anthropologists offer support to fertility patients and reproductive health professionals. Demonstrating the effective application of anthropology in the field of assisted reproduction, it will shed light on why cultural is key to the well-being of both health professionals and patients, and how anthropological theory, methodology and practice can be intertwined and applied to relevant topics such as reproduction and kinship. Aiming to transfer its research results to the general public, the AFIN Barcelona Research Group uses fieldwork techniques from qualitative methods to help cross-border fertility patients, making sense of their reproductive situations and experiences, as well as navigating treatments abroad and translating from medical cultures and languages. In 2021, the European Association of Social Anthropologists (EASA) awarded the AFIN-ART Support Service with the first prize of the Annual Apply Awards to the best apply anthropology project.

Society for Medical Anthropology

Alexandra Desy

2672 Navigating Interdisciplinary Research and Co-Production of Knowledge to Design Community-Driven Flood Adaptation Strategies: Reflections from Seattle

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

This paper highlights an interdisciplinary collaboration between the University of Washington's Interdisciplinary Center for Exposures, Diseases, Genomics, and Environment (EDGE Center) and a nonprofit organization Duwamish River Community Coalition (DRCC) in Seattle's Duwamish Valley to examine the role of anthropology in interdisciplinary policy-informing climate change research. Duwamish Valley (DV) is home to an ethno-racially diverse and economically disadvantaged population that bears a disproportionate burden of climate change effects within the region. DRCC advocates for a clean, healthy, and equitable environment by empowering those impacted by pollution from the Duwamish River—a Superfund site—and other environmental injustices. More specifically, this paper examines the recent interdisciplinary collaboration "Living With Water" that emerged in response to the consequences of a devastating flood in December 2022, which severely damaged and displaced some residents and businesses in DV's South Park neighborhood.

In response to the flood, the City of Seattle (City) has implemented temporary flood prevention strategies, such as sandbag barriers and stormwater infrastructure enhancements. While engineered solutions offer some protection, their long-term effectiveness relies on flood risks remaining below infrastructural protective capacity. To develop community-approved long-term solutions to the flood risk, DRCC sought assistance from our UW Team. Based on previous successful community-engaged processes, DRCC and UW developed a plan to strengthen community capacity by producing community-accessible education materials and facilitating listening sessions, focus groups, and visioning workshops to compile a comprehensive flood adaptation vision useful to the City, which will eventually lead the implementation.

Drawing on the principles and ethics of knowledge co-production and community-engaged work, I will illuminate the process of conceptualizing a community-driven climate resilience initiative, delving into the challenges and opportunities of navigating the collaboration among community leaders, interdisciplinary researchers (anthropologists, urban planners, climate scientists, and public health workers), and government entities as they address the escalating risks induced by climate change in one of Seattle's most at-risk neighborhoods. Drawing on qualitative research conducted as part of LWW, I focus on the initial steps in crafting the comprehensive climate resilience plan led by the South Park community. Emphasizing the voices of the South Park community, I will highlight the critical ways in which anthropological praxis can engender policy-informing strategies in high-stakes research projects and ensure that marginalized communities are prioritized and heard.

Anthropology and Environment Society

Maja Jeranko, University of Washington

1775 Reimagining Knowledge Production in the Global South: Praxis, Faith, and Temporality in Ghanaian Research Institution

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

My ethnographic fieldwork at a Ghanaian cocoa research institution serves as the foundation for this exploration of the mutually constitutive relationship between religious and secular paradigms in shaping research practices in Ghana. I critically examine how these paradigms intersect with, and challenge, dominant Western scientific frameworks. My enquiry delves into the co-production of knowledge within Ghanaian cocoa research, revealing how colonial legacies, market forces, and even the cocoa plants themselves have all shaped (and continue to be shaped by) contemporary research practices. Looking beyond material limitations like equipment shortages, I expose deeper issues of epistemic injustice and a lack of trust within the scientific community – and its interconnectedness with the cocoa plants' own cycles and rhythms. I argue for an ethnographically informed approach that is sensitive to local conceptualizations of personhood, responsibility, temporality, and trust. By advocating for epistemological plurality and fostering a truly collaborative research environment, I aim to explicitly recognize and possibly re-integrate diverse influences within such scientific canon. Focusing on cocoa research as a sociotechnical assemblage, I explore how the current paradigm is challenged by the absence of robust collaborative efforts and its temporal dimensions. Finally, I propose possibilities and challenges for anthropological praxis that emphasize participatory research models whereas Southern institutions are not only recognized by others as active contributors, but also come to see themselves in this role. By grappling with these contemporary challenges, anthropology can pave the way for transforming how research is conceived, conducted, and utilized among diverse actors. This transformation holds significant potential to contribute to both the political and ethical dimensions of global knowledge production.

Association for Africanist Anthropology

Barbora Kyereko

1853 Using Rapid Qualitative Methods to Inform Neurological Services at the VA

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

One of the major contributions of VA anthropologists has been the development and implementation of rapid qualitative methods that ensure the rigor of traditional methods but have been adapted to the fast-paced environment of a learning health system (Fix et al. 2023; Hamilton and Finley 2019; Nevedal et al. 2020). Our team is using these methods in an evaluation of care delivery for patients in VA Neurology. The overall study design includes multiple data collection components. The main qualitative component of this project includes interviews with Veterans and their caregivers who are living with neurological disorders including functional seizures and multiple sclerosis (MS). The interviews use a dyadic approach to better capture a range of experiences from Veterans and their caregivers in order to inform VA care approaches. The rapid qualitative approach allows our team to synthesize findings and present results for leadership quickly, providing insights that can be used to guide program delivery and policy. We will describe the rapid qualitative methods including the data collection matrix used to align research questions across interview groups and simplify analyses and the collaborative team approach. As a point of praxis, our team includes anthropologists, health service research specialists, and a Veteran. Collectively we ground the interview process from a medical anthropological perspective including the medical explanatory model (Kleinman and Benson 2016; Laws 2016) and understanding Veterans as a unique subculture of our population with unique needs (Cameron 2023). As a result, our team is able utilize rapid qualitative methods to produce poignant and insightful results that convey the needs of Veterans and their caregivers to the VA medical community while also elucidating the added value of anthropologists (and their praxis) to similar health program evaluation models.

Society for Medical Anthropology

Jacquelyn Heuer, U.S. Department of Veterans Affairs

2988 “Some truths dwell in the silence between words”- Unraveling narratives of adolescent reproductive health in rural Bangladesh.

11/21/2024 02:30 PM-04:00 PM

TCC 120

Flash Presentation - In-person Live

Adolescent reproductive health issues are consciousness issues that are significant to all men and women. However, in Bangladesh, gender norms and expectations often dictate the sexual behavior of adolescents, and reproductive health issues are assumed only related to women. Adolescent reproductive health relates to social explanations, norms, practices, and experiences depicting women as another class in our society. This study reports on a qualitative comparative investigating how they assimilate it through different social sources and what girls' and women's knowledge, practice, and perspective about reproductive health. This study conducted 21 open-ended interviews using purposive sampling girls and women were interviewed, and data were gathered through unstructured and semi-structured in-depth interviews and key informant interviews from a village (Islampur) of Feni district in a rural community in Bangladesh. Interviews were tape-recorded, transcribed, and analyzed thematically. In light of the critical approach, we used the biopsychosocial model and perspectives of binary opposition. Added to this, the four-dimensional

Lay theory of illness causation explores individual, nature, society, and supernatural ways, which relates to many types of reproductive behavior and disease. Those theoretical perspectives examine how girls and women feel and classify them as other social groups and how biological and social factors also significantly shape adolescent reproductive health issues. The study also draws on cultural relativism, which highlights the role of social dynamics in shaping reproductive health outcomes.

Society for Medical Anthropology

Nigar Sultana, PhD Student Nigar Sultana, PhD Student

1804 A window into the world of anthropologists in tech, government, healthcare and more: A Project of the AAA's Anthropology Advocacy Council.

11/21/2024 02:30 PM-04:00 PM

TCC 109

Roundtable/Town Hall - In-Person

This roundtable brings together sociocultural and linguistic anthropologists from government, tech, healthcare, education and more to shed light on the lives and work of anthropologists working outside of the formal academy. Panelists will address questions of the current job market in their field, how they created their careers, and also provide tips and advice for how to navigate academic and non-academic work during and after the PhD. We take as a starting point Platzer and Allison's (2018) question: "Why are PhD programs almost exclusively training [students] for a professional life that few will realize?" Platzer and Allison not only address the state of the discipline but also propose eight ways for the field to repair what they call "the failed status quo" in anthropology. That status quo refers to the standards of professional success to mean attaining a tenure track position in academic institutions when, at the time of the authors writing that piece in 2018, there were only 55 TT academic jobs available for sociocultural anthropology despite hundreds of students conferring anthropology doctorates (Platzer and Allison 2018). As a discipline, what do we do with all of the Anthropology PhDs? This struggle of where to place the many brilliant and dedicated scientists does not burden anthropology or the wider social sciences alone. A study by Ghaffarzagdegan et al (2015, 402-5) showed that 84% of new PhD graduates in biological and medical sciences are not successful in landing a tenure-track academic position. Yet, tenure track positions remain the goal of so many PhD students and post docs across the sciences. Since the reality is such that most PhDs and MAs in anthropology will not become professors, anthropology should adjust its mission to reflect this reality, rather than ignore that times are not reverting back to the 1970s. What happens if the academy positions and markets itself to the wider society as the go-to discipline to understand and help solve problems in business, government, entertainment, and more? How can anthropology become legible to the wider society? This panel shares what it's like to for those who have embedded themselves as participants and observers in businesses and government in 21st century America. We welcome engagement from students, post-docs, and

professors in this roundtable. If you are actively on the job market, please also feel welcome to come with your resumes as the organizer of this roundtable will be reviewing resumes.

National Association for the Practice of Anthropology

Teruko Mitsuahara, University of California, Los Angeles Matthew McCoy, University of California - Los Angeles (UCLA), Department of Anthropology, Anna Jordan, Washington State University, Mary-Caitlyn Valentinsson, Sabrina Nichelle Scott, Fullest Potential Consulting, Inc., Hannah Carlan, Ana Ramirez, Univ Teruko Mitsuahara, University of California, Los Angeles

1314 Anthropological Praxis Across Fields and Domains of Action

11/21/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Praxis inspires us to reimagine the relevance and value of anthropological research that moves away from the field's racist, sexist, colonial past and towards social justice. This roundtable session convenes anthropologists across subfields, career stages, personal backgrounds, and domains of action to examine the theoretical, methodological, ethical, and consequential dimensions of professional engagements with partner communities.

[b]Panelists will reflect on their own work, covering the following areas:[/b]

- The role of intersectional praxis in addressing systemic injustices, sharing experiences and best practices for ethical community engagement and collaborative research.
- Humanitarian aid work at the San Diego-México border, environmental health calamities, and access to health care, services, and resources in the Eastern Coachella Valley.
- Power dynamics, privilege, possibilities for decolonial praxis, and the intertwined dynamics of navigating race, imperialism, and knowledge production in U.S. and México universities as a racialized individual.
- Reciprocity and engagement with Latina day laborer interlocutors in New York City through teaching ESL and other skills to navigate the city in order to enhance their working conditions.
- Problematizing Latinidad while mobilizing it and other types of identification towards consciousness raising, mutual healing, and agency despite cycles of violence to implement praxis as a researcher/Latina domestic violence worker in Chicago.
- The resilience of indigenous Black Americans that remain in post-Hurricane Katrina New Orleans as well as those in the Katrina diaspora.

[b]This roundtable session will consider the following questions:[/b]

- How do we conceptualize anthropological praxis as a research paradigm?

- How do we theorize praxis as an anthropological concept?
- What methodologies constitute ethnographic praxis?
- What criteria distinguish historical models of anthropological [i]practice[/i] from current and future notions of anthropological [i]praxis[/i]?
- What do pedagogies of anthropological praxis require within and beyond the classroom?
- What implications of anthropological praxis translate into life-affirming and justice-driven applications in partnership with community interlocutors?
- In what ways does anthropological praxis reinforce the future of anthropology as a humanistic social science and a humane profession within the academy, but also beyond?
- How can anthropological praxis support the ongoing work of abolition, decolonization, land back, support of Indigenous sovereignty, and dismantling of oppressive systems, both locally and globally?

Lisa Cuéllar, University of Chicago, Joshua Babcock, Brown University, Department of Anthropology Patricia Zavella, University of California, Santa Cruz, Sophia Rodriguez, University of California, Riverside, Department of Anthropology, Olga Natasha Hernandez Villar, University of Minnesota, Diana Higuera Cortes , Lisa Cuéllar, University of Chicag Kathryn Kozaitis, Georgia State University, Department of Anthropology

1837 Becoming a Big Man in Africa: Youth, Prestige, and Emergent forms of Socio-Economic Accumulation

11/21/2024 02:30 PM-04:00 PM

TCC 115

Oral Presentation Session

Socio-economic and political challenges within and beyond Africa in the last few decades have transformed the pressures on young people in the continent, particularly regarding the opportunities for self-actualization. Thus, the questions of social maturation, personal fulfilment, and self-actualization in the context of violence, democratic breakdown, social upheaval, economic marginalization, and political crises represent new challenges for young actors who wish to become persons of consequences, in local and national settings. How these young actors, acting within or outside organizational contexts, mobilize structural as well as personal circumstances to access and accumulate various resources opens up interesting questions about the phenomenon of Big Man, both in theory and in practice. This panel seeks to rethink the literature on Big Man in anthropology in order to reflect in new ways on the struggles for power, social movements, ethno-national politics, electoral politics, violence, culture, youth, social distinction and upward mobility in contemporary Africa. We seek to account for the contemporary ways in-and means by-which young subalterns in Africa struggle to transform themselves into members of the elite.

Association for Africanist Anthropology

Adewale Adebani, University of Pennsylvania, Omolade Adunbi, University of Michigan Adewale Adebani, University of Pennsylvania Héritier Mesa, Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB), António Tomás, University of Johannesburg, Rogers Orock, Lafayette College, Adewale Adebani, University of Pennsylvania Adeline Masquelier, Tulane University, Department of Anthropology

From rags to riches? Precarity and social improvisation among urban youth in Kinshasa

In Kinshasa, the consequences of the multi-crisis have led to the formation of distinct cohorts of young people with very different fates. Differences in social conditions within cohorts lead to further divergences. Lack of access to employment, quality education, and other resources contributes to the social exclusion of a number of precarious young people, who are increasingly alienated from both the market and the legitimate authority. This alienation has led many of them to resort to various forms of violence. However, in Kinshasa, precarious youth cannot be reduced to urban bandits. Many have also turn to nonviolent forms of improvisation, a kind of "social navigation," to survive their social, political, and symbolic marginalisation. In time, with age and acquired practical experience in the art of improvising, some have established themselves as successful entrepreneurs and leaders of new generations of urban youngsters. Hence, daily improvisation has evolved into a more-or-less stable moral economy for those who are able to accumulate know-how and social and economic capital, providing access to a form of upward mobility, albeit non-linear, with both upward and downward trends. Drawing on recent literature on precarious youth and social im/mobility as well as on ethnographic research conducted on Kinshasa youth, this paper aims to account for the various dynamics and logics of social mobility among young subalterns in Kinshasa.

Presenter(s): Héritier Mesa

From Young Man to Big Man: The Trajectory of Jonas Savimbi

Jonas Malheiros Savimbi, the Angolan politician and rebel military leader, was only 24 years old when he joined the nationalist struggle in Angola. First, on Agostinho Neto's side as a member of the incipient People's Movement for the Liberation of Angola (MPLA), and then alongside Holden Roberto and his National Front for the Liberation of Angola (FNLA) before founding his movement, the National Union for the Total Independence of Angola (UNITA). Rather than an exception, Savimbi's trajectory was almost the rule in which the cadres of the movements for the struggle for independence of Angola were of tender age, some of them only recently out of their teen years. In this paper, I reflect on Savimbi's trajectory from the seats of the Evangelical Congregational Church of Angola, his time as a student in Switzerland and Portugal, and the foundation of his Ovimbundu-based national liberation movement. Specifically, the paper examines how the anticolonial war, and later the civil war, became the most effective path for social mobility for young males in Angolan politics. Central here is the realization that, for a significant part of Angola's postcolonial history, the country has been governed by those who entered and were formed by the military branches of the national liberation movements.

Presenter(s): António Tomás

“Small Boys”, “Big Men”, and the Ethnopolitics of Political Mobilization: A Cameroonian Case

It is commonly argued that the dynamics of postcolonial subjectivities can be analysed through the stark divide between a small group of "big men" and the majority of "little men" or "small boys". While this approach certainly complicates the use of categories such as youth (who can sometimes be big men) and old men (who can sometimes also be "small boys"), this paper takes this as a point of departure to explore the dynamics of collaboration and conflict between young people with precarious trajectories and established elites in postcolonial Cameroon. Specifically, the paper examines how these categories of big men and small boys can illuminate anthropological interest in political organization and political mobilizations in the context of local-level politics. Drawing from ethnographic material collected over a decade ago, this paper describes and analyses the processes of electoral struggles over voter registrations, political campaigns, and the strategic pursuit of fund-raising with a collaborative project of ethnopolitics crafted by a group of elites from Manyu in South-West Cameroon, between 2009 and 2012. By analysing the political dynamics of this ethnopolitical project, this paper suggests that we can gain some insights into how young men strive to define themselves in the registers of "bigness" through conflict and collaborations with established elites and power brokers in national and local-level politics.

Presenter(s): Rogers Orock

Young Men, ‘Big Men,’ and Self-Actualization: Comparative Notes on Gani Adams of Nigeria and Julius Malema of South Africa

How can the subaltern/young men transform themselves into members of the elite/'Big men'? What are the processes of self-actualization that are mobilized in ensuring such transformation? This paper compares two (dis)similar contexts of postcolonial personal transformation in Nigeria and South Africa in examining how young people turn precarity into opportunity in the context of the 'absence of conventional avenues for self-realization' in late twentieth and early twenty-first centuries Africa. Focusing on how Gani Adams, the President of the Oodua People's Congress (OPC) and later the Aare Ona Kakanfo (Field Marshall) of Yorubaland in Nigeria and Julius Malema, initially the leader of the African National Congress (ANC) youth wing, and later the President and Commander in Chief of the Economic Freedom Fighters (EFF) in South Africa, burst into public consciousness and 'hurried their way to the top' of the socio-cultural, economic, and political ladder, the paper addresses emergent paradoxes and the insights that can be gained in the (un)conventional ways in which hitherto disadvantaged young people force their ways into reckoning through ethno-regional and/or ethno-racial politics in Africa's contemporary democracies.

Presenter(s): Adewale Adebawo

2037 Centering Bad/Feelings as Methodological and Theoretical Praxis in Climate Research

11/21/2024 02:30 PM-04:00 PM

TCC 117

Roundtable/Town Hall - In-Person

Anthropological discourse has long grappled with its ties to colonial and extractive projects, both abroad and "at home." Aspiring BIPOC and nontraditional social scientists confront the realities of extractive and exclusionary practices in their training and "banking" models of education (Freire 1968) as they reimagine ethnography beyond colonially paradigmatic practices. This roundtable critically examines hidden institutional scripts and omissions, particularly in the face of research that addresses compounding global disasters like the ongoing pandemic, escalating climate catastrophe, and state-sponsored genocide. As we bear witness to the compounding and intersecting global crises, we are compelled to question: how do we, as individuals, as anthropologists, as practitioners, as researchers, interpret and navigate this complex reality? How do we confront the emotional toll, the "bad feelings" (Moussawi 2021), inherent in ethnographic research amidst concurrent disasters and crises? What does it mean to be a vulnerable observer (Behar 1996) and to conduct research that breaks our hearts as we bear witness to the mass loss of human life? What might it mean to engage an abolitionist framework (Shange 2019) in our research? How might centering our own fears and anxieties about our uncertain futures shape our research, theory-making, and methodologies?

In this Roundtable, we pause to hold space for our questions, anxieties, and shared humanity. We delve into the transformative potential of embracing vulnerability (Behar 1996) and ethical reflexivity, aiming to challenge colonial paradigms. We center the voices and experiences of Black, Afro-Indigenous, Muslim, and otherwise marginalized scholars, as we envision a future that dismantles oppressive structures and fosters just, equitable, and responsive anthropological praxis through theoretical and methodological interventions.

Anthropology and Environment Society

Melinda Gonzalez, Georgetown University David Kofi Mensah, Northern Arizona University, Department of Anthropology, Cynthia Fowler, Wofford College, Sociology and Anthropology Department, Melinda Gonzalez, Georgetown University, Kwanda Scott-Ford, Gillian Jones, University of Pennsylvania Mu Beatriz Reyes-Foster, University of Central Florida, Department of Anthropology

1741 Conversation and Provocation with Willie Jamaal Wright as CUAAs Special Speaker: "Right Beyond the Site: A Rhythmanalysis of Uneven Development"

11/21/2024 02:30 PM-04:00 PM

TCC 103

Conversation/Debate - In-Person

Third Ward, one of the oldest African American neighborhoods in Houston, Texas, is known for its residential demography, its political noncompliance, and its culture of arts. A onetime muse for John Biggers, and the home of Project Row Houses, Third Ward has become a hub for Black artists. In this talk, I highlight the politicized aesthetic praxis of the artist collective, Otabenga Jones & Associates. Informed by their 2014 performance, "Monuments: Right Beyond the Site," I suggest these artists, by assuming a community-centered Black sense of place, used their art to illustrate

alternative forms of development for this segment of the Third Ward. By revealing the use value of public and private spaces, Otabenga Jones & Associates challenged the individualizing spatial formations that override the development traditions of long-standing residents.

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology Jamaal Wright , Ashante Reese, University of Texas at Austin Ruth Gomberg-Munoz, Loyola University Chicago

1833 Critical Discussion of [i]An Archive of Possibilities: Healing and Repair in DRC[/i]

11/21/2024 02:30 PM-04:00 PM

TCC 111

Roundtable/Town Hall - In-Person

This roundtable brings together race scholars, regional experts, and medical anthropologists to critically examine anthropologist and surgeon Rachel Marie Niehuus's first book, [i]An Archive of Possibilities[/i]. In [i]An Archive[/i], Niehuus explores possibilities of healing and repair against a backdrop of 250 years of Black displacement, enslavement, death, and chronic war in eastern Democratic Republic of Congo. Drawing on ethnographic fieldwork and the Black critical theory of Achille Mbembe, Christina Sharpe, Alexis Pauline Gumbs and others, Niehuus describes the innovative and imaginative ways that Congolese live amid and mend from repetitive harm. Through an analysis of the renegotiation of relationships with land as a form of public healing, the affective experience of living in insecurity, the hospital as a site for the socialization of pain, the possibility of necropolitical healing, and the uses of prophecy to create collective futures in Congo, Niehuus demonstrates the radical nature of cohabitating with violence and archives alternative ways of living in a global regime of antiblackness. In their study of [i]An Archive[/i], the roundtable will contribute to broader conversations about healing and antiblackness in medical anthropology.

Society for Medical Anthropology

Rachel Niehuus, University of Pennsylvania James Smith, University of California, Davis, Department of Anthropology, Bienvenu Mukungilwa , Scott Stonington, University of Michigan, Clare Cameron Rachel Niehuus, University of Pennsylvania

3201 Cultivating Infrastructural Subjects

11/21/2024 02:30 PM-04:00 PM

TCC 116

Oral Presentation Session

How do infrastructures shape shared notions of the political? Contemporary scholarship has shown that infrastructures are central to everyday political imaginations and practices. Taken up as indexes of state capacity, carriers of desires for citizenship and inclusion, objects mobilized during protests and attacked in moments of political dissent, infrastructures have become a prime site for

the mediation of the polity and the political. This panel builds on the literature regarding the political significance of infrastructures by exploring their centrality to the production of political subjects. From accounts of how classroom and apartment infrastructures reproduce whiteness as central to political inclusion, exploring how engagements with infrastructures become testing grounds for the preparedness of citizens to engage with the imagined dangers of urban living, as well as the mobilization of infrastructures by employees to avoid workplace surveillance, the papers in this panel show the ways in which infrastructures are key to both political imaginaries and the contestations over the meaning and production of political subjects.

Association for Africanist Anthropology

Claudia Gastrow Michael Degani, John Hopkins University Renugan Raidoo, Harvard University, Anna Jaysane-Darr, Massachusetts College of Liberal Arts, Department of Sociology, Anthropology & Social Work, Jessica Dickson, Florida Atlantic University, Department of Anthropology, Claudia Gastrow Michael Degani, John Hopkins University

Golf Cart Parenting: Carefree childhoods, cultivated adolescences, and the maladapted adults who emerge

The luxury gated lifestyle estates that began to emerge in the twilight years of apartheid are now maturing into their fourth decade throughout South Africa. In advertising materials and in interviews, developers and residents leverage the figure of the child as the self-evidently politically unquestionable basis for all manner of security interventions and lifestyle amenities. Based on ethnographic fieldwork from 2018-2021 in a Johannesburg golf estate and the gated community industry more generally, this paper explores the suspicion that parents—as well as the adult children raised in such environments—have that the very built environments made to acclimatize and enculturate productive adults have failed to prepare them for the world. Drawing on examples of road and speed monitoring infrastructure, health and wellness facilities, and technology and mental health, I argue that the figure of the child, inasmuch as it justified the existence of gated communities, is also for residents the emblem of post apartheid parenting's failures.

Presenter(s): Renugan Raidoo

Constructing Racial Subjects in the Special Education Classroom

Despite its stated policy goal to transform its schools into havens of accessibility, South Africa's contemporary education infrastructure is built on the unsteady foundation of the apartheid-era segregation by race, class, gender, and disability that sought to construct and maintain white supremacy. Nowhere is the unfinished business of inclusion and integration more clear than in the incomplete effort to turn its special education schools into inclusive schools. The majority of disabled learners still attend special schools, and the special education system is robust and growing. Drawing on field research conducted from 2017-2022 in schools, clinics, and organizations for autistic people in the Western Cape, I examine how whiteness and neurotypicality are co-constituted in the special school as both institution and space in Cape Town. This paper shows how these segregated classrooms construct notions of normality and difference, inclusion and exclusion, and impel teachers and therapists to inhabit positions they imagine as neurotypical within a white project of pastoral care.

Presenter(s): Anna Jaysane-Darr

(Un-)Alienating Infrastructures of International Film Production in South Africa

The opening of the Cape Town Film Studios (CTFS) in 2010 ushered South Africa prominently into a growing international filmmaking economy, often referred to as 'Global Hollywood.' Built to bolster South Africa's film-service industry, the CTFS stands as an example of what Anand, Gupta, and Appel (2018) have called "the promise of infrastructure." High-tech sound stages, climate-controlled workshops, elaborately built back-lots, and a private data center are advertised abroad to attract international productions and celebrated locally as a job-creator—the latter highlighting the human infrastructure integral to big-budget filmmaking. Drawing on fieldwork from 2017 to 2019, this paper explores how Cape Town-based filmworkers navigated the often-alienating effects of film-service work, where highly creative work is broken down into a series of tasks and deliverables for above-the-line personnel flown in from overseas. Film-service workers here become the promised infrastructure—rather than the creative labor—for Global Hollywood, often without receiving an end credit in the final film. I focus on the strategies of outsourced film-workers to 'un-alienate' the film production spaces they are so integral to producing, and argue that ethnographic attention to the industrial processes of the studio—the veritable 'dream factory'—offers promising new terrain for the anthropological study of infrastructure.

Presenter(s): Jessica Dickson

Racialized infrastructures: Failed civility, architecture and urban habitus in Angola's apartment blocks

Across Africa, racialized legacies of colonial urban planning continue to shape the contemporary urban landscape. Key to these processes of racialization has been the discrepant provision of public infrastructure, which is indicative both of colonial and postcolonial racialized urban planning. Building on a large literature which has focused on the technopolitics of infrastructure, this paper explores how normative assumptions about infrastructure and its use reproduce historical imaginations of race and practices of racialization in Luanda, Angola. Focusing primarily on the city's apartment blocks, long understood as symbols of modernity, it tracks how contestations over residents' use of infrastructure, public space and buildings create, remake, and attempt to undo racial imaginations of citizenship, urban subjectivity, and political belonging. As such, the paper centers infrastructure, architecture, and materiality as key to the historical and contemporary constitution of race.

Presenter(s): Claudia Gastrow

2183 Global China Tech as Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 114

Roundtable/Town Hall - In-Person

This roundtable convenes science and technology studies (STS) scholars and ethnographers of Global China to discuss strategies for how digital ethnography and traditional fieldwork can help

make sense of one another in the face of multiple constraints— ranging from how geopolitical frictions play out in the field, to how we adapt to the technological affordances of the tools and platforms that mediate our interlocutors' lives. We explore the social life of data and information technologies as they shaped the course of our research, with particular attention to conducting fieldwork in and about China during a time of heightened geopolitical tensions with the United States.

Building on scholars who use analytics including Global Asia (Chen 2010) and Transpacific Thought (Yoneyama 2017) for rethinking the entanglements of our field sites with global networks of power and knowledge production, participants will discuss their shifting anthropological praxis in post-COVID-19 technopolitical landscapes. The set of strategies we identify emerged from having conducted ethnographies of: joint-venture universities in China that allowed use of virtual private networks (VPNs) for uncensored internet access (Lee); unemployed video live-stream content creators who become the lumpenproletariat in a city that is a hub for Chinese filmmaking (Momin); data workers in central and western Chinese towns who label images used to train AI models (Chen); the firms that created the technical infrastructure for China's social credit system, and how inflated foreign imaginaries of this system's power contributed to the rise of technological jingoism in the US-China relationship (Ahmed); data-driven agricultural projects at the outskirts of major urban centers, which produce feelings such as security, safety, and positivity in the post-COVID slow-down of China's national economy (Lindtner). Drawing from this range of fieldwork experiences, we respond to questions including:

- To what extent do "multi-sited," "hybrid" and "patchwork" ethnography (Günel and Watanabe 2024) account for our experiences?
- What constitutes our 'data' from the field? Both in and out of the field, how do we work with the affordances of the technologies that shape our research (e.g., VPNs, live-streaming video platforms, social messaging apps) to gather these data?
- How is affect (Wu 2022) conveyed differently across in-person and digital field sites in the same study? How do we account for those differences?
- Before even entering the field, discourse about geopolitics shapes access to field sites and how we encounter technologies in our research. How do patchwork methods mitigate the geopolitical tensions that have changed how we move through our field sites?
- How can anthropology be informed by research practices in other disciplines where digital research has been the norm for some time?
- What can the praxis emerging from our work offer to other disciplines?

Society for East Asian Anthropology

Shazeda Ahmed Silvia Lindtner, University of Michigan Museum of Natural History, Racquel Lee, University of Washington, Department of Anthropology, Shayan Momin, New York University, Julie Yujie Chen, University of Leicester Shazeda Ahmed

2615 Historical Anthropology Today: Insights from Morocco, Sri Lanka and Guatemala

11/21/2024 02:30 PM-04:00 PM

TCC 105-106

Conversation/Debate - In-Person

What is it 'to do historical anthropology', or to identify as an anthropologist who does history? Why do anthropologists even try to differentiate themselves in and through 'historical anthropology'? How can historical anthropology help address local communities' contemporary concerns? By considering these questions from this present moment - this 'problem-space' of 2024 - and from fieldwork and research conducted in Morocco, Sri Lanka and Guatemala, three anthropologists working on three different countries reflect on the importance of history and ethnography as anthropological praxis. Socio-political struggles and material processes - specifically fieldwork conducted during the Aragalaya in Sri Lanka, Sub-saharan migrants' arrivals in Northern Moroccan cities, and Maya indigenous memories of resistance in postwar Guatemala - deeply influence our conceptualization and imaginaries of past, present and future. In this conversation, panelists offer different theoretical perspectives and ethnographic experiences for understanding the construction and writing of people's cultures through archives, archival sites and texts, memory and oral histories, time and temporality. To this end we ask: How does the present shape our understanding of the 'historical', and how do we navigate and interpret our own subjectivity and experiences while living and working in these societies? The goal of this conversation is to reflect on 'historical anthropology' in our present moment, its implications for the future, and its potential contributions to local communities.

American Ethnological Society

Sergio Palencia Frener, William & Mary, Department of Anthropology Garam Kwon, CUNY, The Graduate Center, Deborah Philip, CUNY, Graduate Center, Department of Anthropology, Sergio Palencia Frener, William & Mary, Department of Anthropology Sergio Palencia Frener, William & Mary, Department of Anthropology

2955 Importance of Scientific Literacy in Anthropology

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 4

Oral Presentation Session

This panel gathers together early career researchers from across anthropological subfields to present case-studies on the value of integrating emergent technologies into data-collection, methodology, and interpretation. The rapid technological advancements of the past two decades encourage anthropologists to work more closely with our colleagues in STEM fields, however, these opportunities necessitate critical and informed engagement with the tools and techniques of data-driven scientific fields. Skillful engagement with these technologies helps deconstruct barriers to

entry within academia, rather than re-enforce historic inequalities of access. Contributors to this session address how innovative techniques can develop sustainable methods for data-collection and distribution, including the utilization of high-resolution 3-D imagery for studying West African faunal remains and the development of affordable laboratory techniques for archaeobotanical research. Contributors also stress the importance of informed and meaningful engagement with conversations around remote-sensing data-processing pipelines as conscious interpretive action and the value, potential, and limits of paleogenetic methods in navigating community-centered ancestry and heritage research. Other contributors focus on the importance of developing a working knowledge of allied scientific disciplines, including the statistical tools used for physiological-systems modeling in high-altitude populations and integrating materials-science into archaeological studies of West African ceramics. To continue our discipline's cherished history of meaningful social engagement, we believe it has never been more relevant to ensure that researchers and educators remain at the forefront of technological development; shaping its use towards an ethical and scientific anthropology. In 1958, Willey and Phillips famously wrote that "archaeology is anthropology or it is nothing" – this panel posits that "anthropology is scientifically-literate or it is nothing."

Society for Anthropological Sciences

Matthew O'Leary Matthew O'Leary David Aanuoluwa Okanlawon, Kia Taylor Riccio, Matthew O'Leary, kalina kassadjikova, Taylor Harman, Elizabeth Adeyemo, University of Notre Dame Kia Taylor Riccio

From Bones to Bytes: Advancing West African Zooarchaeology

Despite its historical roots dating back to the 19th century, zooarchaeology has gained prominence more over time, especially with the processual turn of the 1960s. However, despite its utility for anthropology, especially in studies of foodways, trade, rituals, and domestication, faunal data in West Africa remains scarce. This results from the paucity of African researchers with faunal training, uncertainty about faunal remains' usefulness due to fragmentation, the dissociation of animals from the workings of human societies, and the lack of facility for palaeogenomic studies. Scholars are increasingly moving beyond these challenges to incorporate zooarchaeology into their research. As this continues, and with the understanding of morphological comparative sampling as a key method, we must also advocate for a balance with ethical considerations about wildlife. I advocate leveraging high-resolution 3-D imagery, road kills, palaeogenomics, and open data sharing to address this.

Presenter(s): David Aanuoluwa Okanlawon

Affordable Archaeometry: Expanding Access for Seasonality and Foodways Studies

Since the 1960s, archaeologists have relied on cutting-edge chemical techniques and sophisticated new technologies to interweave scientific analysis within cultural interpretations, costing hundreds of thousands in research funds. This paper explores the ways in which we can lower the costs of data extraction, making archaeometry techniques accessible for small liberal arts colleges, local archaeology interest groups, and early-career researchers. By modifying current extraction techniques for microbotanical analysis, and revitalizing older techniques for

zooarchaeological seasonal studies, researchers can create robust datasets comparable to isotopic analysis studies for a fraction of the cost. I detail the techniques required for undertaking these analyses, the relative cost of these studies in comparison to their partner techniques, and discuss the academic and cultural importance of making scientific endeavors accessible for everyone.

Presenter(s): Kia Taylor Riccio

Since the advent of orthophotography a century ago, anthropological archaeologists **Dodging the Silver Bullet: Understanding Remote-Sensing Data Processing as Interpretive Action**

have recognized the incredible potential of remote-sensing to reveal the remnants of past human activity on the landscapes we study. Advancements in technology, from the invention of LIDAR to publicly available satellite imagery, provide an ever more comprehensive, detailed, and widespread vision of anthropogenic effects on the surrounding environment. As archaeologists increasingly integrate techniques and technologies from the broader remote-sensing userbase, we must avoid the complacency of treating largely automated analytical-pipelines as a "black-box" into which raw-data is fed and objective representations of the landscape result. This presentation compares multiple methods of LIDAR point-cloud classification, with various levels of automation, from UAS surveys taken in the American Northeast at Crown Point, New York. Along with suggesting regional best-practices, this presentation discusses the geographies and anomalies each interpretation affords or restricts.

Presenter(s): Matthew O'Leary

Evolving Paleogenomics in Historical Contexts: Potentials and Limitations

Paleogenomics is a rapidly evolving field with new laboratory and computational methods and tools developing at an exponential rate. What was impossible yesterday, might be feasible and affordable today. In historical contexts, communities are increasingly working with bioarchaeologists and geneticists to apply these new techniques to questions about the past that are otherwise unanswerable by the historical or archaeological records. In this work, paleogeneticists are on one hand tasked with educating the public, and often archaeological and cultural colleagues, with the scientific possibilities of historical DNA research. On the other hand, we translate community questions, interests, and needs into scientifically feasible and testable hypotheses. Using several case studies, this paper reflects on the theoretical, practical, and institutional issues that arise during this process, at a time when remaining genetically-literate is a full-time project for the "experts" themselves.

Presenter(s): kalina kassadjikova

Chronic Mountain Sickness: A Case Study in Scientific (Mis)communication

High altitude adaptation has long been of interest to biological anthropologists, as the selective stress of hypobaric hypoxia has led to fascinating microevolutionary changes in indigenous highland populations. However, it has also been interesting to researchers in other fields— such as geneticists, physiologists, epidemiologists, and clinicians. Although this interdisciplinary interest in high altitude adaptation has the potential to produce interesting and fruitful insights, in practice, a

lack of understanding across disciplinary lines has had a muddling effect. Using the example of Chronic Mountain Sickness, I will demonstrate the scientific and social pitfalls of a lack of interdisciplinary literacy. Though this is merely one case study from a relatively small subdiscipline, I argue that the central principle is important regardless of one's area of specialization. Though academics cannot be expected to have expertise in every field relevant to their research, I argue that developing a working understanding of allied disciplines is crucial to performing strong scholarly work.

Presenter(s): Taylor Harman

Advancing Material Science Methodologies for Archaeological Research

The adoption of material science toolkits in combination with traditional archaeological methods have increasingly advanced understanding of ancient craft technologies and industries around the world. Material science as adopted in archaeological research is multidisciplinary in nature. It involves the scientific study of archaeological objects to answer questions regarding chronology, provenance, history of production, use and/or discard, within relevant social and historical contexts. While the rapidly growing integration of material science techniques to archaeological research creates new pathways and possibilities for archaeological inquiry, it is not without its inherent challenges. The introduction of new methods or combination of previously existing techniques requires archaeologists to stay up-to-date with emerging methodologies and techniques in the field which could be arduous and almost impossible given the wide variation in technical possibilities. This paper shares learning points from a project that utilizes ceramics from Igbo Ukwu, West Africa as resources to investigate the relationship between crafting and ancient economies, highlighting the role of collaboration in the development of archaeological science techniques.

Presenter(s): Elizabeth Adeyemo

2739 Orienting and Supporting New Students in MA Programs: A Discussion of Best Practices and Good Ideas

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

Students entering MA programs in anthropology come from vastly different backgrounds and have different needs and expectations. These differences add great value to departmental discussions and student learning, but also represent unique challenges within the short timeframe of the MA program. This roundtable discussion focuses on best practices for onboarding students in MA programs. Panelists will reflect on one or more of the following, sharing what has been tried, what has been successful, and what has been less so: What has proven effective in developing strong and supportive graduate student cohorts? What can/should be done early on to help MA students identify and work toward fulfilling career paths (many of which don't involve the term "anthropologist" on a business card)? Is the thesis/practicum/internship/teaching track decision best made prior to matriculation – how do we most effectively guide students toward the best

option for them and for the department? Ample time will be allowed for panelist and audience discussion in this session, which particularly welcomes attendance from MA program graduate students and faculty alike.

National Association for the Practice of Anthropology

Cynthia Grace-McCaskey, East Carolina University, Chad Morris, East Carolina University, Department of Anthropology Cynthia Grace-McCaskey, East Carolina University, Micah Trapp, University of Memphis, Department of Anthropology, Andrew Nelson, Sharon Watson, University of North Carolina, Charlotte, Department of Anthropology, Emily Brunson, Texas State University, Chad Morris, East Carolina University, Department of Anthropology, A.J. Faas, San Jose State University

2079 Personhood in the field: Being interpreted in the ethnographic encounter

11/21/2024 02:30 PM-04:00 PM

TCC 118

Roundtable/Town Hall - In-Person

The traditional formulation of anthropological research is to focus on a particular group through a particular heuristic. This formulation is ordered and directive: first look outside the self to learn about a special group, then draw meaning at the level of human organization. When this order shifts, the research is considered autoethnographic and emphasizes the micro-level experiences of the researcher, deeply interrogating the researching self. In other-focused research, the presence of the researcher is typically noted as a preliminary factor and in written products is usually limited to introductory details where indebtedness and friendship may be acknowledged and research positionality might be reported. This remains the case though ethnography has long been recognized as an encounter between selves (Hayden, 2009; Keane, 2003).

This roundtable discussion charts a path between other- and self-directed modes of ethnography. None of the participants conduct autoethnographic work, yet all have become aware of the important way that the persons they are constructed to be by their research participants have had a serious impact on their research. Because "we are signs for others" (Hayden, 2009, p. 82), we desire to surface the role of others' perceptions of ourselves in the process of knowledge-production. We discuss how we, as researchers, have been interpellated in our field sites and how, in turn, this has influenced data and analyses. United by a theoretical interest in personhood, the speakers study a range of empirical phenomenon, including community activism, food and beverage choices, yoga and religious expression, art and aging. One speaker conducted fieldwork away from home and in a different culture and language while the other speakers conduct patchwork ethnography, being both in the field and at home while intertwined in family life, paid employment, and school activities (Günel, G. et al., 2020).

As we seek to understand how persons are made and unmade in our communities of interest, we discuss the following questions: What kinds of questions are enabled or barred by the persons our participants construct us as? How does our interpellation as researchers change the stakes for

ourselves and our research? How does field-constructed personhood facilitate or complicate the personal and political implications of our research?

Exploring how the ethnographic encounter produces persons and knowledge, and persons who differentially use and benefit from that knowledge, is essential to the praxis of anthropology (Eckert, 2016; McGranahan, 2022; Carsten, Day, & Stafford, 2018). Understanding these inflections of our personhood is more than claiming positionality via a specific social location; it is opening the anthropological self to be remade by the data so that a different kind of knowledge can be produced. This roundtable will explore this remaking of the anthropological self to consider what new forms of knowledge might emerge

American Ethnological Society

Kathryn Wright, Wayne State University, Colleen Linn, Wayne State University Erin Stanley , Laura Sutherland , Molly Hilton, Wayne State University, Bethany Hedden, Wayne State Univ Jessica Robbins-Panko, Wayne State University, Department of Anthropology

2025 Police and Prisons in the Global South

11/21/2024 02:30 PM-04:00 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Police and Prisons in the Global South

Building on the growing interest among social scientists concerning the social and political dynamics of police and prisons within Global South contexts, this roundtable aims to facilitate dialogue and collaboration among anthropologists and scholars hailing from diverse disciplinary backgrounds. Traditionally constrained by narrow analytical frameworks, eurocentrism, and colonialism, recent scholarship has made significant efforts to diversify the discourse by drawing insights from disciplines such as anthropology, sociology, political science, and international relations. Despite these advancements, the fragmented landscape persists due to a lack of resources fostering connections among researchers, resulting in dispersion across various disciplines and regions of expertise. This roundtable has two primary objectives: First, it serves as an initial step toward establishing a network for scholars engaged in research on themes related to policing, prisons, and carcerality in the Global South. Second, it seeks to explore how collaborative interdisciplinary research and dialogue can be translated into meaningful practice and interventions aimed at addressing the challenges and injustices inherent in policing and incarceration systems within Global South contexts. The discussion questions include: How can anthropologists contribute to facilitate efforts to nurture relationships and foster discussions that go beyond disciplinary boundaries? How might we promote connections among scholars working on these themes across institutions in both the Global South and the Global North? In what ways can we support connections between scholars and various stakeholders, including activists, social movements, NGOs, affected communities, and individuals outside academia who are interested in these issues?

General Anthropology Division

Deniz Yonucu, Newcastle University, Michael Farquhar Radha Kumar, Syracuse University, Jeffrey Martin, University of Illinois, Urbana-Champaign, Department of Anthropology, Farhana Ibrahim, Golnar Nikpour, Dartmouth College, Michael Farquhar, Beatrice Jauregui, University of Toronto, Department of Anth Deniz Yonucu, Newcastle University, Caroline Parker

3402 Returning to Ritual Analysis: The Utility and Challenges of Applying a Rite of Passage Framework to Transitions in Contemporary Societies

11/21/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

This panel examines how the three-part rite of passage model can help illuminate current dynamics in transitions between phases in the life cycle. Rites of passage are ritual performances that help an individual through a time of change or into a new social role. Historically, anthropologists have considered rites of passage in the context of religious systems, notably for young people moving into adulthood. The three-part model of the Rite of Passage was formulated by Van Gennep (1909); Victor Turner used the model to understand rural African initiations, however expanded the framework beyond religious events to apply to any life transition (1995). Since rites of passage enable participants to move into a new life phase, they serve an essential role in both individual and collective identity processes. Yet public or communally-organized rites of passage are less common outside of specific religious practices in contemporary society. Might we see rite of passage processes occurring in training associated with youths or generated in popular culture? Two case studies in this panel suggest yes while extending conventional understandings of initiation.

Another question which our panel explores is whether contemporary rites of passage occur in more individualized or private contexts. To what extent do rites of passage require a collective dimension in order to mark a change in social status fully? One case study in our panel explores the transition from working adult to retiree and seems more individual than collective while rooted in a wider social context. To what extent are individuals' changes in identity during life stages part of a rite of passage when they do not directly participate in a ritual together? Finally, the rite of passage framework has traditionally resulted in the participants being integrated into an existing social category with specific roles. One case study explores the implications of a group lacking a ritual process or social category into which the members will emerge. In the current era when fluid, emergent cultural categories prevail, which categories are participants integrating into? This panel will explore ways to extend, expand, and perhaps re-envision the rite of passage analytical framework in light of contemporary conditions.

General Anthropology Division

Anne Lewinson, Berry College, Sociology and Anthropology Department, Rachel Bomalaski Leonard Steverson Anne Lewinson, Berry College, Sociology and Anthropology Department, Mengge Zuo, Rachel Bomalaski, Leonard Steverson Claudia Huang, California State University, Long Beach

Making Tanzanian Professionals: National Service as a Rite of Passage to Adulthood During Ujamaa Socialism (1967-1994)

All college attendees and government employees from 1967 to 1994 in Tanzania were required to complete a year of national service (called *Jeshi la Kujenga Taifa*, English translation 'Army for Building the Nation'). This program, abbreviated JKT, sought to instill desired virtues such as resourcefulness, fortitude, and an encompassing familiarity with the nation's diversity into the young people, making them into model Tanzanian citizens as well as offering a transition to adulthood. From the view of the ujamaa socialist state, it instilled civic virtues into the future leaders of the society. Based on professional-class urbanites' reflections in 2007, JKT resulted in adult citizens sharing a set of cultural values and bonded to other professionals. These experiences fundamentally shaped the current middle-aged to elder cohort of urban professionals, suggesting that JKT functioned as a state-created rite of passage into socio-cultural adult citizenship. This case study shows that even in contemporary society, rites of passage highlight social processes.

Presenter(s): Anne Lewinson

On the Move: The Navigation of Chinese Retirees When They Are Not Yet Old

An often-cited Chinese saying "Do things appropriate for your age" connotes a strongly institutionalized and standardized outline of a life course. What happens when these long-standing norms around old age shift? This paper, based on interviews and observations, will explore how retirees in their early 60s experience their seasonal long stay in Sanya, China. How do the motivations and practices of retirees tell us about their sense of order in their everyday lives and when they approach their life course? Have various forms of tourism become a new form of a socially recognized ritual for redefining life trajectory and identity during the early years of retirement? Although young retirees tend not to ponder what will happen as they get older, they know their current status of moving around is temporary. How can we understand this anticipation without future-oriented plans? Moreover, driven by personal aspirations, the choices of retirees appear individualistic, yet the state and family do not withdraw from the whole picture. Our analysis needs to include multiple levels to make sense of this emergent life phase and its practices.

Presenter(s): Mengge Zuo

Watch Me Turn My Dreams to Reality: Rite of Passage Narratives in Trap Music

Trap music is a genre of hip-hop that first developed in the American South in the late 1990s and early 2000s and has since gained worldwide listenership, particularly among adolescents and young adults. Youth experiencing a liminal stage seek meaningful rites of passage (Burrow, 2023), a factor which may draw them to trap music. Trap's narrative structures, implied by the rapper's journey through alternative worlds (Kravchenko et al., 2021), contain elements of the three-part rite of passage model proposed by Van Gennep (1960) and Turner (1974). This presentation examines the potential for narratives within trap music, as expressed through lyrics and purely sonic elements, to fulfill the need for initiation among fans of the genre. The rapper's alternative worlds and archetypal plotlines, as proposed by Kravchenko et al. (2021), provide analytic entry points into trap lyrics, while Bunzey's (2022) "Hip-Hop sublime" gives context to non-verbal and post-verbal elements within the music.

Presenter(s): Rachel Bomalaski

Separation from Community: Gentrification and the Rites of Displacement

According to Genep's (1960) conceptualization, ceremonial transitions in the human lifespan entail rites of passage comprised of three types: separation (preliminal), transitional (liminal), and incorporation (postliminal). In his text, rituals of separation are illustrated in funeral rites, when aspects of social life are suspended for a time as the living mourn and begin a process that will transition them to other phases, and often other statuses. Separation can also be represented in the displacement that comes from processes of gentrification when residents, especially long-term inhabitants, are separated from their communities. This separation process is a social phenomenon with real human consequences. This presentation adds to the gentrification/displacement discussion by examining the social and social psychological consequences of displacement from the perspective of gentrified long-term residents in Florida (USA), specifically as it relates to the ceremonial rituals, or lack of them, that accompany situations of displacement. Using underpinnings from the sociology of space, the conceptual basis of this analysis will consist of both the work of Genep and the ideas of Emile Durkheim, notably in Durkheim's sociological analysis of the effects of both the cohesive, integrative elements of community and the anomic consequences of detachment from a sense of place.

Presenter(s): Leonard Steverson

2637 Roy A. Rappaport Student Prize Competition Panel

11/21/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

The purpose of this annual panel, which honors the legacy of Roy Rappaport, one of the pioneers of modern anthropology of the environmental, is to help develop and showcase some of the best student work in this field. The papers in the panel are the product of a national competition held early in the year, based on submission of paper abstracts to an expert committee consisting of officers of the Anthropology & Environment (A&E) plus distinguished outside members. The five finalists in this competition are invited to develop article-length papers and are awarded partial support to travel to the AAA meetings and present them in the Rappaport Prize panel. One of these papers is selected for the prize, which consists of a cash award and is announced at the A&E Business Meeting. The selection is based on originality of the research and analysis, as well as its contribution to the field of environmental anthropology. The papers presented in this annual panel often anticipate new directions that this field will take. After the meetings, each panelist is paired with a member of the Rappaport prize committee to help them further develop and publish these works, in accordance with the ultimate aim of the prize competition to contribute to the mentoring of graduate students pursuing careers in the anthropology of the environment.

Anthropology and Environment Society

Maryann Cairns, Southern Methodist University, Department of Anthropology, Victoria Ramenzoni, Rutgers University Tom Ozden-Schilling, Maryann Cairns, Southern Methodist University,

Department of Anthropology Emma Pask, University of Chicago, Jaime Landinez Aceros, Shoko Yamada, Sumin Myung, Johns Hopkins University, Department of Anthropology, Radhika Moral, Brown University, Department of Anthropology Rebecca Zarger, University of South Florida

A Million Bats and Not-So Public Health at a Texas Prison

In the 1990s, more than a million bats moved into a dilapidated cotton warehouse owned by Huntsville Prison in East Texas. This state-protected urban bat colony, its accumulation of guano, and its reservoir of zoonotic diseases now exposes the town residents and the men imprisoned across the street to a looming public health crisis. Meanwhile, as unlivable heat worsens every summer, the inmates are denied air-conditioning and animal migratory patterns are drastically altered, but the state of Texas and the town of Huntsville focus their advocacy on the bats. This paper follows the recent negotiation of public health protocols at the Huntsville Prison. With the emergence of the "OneHealth" program, a framework for public health proposed by The Lancet, state scientists are finding new terms for thinking about health-in-relation between humans-environments-animals. Based on ethnographic fieldwork in Huntsville, I explore the way these scientists navigate the boundaries of human life and wildlife, species and race, prisoners and pests, and protection and threat, all while rearranging health – of animals, Texans, and the state as a whole – around issues of "exposure." In doing so, I theorize how ambivalent human-animal relations, like that between bats and people at a Texan prison, and ambivalent scientific programs like OneHealth, also expose specific and constitutive violent histories of contemporary environmental conditions.

Presenter(s): Emma Pask

Birding in Transitional Times. Bird Knowledge and Multispecies Justice in Post-Conflict Colombia

Following the 2016 peace agreement between the state and the FARC guerrilla, Colombia is experiencing what I call bioenthusiasm—confidence in the scientific survey and use of biological diversity as a resource for advancing social issues. Considered the country with the world's highest bird diversity, government-funded ornithologists are re-exploring conflict-afflicted and understudied regions in search of the country's biological diversity and its potential for rebuilding local livelihoods. This paper explores how scientific concepts about avifauna circulate among indigenous and campesino communities and ex-guerrilla combatants. Based on ethnographic fieldwork with ornithologists and birdwatchers across laboratories, museum collections, and field trips, I examine how notions, concepts, and categories of bird science have unexpectedly entered daily life and activated metaphors, sensibilities, and understandings of human-nature relations among communities reckoning with the legacies of a violent past. I investigate the generative potential (Lien 2015) of birding and the asymmetrical, partial engagement (Lyons 2020) of indigenous and campesino communities and former guerrilla combatants with bird science. In a context where a prolonged armed conflict violently reconfigured people's relationship with nature, birding is emerging in some of Colombia's biodiverse landscapes as a ground for multispecies justice and a shared language through which to imagine a post-conflict future.

Presenter(s): Jaime Landinez Aceros

Promises and Regrets: Negotiating Repair after Toxic Exposure in Japan

In the aftermath of a public health crisis from mining pollution, residents of the Toyama region of northcentral Japan earned written "promises" (yakusoku) from the mining company in 1972 to remediate the affected land and water. Yet environmental remediation routinely spans years and decades, often only to reveal the impossibility of fully containing toxic matter. This paper explores this temporal conundrum of reparative pursuits through the lens of promises. I ask: What does it mean to demand and promise repair despite its ultimate impossibility? Drawing on over 20 months of ethnographic and historical research, the paper traces the persistent encounter and negotiation between the residents and the company in the half-century since the promises. My research shows that promises have become at once a powerful yet uneasy medium to navigate the process of repair, as the incessant work entailed in it has bound the parties into an anxious relation. I contend that this ambivalent intimacy has become a latent but vital component of the region's search for repair. Promises, I suggest, offer a generative analytic to examine this interplay of longings and regrets in the wake of toxic exposure. However impossible it may be to fully repair the injury, the act of demanding and promising it already unleashes a fraught social world.

Presenter(s): Shoko Yamada

Plotting Forests: Scientific Expertise and the Threads of Storytelling in South Korean Anthropogenic Forests

This paper explores the role of storytelling in the making of scientific expertise in forest sciences in South Korea, a country once notorious for chronic deforestation due to the violence of Japanese colonialism and the Korean War, but now densely reforested. It focuses on how quotidian engagements with anthropogenic forests have given shape to specific forms of scientific narrativity, decentering nationalist and statist narratives of "successful" forest regeneration. Contrary to the instrumentalist model of science storytelling about the environment, the paper suggests that scientific narrativity is not merely secondary to scientific expertise but a constitutive element in the formation and distribution of knowledge claims about forests. Departing from the polysemic ideas of "plot," I develop the concept of "scientific emplotment" to capture how forest scientists arrange plots that serve as both physical-ecological grounds and narrative strategies for articulating knowledge claims to differently situated stakeholders. Scientific emplotment illustrates how fragments of scientific knowledge, historical residues, and ecological processes are stitched together into compelling knowledge claims, allowing for indeterminacy and plurality in scientific narratives about forests in a time of increasing ecological uncertainty. In this way, the paper illuminates the conjugation of human interventions and natural processes in the regeneration of postcolonial and post-total war forests.

Presenter(s): Sumin Myung

Hanging by a Thread: Agrarian Transformation and Ecological shifts on Silk Plantations of Northeast India

This paper examines a small-scale industry witnessing a commodity revitalization model—seemingly sustainable scaling up of production—that is entrepreneurially driven and government-

supported in the face of a rapidly changing ecology. The last remaining silkworm plantations of Northeast India, in Assam, are on a steady decline. Scaling up agendas have become crucial as they often shape the dynamic between silk commodities and their socioecological referents. They also pose challenges as collective projects related to national/regional belonging both spur and become stymied by rising ecological shifts. Yet, enduring tensions continue to be those of anxiety over loss of traditional knowledge, extractive tapping into a fragile ecology, while equally the promise of steady capital that would, arguably, strengthen local autonomy amongst an agrarian community. I argue that revitalization models are neither apolitical, nor are they entirely exclusionary. How do agrarian communities and an entrepreneurially driven class negotiate revitalization models in the context of climate change that is perceived both as a threat and promise? What happens to the shifting value(s) of a commodity in circulation that is itself being transformed due to environmental shifts? The paper foregrounds the materialities of such an ecology that validate, negotiate, and impede seemingly non-extractive enterprises even as communities create networks with various stakeholders to make landscapes more habitable.

Presenter(s): Radhika Moral

2255 Service, Servitude or Something Else? Negotiating Hierarchy and Egalitarian Ideologies in Customer Service Encounters

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 5

Oral Presentation Session

This panel is focused on how hierarchies are negotiated in commercial "service" relationships in contexts that otherwise espouse progressive values or ideological commitments to egalitarianism, whether religious, political, or administrative. In classic gift/commodity exchange theory, the sociality of service encounters within a commodity-exchange transaction is generally subsumed into the commercial and thus terminal exchange, where the service provider is fungible. And yet what is happening in that interaction - an interaction that rarely remains within the bounds of a script?

Connotations of hierarchy or servitude are often built into the performance and obligations of service, refracting political-economic orders, ideologies and historically-established hierarchies. Service encounters are often implicitly or explicitly normalized by classed, gendered, age-based, and racialized hierarchies outside of the interaction, dynamics that are revealed when customers are misrecognized as service workers, or the reverse. And yet hierarchies in service are not always straight-forward, as consumers can be vulnerable in exchanges with service providers (doctors, bike mechanics, hairdressers), relying on professionalism and/or good will in the provision of service.

In a world where common-sense hierarchies in customer-service provider relations are increasingly questioned and politicized, as well as in situations where such hierarchies are ideologically rejected, what are some of the ways of neutralizing or legitimating these connotations? For example, how is informality in service settings like restaurants used to perform egalitarianism?

When can demeanors of deference or of "friendliness" in fact index refusal? How do both customers and service providers maneuver these situations to deflect awkwardness and yet try to get as much as possible out of the encounter, sometimes in exploitative and agonistic ways, sometimes in ways satisfying for both? What is the role of assumed impermanence of the service role in legitimizing the exchange, the idea that "I serve today here, but will be served tomorrow there"? Finally, how are dimensions of personal servitude neutralized by positing an impersonal "third party" as the real recipient of service: a collective, a cause, a national economy, or a God – such as in the moral valorization of civic service?

The papers on this panel engage with the complexities of service encounters in places undergoing change, in both how service is structured but also in the ideologies legitimating hierarchies -- places otherwise assumed to partake in ideals of socialist or liberal egalitarianism. These include hiring outside cleaning staff for a kibbutz; engaging in 'water hospitality' in a NYC restaurant; negotiating informal exchange via apps in Cuba; relying on colonialist tropes to advertise tourism in the Dominican Republic; and rejecting the American Smile in "illiberal" Hungary.

General Anthropology Division

Omri Senderowicz, University of Kansas, Krisztina Fehervary, University of Michigan
Krisztina Fehervary, University of Michigan
Liviu Chelcea, Omri Senderowicz, University of Kansas, Krisztina Fehervary, University of Michigan, Miranda Garcia, University of Michigan, Department of Anthropology, Mary Pena, University of Michigan, Department of Anthropology

Flexible Hierarchy: Grace, calculus, and opportunity around drinking water in American restaurants

Free tap water gifts are a longstanding presence in American restaurants. Such gifts facilitate the misrecognition of marketplace transactions around food and drink in restaurants, and intersect with substantial physical, mental, and emotional labor of restaurant servers, including situations when managers ask the servers to get the patrons to purchase bottled water. As evidenced by fieldwork among servers in New York City restaurants, intrinsic to these exchanges around water is a flexible set of repertoires used by servers. Such repertoires range from accepting hierarchical relations between patrons and servers in free tap water gifts to calculative exchanges around commodified waters. Furthermore, accepting hierarchy and domination and promoting bottled water in a more transactional exchange are shaped by servers' categorization of patrons into regulars, tourists, business diners, those with cultural fluency in dining and those without, and business, parties and romantic dinners.

Presenter(s): Liviu Chelcea

Between Moral Incongruence and Moral Disgust: Hired labor and service jobs in a 1980s Kibbutz

In 1981, the Health Committee of Ein HaMifratz, a kibbutz in Israel, brought a proposal before the general assembly to hire a service worker to clean the apartments of the elder kibbutz members who were no longer able to do so by themselves. The suggestion provoked an impassioned, angered response from numerous members who saw it as morally unacceptable, and a long debate ensued. Although in the socialist morality of the kibbutz living off others' paid labor in any field was seen as

exploitative, by the 1980s, the kibbutzim came to tolerate a growing number of hired workers in their industry, agriculture, and services. Why, then, was the idea of hiring a cleaning person for the elderly so outrageous? What was it about the tangible image of an elder member receiving cleaning services from a paid worker that made it worse than using hired labor in the factory or even in other services? How was this difference, emanating from a moral gut-feeling, rationalized in discourse?

Presenter(s): Omri Senderowicz

Of Smiles and Servility: Dignity and equality in the political economies of service

An oft-heard complaint of American visitors to Europe—and to eastern Europe in particular—is that people there seem "unfriendly" and "don't smile," including customer-facing service workers. Conversely, my interlocutors in Hungary and elsewhere in Europe make disparaging remarks about Americans and their crass, naïve, commercial and/or fake teeth-baring smiles. This paper will address negative attitudes towards the "American Smile" in Hungary as a way to think about self-presentation across several different capitalist contexts, comparing how they each refract ideologies of dignity and egalitarianism that are set against historic class hierarchies and politics, and are shaped by the particular political-economies of the service professions. The Hungarian rejection of "servitude" in customer service, I will argue, is also appearing in the United States, with growing recognition of the false promises of a once-normalized neoliberal affect (as seen in "the great resignation").

Presenter(s): Krisztina Fehervary

Navigating Hybrid Cuban Markets: Access, anonymity, and new risks among digital resellers

The internet has radically altered the sociality of Cuban informal markets, creating a rapidly growing category of "revendedores" who make a living buying and selling goods with the help of digital platforms like WhatsApp and FB. This paper explores how informal resellers view digital markets as not only a means of economic survival, but also a means of freeing themselves from "burdensome" elements of sociality in these exchanges. Digital exchange, particularly for women and racialized domestic migrants, affords strategies of concealing identities from other buyers and sellers, as well as from the government. In the absence of reliable payment and shipping infrastructures, however, digital resellers must often complete their online transactions in person, and thus, ultimately contend with the social dynamics and positionalities they sought to shed. The paper ends with a reflection on this hybrid commercial landscape and how interlocutors navigate it to maximize financial gain.

Presenter(s): Miranda Garcia

Hospitable Subjects, Inhospitable Places

This paper analyzes recent tourism marketing in the Dominican Republic, highlighting how it reinforces historical structures of colonialism and racial slavery. It emphasizes how Afro-descendant populations, often performing low-paid or unpaid work in service industries, underpin the tourism economy. New marketing portrays Puerto Plata, a coastal city built on the labor of Afro-descendants, as a site of urban leisure and entertainment. These campaigns use images of local service workers to advance a new tourism paradigm that hails the city center and its residents, tying

notions of hospitality with a form of citizenship aimed at shifting local sentiments towards tourists. This imagery intertwines colonial power dynamics with neoliberal city governance and the market demands of the service industry. Based on ongoing research, it considers the ways city residents, particularly Afro-Dominican women, contest and rework the terms of the structural and spatial arrangements of servility.

Presenter(s): Mary Pena

2103 Subversive Ethnographies: Mapping Re-memberance and Persistence into Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

The active presence of remembrance, memory, and subversive knowledge production grounds this panel. As a praxis of reflection, knowledge, and action, remembrance interrogates the present and the future as much as it does the past. The past plays a crucial role in acknowledging the roots of struggle and belonging as much as it counters the imposition of dominant hegemonic forces. From this understanding, the communities we work with respond to and more directly transform the multivariate colonial/imperial/political oppressions by producing "cartographies of struggle", "archives of survival", "recipes of remembrance" "possibilities of belonging and un-belonging" "Blackness and surveillance" and "disruptive oral histories".

This panel endeavors to discuss how our ethnographic research methods and practices prioritize knowledge production rooted in memory, remembrance, oral history, and documentation amid struggle. We consider how our work in various landscapes, regions, societies, and across subfields and social science disciplines engage deeply with ethnographic methodologies that help us further understand how our communities and those we align with make possible the practice of persistence in the present. This approach generates diverse forms of knowledge rooted in narrative storytelling, testimonio, the lived experience, and oral history, serving as modes of critique, subversion, and resistance. By centering on the various iterations of remembrance and memory, the panel partakes in active reflection to consider, interrogate, and acknowledge the various interventions these communities take up to push back on the structural, representational, and political constructions of the racialized, politicized, dispossessed and gendered body. Therefore in the presentation of these 6 papers, we consider, more broadly, how the praxis of remembrance is defined and grounded in our work and interpret how it allows historically oppressed communities to respond and transform in the present and the future. Moreover, we contemplate the value/use of ethnographic methods in maneuvering a collaborative and transformative ethnographic relationship with our collaborators and the communities that they derive from.

We bridge various topics from deportation, dispossession, exile, citizenship, enduring legacies of orientalism, Indigenous sovereignty, and grief. Grounded in the disciplines of Ethnic Studies and Anthropology, we take on an interdisciplinary, transdisciplinary, and transnational approach to the study and collaborative work of reimagining persistence in the archive and into the future.

Society for Cultural Anthropology

Thelma Patnett, University of California, Riverside, Nathaly Ortiz, University of California, Riverside
Jonathan Extract, Sung Kim, University of California, Riverside Jonathan Extract, Grecia Perez,
Nathaly Ortiz, University of California, Riverside, Thelma Patnett, University of California,
Riverside, Jennifer Martinez, University of California, Riverside, Sung Kim, University of California,
Riverside Jennifer Martinez, University of California, Riverside, Grecia Perez

Mapping Indigenous Sovereignty in Puebla, Mexico, 1586-2024.

Painted, pictorial cartography has served as a critical tool for Indigenous groups in Central Mexico to defend their sovereign territories from the pre-Hispanic period until the present. These maps represent individual pueblos, depicting their historical events, boundaries, family trees, and central symbols of legitimacy. Focusing on Cholula, Puebla, this talk explores the continuities of Indigenous epistemologies, ontologies, and the political rhetoric evidenced in the cartographic record. I also discuss ethnography as a key methodological intervention. I compare the contents of Indigenous cartography with ethnographic interviews I conducted with descendent stakeholders concerning ancestral landmarks and boundary disputes. By situating the content of cartography in the present politics of the region, these objects can be understood as living documents that are still relevant to ongoing campaigns of Indigenous rights, sovereignty, and cultural autonomy. Additionally, by tracing the rhetoric and symbolism of Indigenous politics depicted on these maps over the centuries, a genealogy of Indigenous political ontology can be elucidated. I argue that in order to understand the current agendas of Indigenous pueblos, it is critical to prioritize and take seriously their ontologically specific agendas, many of which that do not align with Western European political axioms.

Presenter(s): Jonathan Extract

Blackness and Surveillance in Mexico's Conservation Economy

This paper explores the politics of care in a conservation economy and analyzes the consequences for Black Mexicans living in a national park within the Costa Chica region of Mexico. Mexican National Parks began to be established in the 1930s, following the United States as an example. In a rural coastal geography where people live and work in the agricultural, tourism, and conservation economies, scenarios in which one can embody the nation-state and surveil a "non-ideal subject," tell a particular story of the possibilities of belonging and un-belonging. Using ethnography to contextualize local conservation work and public events on environmental education, I explore the ideas that residents share as they recognize the value in their grounded knowledge and labor when it comes to participating in conservation work. This paper engages with literature on conservation management, and environment as it aligns and/or disassociates from the experiences of Black Mexicans.

Presenter(s): Grecia Perez

Landscapes of Grief: Community Archives and Memory from the MX-US Borderlands

The refusal to accept the deaths of our loved ones is a sentiment that many of us have grappled with, it forever changes our relationship with the past, present, and future. Grief undoubtedly

shapes the landscapes of the places which we call home and even beyond the manufactured borders of military bases, county lines, state lines, and national boundary lines. I consider how Latinxs in the MX-US borderlands have mobilized grief across multiple geographies and landscapes in the wake of death. Following critical archive and memory studies scholars, I approach the emergence of murals, memorials, and altars not only as an archival repository of knowledge but as a charged site of ethnographic data awaiting to be unearthed (Stoler 2008). By conducting visual ethnographies of these landscapes of grief and mourning, or what Osman Balkan (2018; 2023) might refer to as deathscapes, I consider how this method contributes to critical archive and memory studies practices to index the evolving necropolitical order of the U.S. military-industrial complex. This research privileges the producers of this rich community archive; thus, I approach these geographies as one that looks to the muralists and community members as the architects of these landscapes who seek justice for dead Latina soldiers.

Presenter(s): Nathaly Ortiz

“Subversive Expressions of Exile in Costa Rica”

This paper intends to bring into view how women and queer Black individuals from Nicaragua respond to political and global crisis of social death (Patterson 2018) fomented by dispossession and exile. In this paper, I closely examine the spoken and textual aspects of poetry-making and oral history emanating from a spoken-word/poetry reading commemorating the 5th anniversary of exile. I consider how spoken and textual narratives immersed into poetry and remembrance serve as artistic vessels of self-expression, memory, and alternative histories. Which in turn complicates and contextualizes suffering and violence by centralizing the lived experience as an embodied knowledge fomented from the experience of survival. As such, the commemorative spoken word event is contextualized within the backdrop of social and political conflicts between the state and the Nicaraguan people, which began in April 2018. I focus on the poetry reading event and its performance. I also examine the oral history anthology book of memories produced by a Nicaraguan collective now mostly in exile presented at the event. Moreover, I include commentary drawn from participant observations and interlocutor narration stemming out of direct conversations. Taken together, I contend that the artistic performance and verbal/textual expressions emanating from the event, symbolize what Sharpe illustrates as "memory made flesh" (Sharpe 2010).

Presenter(s): Thelma Patnett

Re-member Me Different: Deported Recipes for Re-creation & Re-generation

This research intertwines the exploration of metaphysical transformations and healing praxis in the context of deportation with food as a medium of resilience and critical remembrance towards identity preservation. Beyond the socio-political landscape, the study delves into the profound changes that deportation-induced trauma enacts on individuals' sense of self and belonging with the world. Autoethnographic reflections and narrative analysis that employs theoretical frameworks of phenomenology, ontology, diaspora studies, and trauma-informed care guides the analysis whilst emphasizing the lived experiences and necropolitical impacts of deportation. This work emphasizes the need to recognize and address forms of state-sanctioned death that perpetuate cycles of trauma within diasporic communities. By fostering awareness and intentional

efforts towards healing, this research advocates for a paradigm shift that values human life beyond political labels imposed by nation-states. The methodology aims to re-create and re-imagine the narratives of survival and endurance, challenging the dehumanizing nature of deportation while promoting a sense of generational legacy and cultural continuity. By engaging in intentional practices of food creation, sharing, and storytelling, this study endeavors to counteract the negation of humanity perpetuated by deportation policies and strengthen familial bonds across borders.

Presenter(s): Jennifer Martinez

Resisting Racial Dehumanization: A Critical Examination of AAPI Gangs

Within the landscape of racial ostracization and enduring legacies of orientalism, Asian American Pacific Islander (AAPI) communities grapple with various forms of dehumanization in informal and formal institutional settings. This research delves into the experiences of AAPI gang members within urban working-class settings, exploring their praxis of survival against racialization through strategies that are locally coherent and rationalized. Departing from traditional criminological frameworks, this study employs a non-criminological theoretical lens to illuminate the creative methodologies utilized by AAPI gangs in navigating societal margins. The assumption that "socially deviant" individuals lack the epistemic capacity for survival perpetuates orientalist narratives, particularly evident in the AAPI gang context. Drawing inspiration from autoethnographic insights and employing disruptive ethnographic methods, this research unveils the subversive strategies and innovative resilience of AAPI gangs. By centering critical ethnography, this study elucidates how these alternative lifestyles serve as mechanisms to counteract racial dehumanization within urban working-class AAPI communities. Ultimately, this research seeks to reframe the narrative surrounding AAPI gang experiences, advocating for a praxis-oriented approach that foregrounds anti-racist expressions over criminological reductionism.

Presenter(s): Sung Kim

2537 The Metaphysics of Presence and the Event of Semiosis

11/21/2024 02:30 PM-04:00 PM

Marriott WS Grand Salon A-B

Roundtable/Town Hall - In-Person

The aim of this roundtable is to stage a discussion of the metaphysics of presence and its implications for a semiotically grounded ethnography specifically and the human sciences more generally. According to Heidegger's phenomenological "destruktion", "From the dawn of Western-European thinking until today, Being means the same as presencing (Heidegger 1972, 2)." That is, each epoch of metaphysics is grounded in beings insofar as they present themselves, which not only discloses but also conceals being, or what is. Deconstruction inherits and purports to radicalize this finding by thematizing difference, finding a metaphysics of presence in the very privileging of being over beings in phenomenology and also in, for instance, the privileging of a transcendental signified in structuralism. At stake is, amongst other things, the ethical implications of the desire for transcendence, or "the exigent, powerful, systematic, and irrepressible desire for ...

the transcendental signified, which, at one time or another, would place a reassuring end to the reference from sign to sign." (Derrida 1977, 49). Derrida finds that semiotics offers an important avenue to consider the play of signification, wherein meaning can never be completely determined nor immediately experienced, and suggests that "Peirce goes very far in the direction that I have called the de-construction of the transcendental signified" (ibid).

Within a Peircean frame, indexicality is characteristically taken to involve a real connection or existential relation, such as might be described in terms of "cause" or "contiguity". However, anthropologists have proposed that indexicality is itself necessarily mediated, precisely in and by the connection or relation that serves as the ground. Semiotic anthropology consequently offers a study of the "metapragmatics of presence" (Nakassis 2017): the semiotic achievement of what might be called presencing -effects. Ethnography might then study how social actors establish such effects by "mak[ing] indexical connections where before they were not present, only latent, or invisible" (Ball 2014, 152) or, Latour put it, by "drawing things together". That is, for ethnography, "by describing how [contiguity] is mediated, we may understand something of the semiotic bases for meaningful human experience across sociocultural and historical contexts." (ibid, 169). Ethnographic investments in presence have been shown to motivate majoritarian claims to the representation of social totality (Morris 2013), the impossibility of transparency in translation (Rafael 2016), and the aporias of recognition (Siegel 2005).

This roundtable seeks to provoke a wide-ranging, experimental, and open-ended discussion, convening both a consideration of anthropological theories, methods, and findings as well as philosophical traditions including, specifically, the de(con)struction of metaphysics.

Society for Linguistic Anthropology

Jack Sidnell, University of Toronto, Department of Anthropology, Randeep Hothi Jacob Bessen , Xochitl Marsilli-Vargas, Emory University, Nicco La Mattina , Randeep Hothi Constantine Nakassis

2429 The application of anthropology in Amazonia

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 6

Roundtable/Town Hall - In-Person

After more than half a century of professionalization of the social sciences in Latin America, anthropologists play a fundamental role in state building in frontier regions like the Amazon. Without often ceasing to be seen as outsider actors, anthropologists must adhere to the timelines of operation of government institutions, NGOs, and funding agencies, as well as respect and adapt to the rhythm and daily life of communities, cities, and Amazonian tropical forests. On the other hand, there is a growing percentage of native professionals who are being hired by organizations that work in the region or are part of the technical team of Indigenous associations, which contributes qualitatively to the recent impact of applied anthropology in the Amazon. However, power imbalances still persist regarding who holds "valid" knowledge, which methodologies are considered legitimate, and whose narratives are heard.

The layout of this roundtable will be to briefly present cases of anthropological intervention by representatives of public institutions, non-profit organizations, and civil society organizations, and examine the roles of the anthropologists as external or native agents in Amazonia and the successes and limitations of their agency to subvert the homogenizing application of programs and projects designed by government offices or international cooperation organizations. Thus, we aim to discuss the negotiations, positions, dilemmas, and learnings of anthropologists working in the Amazon from the perspective of praxis as a device to encourage processes of cultural and ecological conservation and social transformation.

While the participants approach praxis and anthropological work in different ways, there is strong resonance on themes of collaborative research, material support for local actors and institutions, and thinking with our interlocutors as theorists in their own right (Bonilla 2015). Relatedly, we will collectively reflect on our various positions within systems of power, and how those systems—including but not limited to unequal and exploitative international economics and politics; academic extraction; and global white supremacy (Beliso-De Jesús and Pierre, 2020)—shape the range of possibilities of our interactions with collaborators and interlocutors. We approach these questions from a rich diversity of positions within the anthropological profession, which layered with our range of positionalities, will enrich our collective reflections on anthropology and praxis in Amazonia.

Society for Latin American and Caribbean Anthropology

Blanca Yagüe, University of Utah, Department of Anthropology, Karen Lorena Romero Leal, University of Florida, Department of Anthropology Fernando Lopez Vega, Johns Hopkins University, William Boose, Emory University, Department of Anthropology, Eduardo Romero Dianderas, University of Southern California, Paula Ungar, Louis Forline, University of Nevada, Reno, Beatrice Addis Michael Heckenberger, University of Florida, Maria Amalia Pesantes, Dickinson College, Department of Anthropology & Archaeology

2238 Timing, Praxis, and Ethnographic Access Part III

11/21/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon V

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevalness, or "co-temporality," which is a sharing of the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which

questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline.

This panel seeks to bring together a group of scholars to discuss:

- Effects of the timing of research, such as shifts in political regimes or political context, new visa regulations and policies, ethical review board requirements, the arrival/departure of administrators, social movements, development policies and agendas, wars, conflict, global pandemic, on ethnographic access and relationships.
- The role of personal timing, relations, and lived experiences—such as entrance into parenthood, caring for aging loved ones— with particular attention to effects on ethnographic access, choice of field sites, and topic of study
- Conversations around the difficulties and serendipities involved in gaining access to field sites
- Choices regarding the short or long-duree of ethnographic access and relations, such as ethical considerations in maintaining relations with and access to field sites in and across space and time.

References:

Fabian, Johannes 2014 *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press

Günel, Gökçe, Saiba Varma, and Chika Watanabe. 2020 "A Manifesto for Patchwork Ethnography Member Voices, *Fieldsights*, June 9.

Society for Cultural Anthropology

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology Megan Cogburn, University of Florida, Department of Anthropology Cydney Seigerman, University of Georgia, Department of Anthropology, Kristen McLean, College of Charleston, Nayan Prabha, Eva Hoffman Shreemoyee Sil, University of Florida, Department of Anthropology

How the Field and the Timing of Fieldwork Can Change (the Researcher)

While I proposed to live in the rural interior of Ceará, Brazil for my in-person dissertation fieldwork on water insecurity, the timing, duration, and lived experience of my fieldwork were impacted by global to local forces. The COVID-19 pandemic and personal medical issues delayed my arrival to Ceará from July 2020 to August 2021. The pandemic also required me to find an alternative funding source. I became a research fellowship at FUNCEME, a state research institute in Ceará, which ultimately led to a new field site, increased opportunities for interdisciplinary collaborations, and facilitated the extension of my fieldwork from my originally proposed one year to two years. Living in the rural city of Quixeramobim for a second year fundamentally changed how I understand water

relations in the region and fomented my relationships with rural families and local collaborators. The extended time in the field has also provoked me to further interrogate my position of privilege power as a white (Jewish) USian researcher who was awarded honorary municipal citizenship and is considered a member of the local community by many collaborators and interlocutors. In this paper, I explore how the timing of my fieldwork (August 2021 to September 2023) affected the research I carried out and heightened my sense of responsibility to maintain engagement and solidarity with my interlocutors while in the field and once I returned to the United States to complete my dissertation.

Presenter(s): Cydney Seigerman

Planes, Plagues, and Parenthood: Reflections on Timing, Access, and Ethnographic Fieldwork

Distance from my field site in Sierra Leone, two infectious disease outbreaks, and the experience of becoming a new parent, have compelled me to consider if, when, and how anthropologists encounter the "field." I have benefited from work on non-traditional modes of research, particularly those propelled by new forms of communication technology. As Staudacher and Kaiser-Grolimund (2016) argue, certain platforms offer novel modes of communication and impose diverse parameters around the research encounter. Baral (2021), in her research with Ugandans during the Covid-19 pandemic, speaks of the ability to create a kind of "distant intimacy" via such technologies. In this paper I reflect on my own experiences with timing as related to ethnographic research, and, in doing so, hope to draw attention to the need for a shift in dialogue, away from one that seeks to "accommodate" research when access is denied, and toward one that instead embraces how "bad timing" can generate new opportunities for engagement. I aim to do this through the lens of parenting, the object of my studies in West Africa. This past year I became a parent alongside one of my long-term interlocutors (our children were born just months apart). By reflecting on our intensive sharing of experiences via diverse types of media and communication platforms, I hope to also reflect on larger questions like what constitutes "the field," what qualifies as research, and what is meant by access in anthropology.

Presenter(s): Kristen McLean

Examining 'Time' in Multi-Sited Anthropology of the State: Reflections from a Shelter Home Programme for Transgender Persons in India

Following the Transgender Persons (Protection of Rights) Act 2019 in India, the Ministry of Social Justice and Empowerment launched Garima Greh, a shelter home project for transgender persons that is run in collaboration with community-based organizations in twelve different Indian cities in November 2020. Drawing on my multi-sited doctoral fieldwork conducted in Garima Greh in two states, that is, Patna, Bihar, and Vadodara, Gujarat, in this paper, I reflect on how time and temporalities become central in the context of multi-sited anthropology, particularly in the context of research conducted in quasi-state institutions. In this paper, I discuss these three questions: 1) How did the 'recent-ness' of the legislation and the shelter home as an ethnographic site impinge on the nature and direction of ethnographic research? 2) How does the researcher's positionality intersect with the (im)possibilities of approval in terms of time and access in the case of over-researched marginalized spaces and identities? 3) How does the (non)availability/disposability of resources and funding available in Global South for Global South affect the duration and form of

anthropological research? Anchoring my examination of time and temporalities that emerge in anthropological research through these questions, I delve into the ways in which multi-sited institutional ethnography complicates the imaginations of traditional yet predominant ideas of ethnographic fieldwork.

Presenter(s): Nayan Prabha

“In This Waxing and Waning...We Could Close Tomorrow”: Ethnographic Access, Uncertainty & Political Engagement in a Post-Dobbs Ohio Abortion Clinic

Based on 12 months of ethnographic research, this paper explores how abortion providers in the state of Ohio navigated uncertainty in the post-Dobbs abortion landscape by employing strategies at the clinic to encourage political engagement and change at the state level. Following Dobbs v. Jackson Women's Health Organization, which led to abortion restrictions and the threat of an outright ban, the uncertainty abortion providers faced became intimately entangled with their motivation to influence state legislation. In Summer 2023, the clinic became an overt site of political engagement as the Ohio Ballot Initiative process began. At one moment, the clinic was a site where community members could sign the Ballot Initiative petition. At another, patients could register to vote for the November election. Posters on the clinic wall that said "Vote No on Issue 1" for the August special election were replaced with "Vote Yes on Issue 1" months later for the November vote. Providers expressed hopes– and fears– for the future of abortion access in the United States, informed by day-to-day legislative changes. The clinic (and its providers) took on a series of ephemeral political roles. Through the lens of ethnographic access, the politics of uncertainty became the content and a primary consideration in methodology. Changes to the processes in the clinic were documented through intentionally iterative methods.

Presenter(s): Eva Hoffman

2913 Transforming Food Systems: Praxis for Sustainable Agriculture and Social Justice

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 7

Oral Presentation Session

"When you start with food, so much is possible," food activists and scholars may believe. More precisely, what are the opportunities and challenges for a praxis to transform food systems for greater social justice and ecological sustainability? This panel considers this question through field-based research that applies theory in ways that foreground positive social change and food equity. It juxtaposes projects describing optimistic, long-term initiatives as well as short-term responses to food system shocks. The researchers use qualitative, ethnographic, and mixed methods to evaluate practitioners' perspectives and knowledge systems toward understanding the motivations and capacities for change, the impact of stressors on the food system, the roles of technology and scale, and the generational and political economies of food in particular places.

Through the presentation of five primary investigations, this session emphasizes how practitioners across various local and regional contexts are not only important drivers of a transforming, and more sustainable, food system, but also play an important role in the navigation of and adaptation to ecological, economic, and human challenges associated with creating and maintain a sustainable food system. The talks highlight how research can inform praxis and social justice within food production, access, and security. Specifically, the papers introduce us to 1) disadvantaged youth serving as community practitioners and leaders within local food production and food justice initiatives in an urban food desert and the long-term impacts that participation in urban agriculture has among youth; 2) middle-class urbanites who ethically re-invent themselves as farmers of ecological food and the role of morality within food values; 3) established small farmers and their application of knowledge, identity, and policy when facing local and regional food system challenges; 4) row-croppers' utilization of traditional knowledge and social systems to understand and respond to modern technological information; and 5) food assistance providers' strategies for adapting to short- and long-term food system shocks to ensure food justice for clients. By connecting contexts and questions to individual and collective strategies, the session motivates a dialogue of the strategies for and implications of the praxis of food and agriculture research given the increasing but disproportionate vulnerabilities of people and their food supply.

Society for the Anthropology of Food and Nutrition

Mecca Howe (formerly Burris), University of North Carolina, Charlotte Jennifer Meta Robinson, Indiana University, Bloomington, Department of Anthropology Mecca Howe (formerly Burris), University of North Carolina, Charlotte, Burge Abiral, Ohio State University, Department of Anthropology, Liliana Leon, Jennifer Thompson, University of Georgia, Angelina Mark, Indiana University, Bloomington

Proximate and long-term benefits of urban youth-led agriculture: a case study from Indianapolis, Indiana

Here we present findings from ongoing applied, community-based research that evaluates the impacts of an urban youth-led agricultural learning program among disadvantaged youth participants and the low-income community it serves. More specifically, we employed mixed methods, including survey, facilitated journaling, and ethnography, among a sample of teens participating in the Felge Hiywot summer STEAM farm camp located in an Indianapolis food desert. Using a social justice approach, we show the positive effects of the camp among youth– including the attainment of employable skills, knowledge of sustainable growing practices, nutrition, and cooking, psychosocial benefits, and metacognitive development–while also highlighting the important role of the center within supporting community development, local food security, and food justice.

Presenter(s): Mecca Howe (formerly Burris)

Co-author(s): Jennifer Meta Robinson

“It’s beyond money”: Moral value in Turkey’s back-to-the-land movement

This paper focuses on back-to-the-landers in Turkey, secular and educated middle-class urbanites who ethically re-invent themselves as farmers of ecological food. With massive urbanization,

increasing political authoritarianism, and economic precarity, back-to-landers express growing skepticism towards conventional forms of political participation. Concerned with agroecological futures, they cohere around an emergent movement seeking to generate sustainable production and consumption as well as alternative food networks that cut across the countryside and the city. Based on multi-sited ethnographic fieldwork conducted in western Turkey in urban and rural settings between 2018 and 2021 for a total of eighteen months, this paper examines how ecologically produced foodstuffs are imbued with a moral value that is not reducible to their economic value in the market. Drawing from the labor theory of value developed by Nancy Munn and David Graeber, I theorize this value as the capacity to produce change, the capacity to act with and on others in a transformative manner in the service of an alternative food regime. By extension, I lay out how practitioners themselves theorize social change. By examining how they envision the power of lifestyle changes across multiple scales under conditions of political repression, this paper brings an alternative perspective to the seemingly irresolvable tension between individual behavior change and collective action.

Presenter(s): Burge Abiral

Challenges and Strategies for a Sustainable Agriculture in the US Midwest: A Visual Ethnography of Small Farmers

Small-scale American agri-food farmers in the US Midwest function as diversified incubators of food system innovation, trialing such transformation initiatives as organic, cruelty-sensitive, fair-wage, and local. Yet they face challenges largely unrecognized behind the cheerful umbrellas and labeling of many niche food venues. Indeed, shocks to the food system, such as pandemics, flood, fires, and changing legislation, may disproportionately affect small farmers already struggling to survive, or begin at all. This presentation features a 2024 visual ethnography of how Indiana farmers' knowledge frameworks and identity networks affect their approaches to local and regional food system crises. In the context of three spaces of interaction—a city farmers' market, a 60-farm collective grocery, and an independent diversified farm—farmers discuss what they call natural challenges, largely from unforeseen climate changes that test their skills, knowledge, and creativity, and cultural challenges, posed by the people, economies, and governance frameworks of contemporary small farming, including logistics, government assistance and legislation, competitors' prices, and consumers' choices. This presentation frames important contexts and questions and shares video excerpts to uncover how contemporary small farmers navigate ecological, economic, and human challenges through individual and collective strategies and the implications of those performances for food system praxis and justice.

Presenter(s): Liliana Leon

Co-author(s): Jennifer Meta Robinson

“Every day is a gamble”: Integrating technology with alternative knowledge for sustainable agriculture praxis

Over the last decade, "precision agriculture" has gained traction as a technology-driven solution to enhance the sustainability of US commodity agriculture. Precision agriculture uses data and technologies—GPS, remote sensing, local sensors, and 'smart' machinery—to guide farm decision-

making. Proponents argue that it enables more efficient use of fertilizers, herbicides, and water, making farms more profitable and environmentally friendly. Critics argue that the cost of implementing technologies, risk of lock-in, issues of data ownership, and practical concerns like 'right to repair' are exacerbating existing inequities in US agriculture and may strip farmers of traditional local agroecological knowledge. Drawing on research conducted in an interdisciplinary project focused on expanding the sustainability of US agriculture at scale, we examine the role of technology in the praxis of US row croppers. Although technology and notions of "precision agriculture" resonate with these farmers, they rely on traditional, social, and experiential ways of knowing to make sense of and respond to technological information. We consider the creative ways that farmers are integrating techno-optimism with traditional farmer wisdom and agroecological principles from diverse regional, ecological, and social perspectives—a hybrid epistemology we term Precision Agriculture 2.0—to navigate increasing risks of agriculture and support their sustainable agricultural praxis.

Presenter(s): Jennifer Thompson

Midwest Foodbanks & Pantries Survey: Evaluating Climate Change, COVID-19 and Inflation Impacts

The effects of climate change will not be felt equally. Those already living with food insecurity will be joined by a new wave of people pushed into this precarious situation. There will be more stress on the organizations providing food to those in need. Over the past few years, climate change, COVID-19, and inflation have all contributed to food scarcity. This project has been surveying and interviewing food banks, food pantries, soup kitchens, and other food services across IN, IL, KY, and OH, to evaluate the impacts of these three stressors on the food supply chain and client servicing. The Midwest Foodbanks & Pantries Survey has a current total of 53 respondents with 11 follow-up interviews. In general: a) The Storm and flooding impacts lasted no more than a few hours to a few days; b) COVID altered food pantries' distribution to the public and some organizations continued the implemented changes; c) COVID caused short-term shortages but not what food was available; d) Inflation was the most detrimental to organizational function, causing generic shortages; e) Summers are when most organizations see the greatest need. Interviews indicate that regional networks contribute to organizational resilience in servicing their clients. Future changes to the food supply mandate that food service organizations and their regional networks plan for short-term stochastic food shortages to help improve future climate and emergency food service resilience.

Presenter(s): Angelina Mark

Co-author(s): Diane Henshel

1951 What Distinguishes Film or Media as Ethnographic? A Conversation on Multiplicities of Form and Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 101-102

Roundtable/Town Hall - In-Person

Organized in conjunction with the 2024 Society for Visual Anthropology Film & Media Festival (SVAFMF) in Tampa, this round table invites conversation around questions of what distinguishes a work of film, or an installation, as anthropological. This year's SVAFMF opens on Nov. 20 with a program curated to showcase the variety of contemporary work and provide an opportunity for attendees to view a common set of films before the round table convenes.

From observational shorts, television-style documentaries, and ethno-fiction to collaborative, poetic, and multimodal, the number and variety of works submitted to anthropological film festivals has never been greater than it is today. Some read this proliferation as a sign of good health. Others see dissolution, an expansion so broad that any purchase the century-plus legacy of ethnographic cinema might have in the present is washed away in streams of digital media. Some celebrate dissolution as a clean break with an anthropology historically and politically compromised by colonialism and projects of empire. As SVAFMF organizers and jury members, we have invited distinguished presenters to speak to these questions from the range of their experience and work. We invite all who attend the session to collaborate in a generative and good-humored conversation.

If those who study, teach, and make anthropological films and other media share neither a cannon, nor common ancestors, can one assume the unity of a subgenre or call it a community of practice? We pose such questions without interest in boundary-policing, nor in polemics. Even those with no patience for defining terms or identifying principles find a need for both in practice. For example, criteria are a practical necessity for faculty deciding whether a student's project meets degree requirements. Film festivals need them, too.

Concern with what characterizes, qualifies, and shines as anthropological film and media is the work entailed in curating hundreds of submissions to the SVAFMF into a three-and-a-half-day program. The SVAFMF defines ethnographic film and media "broadly as works that emerge through ethnographic fieldwork or that use, are informed by, illustrate, or evoke concepts and principles of anthropological theory, methods, or practice." The openness of that definition reflects the multiplicities of the present. It leaves plenty of room for interpretation and plenty to talk about. We look forward to the conversation.

Society for Visual Anthropology

Jennifer Cool, University of Southern California, Anna Neumann, Harvard University Faye Ginsburg, New York University, Nat Nesvaderani, Universite Laval, Ryan Jones, Harvard University, Department of Anthropology, Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work, Kim Anno Mariam Abazeri, University of Miami

1936 What Now? Navigating peripheries and precarity in what counts as scholarship in Indigenous and community engaged research

11/21/2024 02:30 PM-04:00 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Indigenous anthropologists have well-articulated critiques of the field's limited concept of hermeneutics where researchers are removed outside thinkers to the worlds they study (Ranco, 2006). Even as the field of anthropology engages critical and decolonial discourses, the intersection requires constant attention to power structures and colonial logics that have fostered the conditions for epistemic injustice toward Indigenous ways of knowing throughout the colonial world (Leonard, 2019). In a field slow to take up settle colonialism as an analytic tool (Strum, 2017), changing the terms of legitimized scholarly engagement and outcomes requires radical shift in process and expectations (Deloria, 1969; Smith, 2012). As anthropologists of education, we recognize institutions like schools and universities are always nested in larger projects of socialization – whether projects of colonial dispossession or local self-determination (and all in-between). Moving in and out of state-sponsored schools and minoritized communities/Indigenous tribes, navigating the epistemic disconnection between official curriculum, characterized by decontextualization and standardization, and place-based, relational knowledge systems is at times disconcerting. For many Indigenous scholars writing down theoretical concepts can be important, but such practices are just one muscle in complex knowledge system (Stevens, 2021). What is perhaps more important about theory how it is written, but rather, how the explanation of phenomena is used in complex social and applied interactions for the betterment of the community. Research for and with Indigenous peoples surfaces unique issues of place and space that must be understood locally and in context (Sumida Huaman 2020), and because of the primacy of place and context, the contributions of scholarship must be recalibrated. In this roundtable, we are moved by the radical potential of thought anti-colonial collectives, Indigenous and non-Indigenous, to upend oppressive power dynamic in anthropology. As more research training programs engage Indigenous scholarship, it is important to investigate how Indigenous and non-Indigenous researchers will be transformed by the axiological principles that are central to ethics of relationality, high-context, and communal accountability, e.g. land-people-life nexus. Additionally, we are compelled to think about how Indigenous theories challenge the histories of methodological distance between researcher and research subjects established in colonial western systems. We come together as early career scholars -Indigenous or collaborator-working with Indigenous peoples in China, Mexico, Russia, and the U.S.A navigating the hermeneutics of relational accountability. Through exploration of academic precarity, the marginalization of community oriented academic products, and pushing beyond the "inclusion" of Indigenous points of views in education we discuss friction and transformation in praxis.

Council on Anthropology and Education

Vanessa Anthony-Stevens, University of Idaho David Smith , Iva Moss, University of Idaho, Jue Wang , Valeriya Minakova Elizabeth Sumida Huaman , Cristina Mendez

2144 “Florida, can I use you up?": Lessons from Historical Ecology for the Future of a Precarious Peninsula

11/21/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

The Florida peninsula has long been understood as one of the most unusual and exotic landscapes on the North American continent. Today, it is also recognized as one of the most anthropogenized and precarious. Drawing from archaeological and historical archives, the papers in this session examine lessons from historical ecology both for understanding the long history of anthropogenic changes to the landscape of the Florida peninsula and for mediating its uncertain future.

Archaeology Division

THOMAS PLUCKHAHN THOMAS PLUCKHAHN THOMAS PLUCKHAHN, Jaime Rogers, University of South Florida, Department of Anthropology, Kendal Jackson, Diane Wallman, University of South Florida, Dennis Pierson, University of South Florida, Department of Anthropology, Olivia Zhang

Historical Ecology Reveals the “Surprising” Extent and Direction of Shifting Baselines for the Florida Manatee

The Florida manatee faces several existential threats: loss of warm-water refuges with power plant closures, loss of forage with the proliferation of algal blooms, and loss of habitat with climate change. Risk assessments and recovery targets for manatees are hindered by poor understanding of baseline numbers and range. We conduct systematic and opportunistic reviews of archaeological and historical records of manatee occurrence. Our data reveal that manatee populations were small in the Precolonial and Colonial Periods, possibly representing infrequent immigration during favorable climate conditions. Manatees expanded in number and range during the Territorial/Early Statehood and Early Modern Periods, first northward on the Atlantic Coast and later along the Gulf Coast. These expansions track increasing human populations, associated anthropogenic landscape alterations, and social and policy changes. Historical ecology is critical for "shaping a better Anthropocene" for humans and manatees in Florida.

Presenter(s): THOMAS PLUCKHAHN

Co-author(s): David Thulman

From “Finest Oyster Ground on the Continent” to Blank Space: A Multiscalar Investigation of Oystering in Tampa Bay, Florida

In 1824, General George McCall described Tampa Bay as "the finest oyster-ground on the continent." Just over a century later, the oyster fishery was on the verge of collapse. We first trace the anthropogenic drivers of this decline, then look deeper into the past to develop a role for archaeology in the ongoing recovery of oysters in Tampa Bay—Florida's largest open-water estuary. To accomplish this, we compare patterns in shell morphology across modern wild reefs, farmed oysters, and archaeological oyster shells to understand past harvesting patterns, which we examine through time and space. Likewise, we find that the morphology data from ancient shells can inform ongoing management and restoration efforts. These findings illustrate the need for further collaboration between archaeologists, estuary managers, and descendent communities in oyster management.

Presenter(s): Jaime Rogers

Co-author(s): Kathleen Gilmore, Kendal Jackson, THOMAS PLUCKHAHN

Red Tides make Cruel Summers: Transformative Impacts of Harmful Algal Blooms on Late-Woodland-Period Native American Shellfisheries on the Gulf Coast

Harmful Algal Blooms (HABs) or "red tides" are responsible for severe ecological degradation in many modern estuaries, including Tampa Bay on the Central Gulf Coast of Florida. Red tide-causing dinoflagellates, such as *Pyrodinium* sp., may also cause illness and death among subsistence fisherfolk who consume contaminated mollusks. Although *Pyrodinium* blooms, and estuarine HABs in general, are best known as deleterious modern/industrial-period phenomena, new integrated archaeological and palynological work in Tampa Bay suggests that ancestral Native American fisherfolk were affected by severe *Pyrodinium* blooms at the onset of the Late-Woodland period (ca. 400 – 600 CE), leading to dramatic reorganizations of subsistence traditions and settlement patterning, and perhaps instigating related shifts in socio-political and metaphysical systems. In this paper, we outline the empirical evidence for these events and then discuss the implications for archaeological interpretation and modern estuary management in the region and farther afield.

Presenter(s): Kendal Jackson

Co-author(s): THOMAS PLUCKHAHN, Jaime Rogers

Cane Fields and Cowmen Before the Great War: Antebellum Anthropogenic Landscapes and their Legacies along the Central Gulf Coast of Florida

In the early- to mid-19th century, South Florida was considered a frontier of the newly formed United States. As part of the Florida territory (1822) and eventually state (1845), the Gulf Coast region south of Tallahassee was characterized by a low population density, with few large settlements. US homesteading policies, and the promise of cheap land, however, encouraged the settlement of white Americans, leading to an increase in transgressive activities like forced removal of Indigenous groups and the rise of chattel slavery. Along the Central Gulf Coast, these new settlers engaged in two primary industries: sugar and beef. These industries contrasted in their structure and labor regimes, but both had lasting and significant impacts on the local ecologies and economies of the Central Gulf Coast. Using historical ecological methods, this paper examines the rise and long-term consequences of sugar production and cattle ranching in Tampa Bay and its environs in the 19th century.

Presenter(s): Diane Wallman

The Filling of a Tampa Bay Estuary: The Enduring Consequences of Phosphate Mining and Processing on One of its Tributary Rivers

Of Tampa Bay's four tributary rivers, the Alafia River has been the most directly affected by past phosphate industry practices. This paper uses a historical ecological approach to interpret information collected from period newspaper archives, historical maps, surveys, and repeat aerial photographs to show when and how this alteration of the river began, as well as its extent and the persistence of these changes. The report finds that the river's present configuration had been created by 1938 by filling its previously existing estuary with phosphate processing waste. This turned the river's entry into a dredged shipping channel and reduced the width of the river's mouth by 90%. The past phosphate industry practices lowered the quality of life of the people who lived

along the river and damaged their livelihoods. This paper estimates the magnitude of the effort that would be required to restore the filled estuary. It also shows how archaeological indications of the past productivity of the estuary can serve as a reference that can be compared against the shifted baseline of what is now perceived as the "normal" ecology for the river.

Presenter(s): Dennis Pierson

Using Machine Learning to Document, Preserve, and Protect Southwest Florida's Archaeological Legacy

Accelerating shifts in climate and extreme weather events such as hurricanes threaten archaeological sites, especially in coastal regions which contain some of the most vulnerable forms of cultural heritage. As such, coastal archaeological sites provide exemplary locations for the rapid study of storm impacts to archaeological site stability, preservation, and resilience planning. Here we share the results of a pilot study to automatically identify shell mounds and other anthropogenic features across Southwest Florida following Hurricane Ian (2022). Using state-of-the-art machine learning tools applied to aerial LiDAR, satellite imagery, and historic photographs, this study highlights the landscape-scale distribution of archaeological material in the region and its varying levels of vulnerability to hurricanes and sea level rise. Working directly with site managers and local community members, we anticipate that our findings will assist in assessing damage, planning for recovery and resilience, and understanding the role of archaeological cultural heritage in supporting community recovery and resilience planning in the wake of disaster.

Presenter(s): Olivia Zhang

Co-author(s): Nicolas Gauthier, Michelle LeFebvre

Virtual Programming

1191 Imparting Anthropological Praxis

11/21/2024 08:30 AM-10:00 AM

Virtual VR 3

Executive Roundtable/Townhall - Virtual

The practice of new anthropologists is generally informed by the training and education they receive from graduate programs. But as a new student accrues experience, some elements of practice must adapt to account for the realities of the applied world. As applied-oriented graduate anthropology programs become more popular, it is worth taking the time to revisit what works best for students and how well current teaching paradigms lay the groundwork for successful applied practice. While this is not a new topic, it is often difficult to find opportunities to include the perspectives of recent working graduates in the broader discourse. To that end, this roundtable gathers recent graduates working in applied roles along with applied anthropology faculty members and practicing anthropologists to spark discussion on what teaching methods and content work well for applied students, what challenges we still face in these efforts, and what applied programs might do to cover any gaps in graduate student preparation.

Eric Gauldin, Texas State University, Department of Anthropology Emily Brunson, Texas State University, Department of Anthropology, Eric Gauldin, Texas State University, Department of Anthropology, Lisa Henry, University of North Texas, Department of Anthropology, Minakshi Das , Kayli Lord, University of Texas at Sa Kerry Fosher

2191 Multispecies Praxis: Exploring Ethics and Methodologies of Engaged Anthropology and Animals

11/21/2024 08:30 AM-10:00 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Multispecies ethnography represents a dynamic and evolving field within anthropology and related disciplines, challenging traditional human-centric perspectives by engaging with the complex web of relationships between humans and non-human entities. This roundtable discussion aims to critically examine the ethical considerations, methodological approaches, and practical implications of conducting multispecies ethnography involving animals in diverse socio-cultural contexts.

Ethical considerations lie at the heart of animal-focused ethnography, prompting scholars to reflect on issues of interspecies justice, agency, and representation. As researchers navigate power dynamics and negotiate consent across species boundaries, questions emerge regarding the ethical implications of anthropocentric biases, the commodification of animal life, and the responsibilities of researchers towards their human and animal interlocutors.

Methodologically, multispecies ethnography challenges researchers to adopt innovative approaches that accommodate the agency and perspectives of non-human beings. From collaborative fieldwork with animal subjects to the use of sensory ethnography to capture non-human experiences, scholars grapple with methodological pluralism and the boundaries of interspecies communication and understanding.

Practically, multispecies ethnography calls for a reconceptualization of research praxis, urging scholars to move beyond human-centered frameworks towards more inclusive and relational approaches. This entails cultivating interspecies empathy, recognizing diverse forms of knowledge production, and advocating for environmental and interspecies justice in research design and dissemination.

This roundtable brings together anthropologists engaged in animal-focused ethnography to share insights, experiences, and challenges. By fostering critical dialogue and collaborative inquiry, the discussion seeks to advance our understanding of the ethical, methodological, and praxiological dimensions of multispecies research and its implications for shaping more inclusive and ethical futures for humans and non-humans alike.

Society for Cultural Anthropology

Elan Abrell, Wesleyan University, Ilanit Branchina Elan Abrell, Wesleyan University, Ilanit Branchina, Orit Hirsch-Matsioulas , Calvin Edward, CUNY, Graduate Center Helen Kopnina

1173 Praxis in the Psychedelic Renaissance: Entheogenic Churches and the Legal Challenge to the “War on Drugs”

11/21/2024 08:30 AM-10:00 AM

Virtual VR 2

Executive Roundtable/Townhall - Virtual

Psychedelics are concerns in religion, law and politics as decriminalization challenges hegemonic control of consciousness by law, medicine, and the pharmaceutical industry, with grass roots activism (ballot measures) establishing local laws confronting the "War on Drugs." Anthropology provides correctives to colonial, imperialist and state oppression of entheogens that were at the core Indigenous religious, as well as broader personal religious freedoms and individual cognitive liberties they provide.

Anthropological study of cultural and religious entheogen use is crucial to establish legal criteria of bona fide religious practices central to assurances of rights. The anthropological context for the origins of the psychedelic renaissance (PR) began in formation of the Native American Church (NAC), instigated by anthropologist James Mooney in the early 20th century. This established a legal precedent still unfolding in US law and religion today. Anthropologists served as expert witnesses and engaged in social activism defending indigenous religious rights. State challenges to peyote use were restored in Religious Freedom Restoration Act (RFRA) in 1993. Anthropologists were expert witnesses in the federal legal cases of ayahuasca church Santo Daime that expanded entheogenic legality. This led to development of more than 100 entheogenic churches in the US and impacted mainstream Christianity as the John Hopkins studies with clergy led to an unfolding of "Psychedelic Christianity."

Panelists show anthropological praxis supports legal resistance to colonial and imperialist mindsets that have oppressed indigenous rights and entheogens for millennia. Brown discusses how evidence of the history of entheogens in Christianity provides the historical use criteria required in RFRA, providing Christian cults and churches a First Amendment right of religious freedom for entheogen use. Lake explains defense of current entheogenic churches beyond the rights established by subjective religious experiences, which are weaker evidence than historical records. These First Amendment constitutional liberties are supported by peer reviewed publications that illustrate the religiosity claims of contemporary practitioners with evidentiary perspective to convince both courts and juries of sincere religious beliefs and practices. Antunes discusses Brazilian anthropologists' role in regulation of ayahuasca in Brazil, with their information providing bases for recognition of ayahuasca churches as legitimate religions and playing roles in development of public policies regulating ayahuasca use. Platero discusses colonialist situations facing indigenous people and how the paradigm of interculturality created by anthropologists enhanced indigenous rights in Brazil and supported indigenous movements related to cultural revitalization and to shamanic tourism. Guerra works with indigenous Mexican voices in psychedelic medicine practice in the policy and regulation sector.

Michael Winkelman, Arizona State University Henrique Antunes , Jerry Brown, Florida International University, Lígia Duque Platero , George Lake , Santiago Guerra Marc Blainey

2491 Adjacencies and Synergies: Creative Praxis at the Center and Margins of Ethnography

11/21/2024 10:15 AM-11:45 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

How do different forms of artistic and creative praxis intersect with, inform, and push ethnographic praxis? How do anthropologists with artistic practices adjacent or central to their ethnographic work experiment with these synergies and potentialities? And what occurs when we create across genres organized by different ethical frameworks?

In this Roundtable discussion, anthropologists working with creative practices adjacent to and synergetic with their ethnographic work – including filmmaking, podcasting, experimental and creative writing, museum exhibitions, soundscapes, and dance – critically discuss the relationship between creativity and ethnography. Participants will draw upon their own experiences as both artists and anthropologists, or "anthro-artists" (Ferme 2021), reflecting on how these identities and their practices inform, and perhaps disrupt, one another. Topics discussed will include reconciling differences in ethical frameworks, conceptualizing accountability amidst inevitable contradictions, experimenting with multisensorial methodologies, exploring new digital and material venues for ethnographic and artistic storytelling, balancing artistic expression with factual accuracy, navigating rules and regulations of the institutions in which we work, and reflecting on emergent forms of collaboration.

Society for Cultural Anthropology

Alexandra Middleton, University of Copenhagen, Lindsay Ofrias, McGill University, Department of Anthropology, Thalia Gigerenzer, Princeton University, Department of Anthropology, Amelia Fiske, Wenrui Li, Elizabeth Durham, Princeton University, Department of Anthropology, Alexandra Middleton, University of Copenhagen, Lindsay Ofrias, McGill University, Depart Lydia Nakashima Degarrod

2109 Dwelling on Migration: Reimagining Geographies of Displacement, Mobility, and Dispossession

11/21/2024 10:15 AM-11:45 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This roundtable brings ethnography to bear on recent scholarship that challenges the conventional geographies around which the study of migration and mobility is organized. Dominant discourses on migration today take the nation-state as the basic spatial unit for conceptualizing contemporary forms of human mobility. But recently, scholars have theorized what Saidiya Hartman (2019) terms the "wayward lives" of those who must move in order to be free around different geographies within,

against, or beyond the state (see, e.g., De Genova, Garelli, and Tazzioli 2018; Simone 2022; Winston 2023). How can spatial concepts derived from ethnography help us situate contemporary patterns of migration around both broader and more intimate geographies of violence than the nation-state and, thus, expand the vocabularies we use to study migration?

This roundtable approaches this issue around two key themes. First, the theme of emerging technologies of dispossession and displacement through which states and other actors govern "migrants" and other wayward subjects alike. Of particular interest is the deployment of technologies historically used to govern racialized and dispossessed Indigenous, Black, and poor communities for the governance of migration, and vice versa (De Genova and Roy 2020). Second, this roundtable also examines marginalized or repressed spatial formations and practices through which mobile subjects endure displacement and dispossession (e.g., Al-Khalili 2023; Millar 2014). Papers examine, for instance, tensions and solidarities that emerge among and between "migrant," "poor," "Black," and/or "Indigenous" subjects marginalized in space, especially around nationalistic regimes of welfare and asylum. In doing so, the papers in this roundtable aim to bridge migration, refugee, and border studies with critical poverty scholarship, critical geography and urban studies, and decolonial approaches to race, ethnicity, and gender.

Bibliography

Al-Khalili, Charlotte. 2023. "Rescaling Hospitality: Everyday Displacements at the Syrian-Turkish Border." *American Ethnologist* 50 (2): 309–320.

De Genova, Nicholas, and Ananya Roy. 2020. "Practices of Illegalisation." *Antipode* 52 (2): 352–364.

---, Martina Tazzioli, and Glenda Garelli. 2018. "Autonomy of Asylum?: The Autonomy of Migration Undoing the Refugee Crisis Script." *South Atlantic Quarterly* 117 (2): 239–265.

Hartman Saidiya. 2019. *Wayward Lives, Beautiful Experiments: Intimate Histories of Riotous Black Girls, Troublesome Women, and Queer Radicals*. New York: W. W. Norton.

Millar, Kathleen. 2014. "The Precarious Present: Wageless Labor and Distrupted Life in Rio de Janeiro, Brazil." *Cultural Anthropology* 29 (1): 32–53.

Simone, AbdouMalik. 2022. *The Surrounds: Urban Life within and beyond Capture*. Duke University Press.

Winston, Celeste. 2023. *How to Lose the Hounds: Maroon Geographies and a World beyond Policing*. Duke University Press.

American Ethnological Society

Pablo Seward Delaporte, Saint Louis University, Department of Sociology and Anthropology, Foroogh Farhang Noor Amr, Fulya Pinar, Brown University, Charlotte Al-Khalili, University of Sussex, Department of Anthropology, Pablo Seward Delaporte, Saint Louis University, Department of Sociology and Anthropology, Foroogh Farhang, Kathleen Millar, Simon Fraser U Heath Cabot, University of Pittsburgh

1895 Research, Praxis, and Solidarity with 2SLGBTQ+ Young People in Turbulent Times

11/21/2024 10:15 AM-11:45 AM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists, sociologists, and ethnographers have long been attentive to diverse understandings of gender and sexuality. Tey Meadows reflects in *Trans Kids* (2018) how "as gendered subjectivity is relieved from a rigid and dependent relationship to the body, our lexicon for communicating the subtleties of gender in all its varied configurations is expanding exponentially." At the same time, anti-trans, cissexist, and heterosexist legislation is emboldening across the US and beyond, limiting inclusion and escalating violence for many gender-diverse and queer-identifying young people. This recent wave of legislative changes is inseparable from the ideological and material ties between white supremacist and patriarchal control over bodies, including trans bodies, gender non-conforming bodies, and women's bodies and reproduction. Given the pressing need to address the sociopolitical challenges faced by 2SLGBTQ+ youth, this session seeks to foster critical conversations concerning 2SLGBTQ+ rights. Scholars, activists, and community members will share their research and insights, speaking to the experiences, struggles, outrage, sense-making, persistence, and resistance of 2SLGBTQ+ youth and their allies. By showcasing ethnographic work, theoretical perspectives, and active praxis, participants will emphasize the significance of such research in understanding the lived realities of marginalized youth in changing political, social, geographic, and medical contexts. We also aim to explore the interplay between age, gender, sexuality, race, disability, location, and other intersecting axes of identity and oppression. By amplifying anthropological and ethnographic work taking place with diverse voices and perspectives, we aim to foster solidarity and awareness of the rights and perspectives of 2SLGBTQ+ young people both within the US and globally. Note: This is the invited session of the Anthropology of Children and Youth Interest Group.

Association for Queer Anthropology

Jennifer Shaw , Chelsea Cutright Madelaine Adelman, Arizona State University, Sally Pirie, University of Massachusetts, Amherst, Karen Morris , Boni Richardson , Daniel Shattuck, Pacific Institute for Research and Evaluation (PIRE), Jenny Sperling, University of Oklahoma, Alana Walls Stacie Hatfield, Andrews University, Department of Behavioral Sciences/Institute of Archaeology, Chun Wang

2738 State of the Field: Feminist Praxis in Hostile Worlds

11/21/2024 10:15 AM-11:45 AM

Virtual VR 4

Roundtable/Town Hall - Virtual Live

Hostility to intersectional feminist gains and goals has become a central pillar of global right-wing playbooks in recent decades. From policy assaults on reproductive justice and LGBTQIA+ communities to wars waged against racialized religious minorities, antifeminist politics are propelling far-right expressions of ethno-nationalism, white supremacy, and authoritarianism, near and far. The academy has become a strategic battleground in right-wing wars over feminist knowledge, resulting in the censorship of books, pedagogies, professors, and initiatives promoting diversity, equity, and inclusion. Within these politically hostile contexts, understanding the roles—and limits—of feminist anthropological praxis has become a crucial task.

Reflection on praxis is elemental to feminist anthropology, a field that has long recognized the inseparability of knowledge production and action (F. Harrison 1991). Praxis as a process "that is embodied, taught, learned, and relearned" (D-A. Davis and C. Craven, 2016) has taken various shapes within feminist scholarship, advocacy, art, collaboration, mentorship, and teaching. The site of this year's AAA meetings amplifies the continued importance of examining forms feminist praxis takes in navigating and resisting attacks on marginalized, racialized, and other vulnerable communities in all places. Within the burgeoning landscapes of antifeminist politics, what shapes have, and should, feminist praxis take?

This in-person roundtable brings feminist anthropology scholar-advocates into dialogue about the applications, potentials, and dilemmas of feminist praxis in hostile contexts, with a focus on the universities in which we learn or work, the states or nations where we reside, the communities with whom we research, and the field of anthropology itself. Drawing on a range of experiences living and/or working in settings hostile to feminist praxis as well as wielding feminist anthropology for addressing regressive movements and politics, panelists will address a range of topics concerning higher education, reproductive rights and justice, LGBTQIA+ rights, right-wing politics, and resistance pedagogies and strategies. We will discuss the following questions: How have experiences of practicing feminist anthropology shifted over time and place? What forms of antiracist, anticapitalist, antifascist, decolonial, and abolitionist solidarities are necessary in the face of antifeminist threats and how can they be forged? What might anthropology as a method and medium for responding to systemic injustice offer to teaching, research, administration, and advocacy under regimes of censorship? As a space for dialogue about experiences of antifeminist hostilities in academic and activist work, this roundtable will clarify the creative and critical potentials for feminist praxis within hostile worlds and provide ample time for open discussion and audience engagement.

Association for Feminist Anthropology

Risa Cromer, Purdue University, Department of Anthropology, Dinah Hannaford, University of Houston, Department of Comparative Cultural Studies Adriana Garriga-Lopez, Florida Atlantic University, Maura Finkelstein, Muhlenberg College, Mariam Durrani, Choeeeta Chakrabarti, Florida State University, Department of Anthropology, Jennifer Erickson, Ball State University, Department of Anthropology Beatriz Reyes-Foster, University of Central Florida, Department of Anthropology, Elyse Ona Singer, University of Oklahoma, Department of Anthropology

1790 Embodying Praxis: Decolonizing Anthropological Methodologies Through Multisensory Ethnography

11/21/2024 12:45 PM-02:15 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This panel critically explores the transformative potential of multisensory ethnography as an embodied decolonial praxis. Drawing inspiration from Paulo Freire's (1970) *Pedagogy of the Oppressed* and his concept of praxis as "reflection and action directed at the structures to be transformed," (p. 126) we challenge the traditional dichotomy between methodology and praxis.

Focusing on "sensing along with," (Howes, 2019) this panel positions multisensory ethnography as a conceptual, methodological, and practical tool. We argue that by engaging with multiple senses, entities, and phenomena (human, non-human, more-than-human, politics, racism, environment, climate change) multisensory ethnography provides a means of experiencing and understanding diverse ways of knowing, offering an alternative framework for anthropological inquiry that transcends traditional boundaries. Through incorporating the perspectives and sensory entanglements of a diverse array of scholars, this panel highlights how multisensory ethnography becomes a site of resistance and empowerment by recognizing the agency of entities and phenomena other than humans. By valuing and centring different ways of knowing, multisensory ethnography not only challenges the systemic oppression embedded in traditional anthropological approaches but also redefines the discipline's role in responding to social injustices. This approach expands the scope of praxis beyond a bridge between theory and practice into a decolonial endeavour that encourages us to sense in and with community, fostering a more inclusive and justice-oriented anthropological practice.

To direct this multifaceted exploration of multisensory ethnography as praxis, we pose the following questions for discussion:

1. How does multisensory ethnography disrupt and decolonize traditional power structures within anthropological research methodologies?
2. In what ways can a decolonial praxis, informed by multisensory ethnography, actively incorporate and amplify marginalized voices and experiences within the anthropological discipline?
3. How might embracing an expanded sensorium and diverse ways of knowing by "sensing with" our interlocutors reshape the practical and pedagogical approaches and applications of anthropology?

By engaging with these questions, this panel will offer insights into the critical role of multisensory ethnography as an embodied methodology and praxis, contributing to a more just and inclusive future for the discipline of anthropology, particularly in the context of global challenges like climate change, racism, sexism, forced migration, structural violence, and the rise of nationalism in various locales.

Society for Cultural Anthropology

Natasha Swiderski , Martha Cassidy-Neumiller, McMaster University, Department of Anthropology
Natasha Swiderski , Erin Scott , Harshvir Bali , Eugenia Morales Viana , Martha Cassidy-Neumiller,
McMaster University, Department of Anthropology Eugenia Morales Viana

2363 Quality, Quantia, and the Nonhuman World: An Interview with Paul Kockelman

11/21/2024 12:45 PM-02:15 PM

Virtual VR 1

Interview - Virtual Live

Paul Kockelman, Associate Professor of Anthropology at Yale University, has played a pivotal role in shaping discourses about what semiotics is and does in anthropology across subdisciplines. He has worked on an enormous range of topics, including intensity/degree (the intersection of quality and quantity), value, affect, agency, and personhood. Kockelman's semiotic theory, derived in part from the work of CS Peirce, incorporates the nonhuman and nonliving world as well as embodied and affecting processes, and it corrects a common misperception in cultural anthropology (and related disciplines) of semiotics as immaterial, structural, or language-based. Among Kockelman's many creative contributions to the discipline is his concept of "quantia," which refers to quantity before or in lieu of explicit measurement (2016: 90). Kockelman's notion of quantia articulates with work in anthropology about sensuous qualities that manifest across modalities (e.g. Chumley & Harkness 2015; Gal 2013; Munn 1986), and his understanding of quality and of the qualitative more broadly—which have long been fundamental concepts in the discipline—is historically deep and theoretically nuanced.

This interview with Dr. Kockelman will explore how sensuous qualities have featured in anthropological scholarship across the ages under different guises, and will probe the difference between divergent definitions of quality from Aristotle to Peirce to Ingold. We will also discuss a recent trend in environmental anthropology and related fields to foreground qualitative dimensions of nonhuman elements, often in the form of nominalized adjectives like porosity, fluidity, or viscosity. What theory of quality undergirds such work? Is it possible to approach the world "beyond the human sensorium"? (Howe 2019: 3). Semiotic anthropologists who write about qualia often question the notion of "self-evident qualities" that inhere in objects, highlighting how material qualities are always semiotically mediated once they are rendered as ethnographic. Paul Kockelman is both environmental and semiotic in his orientation toward the discipline, and this conversation will tease out his innovative positions on concepts of quality and degree, especially with regard to ethnography beyond the human.

Works cited:

Chumley, Lily Hope and Nicholas Harkness. 2013. "Introduction: qualia." *Anthropological Theory* 13 (1-2): 3-11.

Gal, Susan. 2013. "Tastes of talk: qualia and the moral flavor of signs." *Anthropological Theory* 13(1/2) 31-48.

Howe, Cymene. 2019. "Sensing asymmetries in other-than-human forms." *Science, Technology, & Human Values* 44(5): 900-910.

Kockelman, Paul. 2016. *The chicken and the quetzal: incommensurate ontologies and portable values in Guatemala's cloud forest*. Durham, NC: Duke University Press.

Munn, Nancy D. 1986. *The fame of Gawa: A symbolic study of value transformation in a Massim (Papua New Guinea) society*. Cambridge, UK: Cambridge University Press.

American Ethnological Society

Adrienne Cohen, Colorado State University Paul Kockelman, Yale University

3214 The Book Review in Praxis: Reviewer meets Reviewed

11/21/2024 12:45 PM-02:15 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Last year the Anthropology Book Forum hosted a conversation on the book review in transition, exploring its value to different actors, the political economy of book reviews in academia, and its pedagogical possibilities. While it was a fruitful discussion on the merits of the original form of the book review, it also became an inquiry into how it could be developed into a more engaging format. Based on the outcome of this panel and broader discussions with our readership, this roundtable will further interpersonal exchanges between authors and reviewers. Thus, for this year's meeting, the Anthropology Book Forum is hosting a "Reviewer meets Reviewed" roundtable where we will host a series of talks based on recently published titles from each sub-discipline relevant to anthropological audiences. For each book, the author will be interviewed as a form of review by a reviewer, who will publish a formal review of the work based in part on this conversation in the Anthropology Book Forum. Come enjoy a close reading of a number of books, while asking: What is the praxis for producing book reviews today? What merit do these praxes hold, and how could/should they change with current times?

We will be discussing several new books, including "Virgin Capital: Race, Gender, and Financialization in the US Virgin Islands" by Tami Navarro, "Going tactile: Life at the limits of language" by Terra Edwards, "New Voices in Iranian Archaeology" edited by Karim Alizadeh and Megan Cifarelli, and "The Trouble With Ancient DNA" by Anna Källén. We hope to welcome a broad audience to the second year of roundtable discussions hosted by the Anthropology Book Forum. In doing so, we continue to engage conversations on newly published work as a form of praxis that remains central to the discipline.

Society for Humanistic Anthropology

Emilia Group, Stanford University, Department of Anthropology, Rasmus Rodineliussen, Stockholm University Tami Navarro, Drew University, Department of Anthropology and

Archaeology, Karim Alizadeh , Terra Edwards , Anna Källén Erika Hoffmann-Dilloway, Oberlin College and Conservatory, Department of Anthropology

1721 Complicating Care: Interdisciplinary Perspectives and the Ontological Politics of Care Practice

11/21/2024 02:30 PM-04:00 PM

Virtual VR 1

Conversation/Debate - Virtual Live

Focusing on praxis, this conversation unites disparate topics to explore messy entanglements in the ontological politics of care. We intend to critique assumptions in the concept of care, broadly defined, as a means of addressing enduring structural inequities that impact the livelihoods of marginalized people around the world. Our discussion approaches care through intersubjective, ethnohistorical, multi-species, digital methodological, and environmental perspectives to interrogate the relationship between care and praxis, asking questions of applicability, responsibility, and motivation. Presenters discuss contexts including a therapist in Japan discovering their work is self-healing, the commodification of hospitality in Ireland through alcohol, snake husbandry in Thailand as a technoscientific critique of care, the physical and moral demands of digital ethnography in the United Kingdom, and the way in which compounding risks aggravate the everyday lives of farmers on the Galapagos Islands. Overall, we will illustrate how complications in the study of care are rarely straightforward or resolvable, reflecting on how unequal power structures continue to shadow care practices in multiplex ways. Acknowledging this messiness, we hope, offers one way to better mitigate inequitable outcomes.

General Anthropology Division

Christopher Chapman Christopher Chapman , Megan Edwards Alvarez , Erin McConkey , Julio Rodriguez Stimson , Akira Shah Christopher Chapman , Erin McConkey