PRELIMINARY PROGRAM-WEDNESDAY NOV. 20TH

American Anthropological Association 2024 Annual Meeting: PRAXIS

Sessions Taking Place on Wednesday Nov 20th 2024

This includes in person and virtual live.

Wednesday November 20th 2024- In-person Programming

Table of Contents

8:30am- 10am

Flash Presentation Session

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

3614 "Diagnosis itself is enough": Exploring Autistic Adults' Experiences of Autism Diagnosis in China

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

In this paper I explore Chinese autistic adults' experiences of adult autism diagnosis in China. Through analysis of personal narratives posted in an online site run by and for autistic adults in China, I ask (1) why is it important and meaningful for autistic adults to receive an autism diagnosis? (2) how can we improve autistic adults' experiences of diagnosis in the Chinese health care system? Adults' heterogenous experiences and results at different institutions with different medical professionals show how the meaning and boundaries of the autism spectrum have been contested in the Chinese health care system, and how such contestation affects autistic adults'

experiences. I suggest that the absence of Autism Pride Movement and the Neurodiversity Movement, along with heightened stigma toward autism in China, theoretically prevent an autism diagnosis from leading to any anticipated, external benefits. I frame the significance of getting an autism diagnosis for autistic adults as an internal reward that is integral to adults' self-realization and self-acceptance. Importantly, given the importance of getting a diagnosis in adulthood and the quality of the diagnostic experience itself for autistic adults, I suggest that more attention and resources need to be invested in developing a supportive diagnostic experience in Chinese health care settings on a larger scale. This change requires a concerted effort at the individual, interpersonal, environmental, and systematic levels.

Society for Cultural Anthropology

Liya Lin, George Washington University, Department of Anthropology

1331 After the County Seat Disappeared: Administrative Adjustment and Selfhood at China's Northwest Periphery

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

Self-shaping often occurs in everyday life and is thus challenging to capture, yet it becomes especially evident during times of upheaval and crisis. Based on archival research and participant observation in an ex-county-seat town, in this paper, I extend the discussion of identity and self-shaping in contemporary China to two particular dimensions of self-shaping: the affective and the material. I focus on a realistic question and a theoretical one. First, what does administrative transition mean for local residents? Second, as an amalgam of multiple discontinuous sets of forces rather than a concrete entity, how do the state's administrative actions play a role in the construction of selfhood, particularly in the material and affective dimensions?

In this paper, I address the two questions above by exploring how an administrative downgrading adjustment twenty years ago has shaped Taole, an ex-county-seat town in Ningxia Hui Autonomous Region in northwestern China, as an "administrative ruination." Seeing, walking, and narrating ruinations in everyday life, I demonstrate, is a powerful cognitive and bodily experience, which renders residents of Taole to build their selfhood and expectations toward futures on an anticipatory nostalgia. This finding echoes the works by Stoler, Navaro-Yashin, and Schwenkel, but extends their observations in colonial and post-war backgrounds further to a more mundane setting. I finally argue that it is precisely after its disappearance in an administrative sense, that the old county seat, as an absent presence, has become more notably embedded in the selfhood of its inhabitants. This paper not only engages with the literature of hope studies and ruination studies, but also contributes to the recently emerging discussion of hauntology in anthropology.

Society for East Asian Anthropology

Yadong Li, Tulane University

2475 Man Seeks Wife. Woman Seeks Better: Masculinity and Singleness in Post One-Child Policy China

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

China's One Child Policy (1979-2015) resulted in a notable gender disparity, leaving approximately 36 million more men than women, many of whom will never marry. This imbalance has not only altered the demographic landscape but has also shaped distinct social trajectories for the now-adult children born under the legislation. While daughters born post-1979 have experienced advancements in social status, career opportunities, and agency in partner selection, the less-idyllic experiences of sons of the same generation have been insufficiently investigated. This research aims to shift focus from the well-explored topic of shengnu ("leftover women"), to the under-studied cohort of shengnan ("leftover men"), who grapple with meeting the high standards set by their female counterparts. Through an examination of single men and women's experiences in four major Chinese cities, this study elucidates how conflicting gender ideologies impact kinship structures and masculinity in contemporary China.

The surplus of Chinese bachelors faces a dual challenge: meeting the expectations of potential partners while also contending with the rising influence of global movements advocating for women's autonomy leading many Chinese women to opt out of marriage and motherhood altogether. Conversely, this generation of Chinese men tends to adhere to traditional Confucian values, where fulfilling the roles of husband and father is equated with masculinity. The threat of not attaining full-fledged manhood creates immense pressure for men to marry quickly, contrasting with the women of their generation whose embrace of feminist ideals makes them willing to wait for an ideal partner if they choose to marry at all.

This paper delves into the complex interplay of these opposing ideologies, examining how unmarried Chinese men navigate their masculinity in a state of "waithood" between the realms of being not married "yet" and never marrying. Through ethnographic data gathered from Chinese singles, their parents, and public discourse on masculinity, this study offers insights into the shifting dynamics of marriage and kinship in China, with implications for understanding global trends in contemporary relationship dynamics.

Society for East Asian Anthropology

Kim Craig

2617 Performing Fantasy: Affective Fan Labor and Queering Experimentations in Cosplay Dates Among Women in China

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

This mixed-method study examines an emerging fan practice in China, "cos weituo," or cosplay date where female fans have a date with a fictional character performed by a female cosplayer. Cosplay, short for "costume play," is an affective fan practice where the fan/cosplayer reenacts fictional characters from anime, games, manga, TV shows, movies, or other popular media productions. The cosplay dates are predominantly "para-heterosexual," between a female fan and a male fictional character performed by a female cosplayer. This form of "constructive fantasy" (Chen & Liao, forthcoming), refers to the active blurring of the boundaries between "fantasy" and "reality" by fans through personal experimentation and collective engagement and inserting their fandom knowledge prosumption into other aspects of social life. By enacting romantic and sexual fantasies for real-life experiences, these fans carve out spaces to re-negotiate the existing societal norms. Through on-site and online ethnography, in-depth interviews, and content analysis, we examine the ways they articulate ideals of intimate relationships and interact with heteronormativity and queerness during their same-sex para-heterosexual dates and their engagements with the fandom public. Moreover, we explore how the gendered ideals of intimate relationships are inextricably intertwined and co-constitutive with the affective labor and new flows of capital involved in the women-orientated fan economy.

Association for Queer Anthropology

Tianzi Chen

1410 Quadriform Symbiosis of Stilted House in a Chinese Miao Village

--- Situated Learning of the Villagers inside and outside their Rural Homeland

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

The modernization of traditional dwellings through autonomous modifications by villagers is a testament to the flow of people between rural and urban areas for livelihood, while also being reshaped by urban civilization. This field study took place from June to August 2023, where I conducted anthropological research in Xiaosang Village, Rongshui Miao Autonomous County, Guangxi Zhuang Autonomous Region, China, using methods of mapping and analysis, semi-structured interviews, and participate observation, and continued to maintain contact with some villagers thereafter. The village, predominantly Miao, originally featured traditional wooden stilted houses. Villagers have internalized the goals of modernization and economic development since China's reform and opening up, leading many from the younger generation to migrate to economically developed towns or cities relative to the rural economy. Meanwhile, middle-aged and elderly villagers who remained had also moved to cities to seek livelihoods in their youth and later returned to the village. Through their urban-rural mobility, they became accustomed to and internalized the brick housing structure and the corresponding urban lifestyle, learning and sharing how to construct brick houses, thereby spontaneously modernizing the traditional Miao dwelling heritage. The outcomes of this modification manifest in four styles: complete preservation of stilted houses, a combination of stilted and brick houses, construction of brick houses, and attaching wooden panels to the exterior of brick houses. These coexisting forms of dwellings and interviews

with villagers reveal the flow and interaction of people, resources, and ideas between rural and urban areas, the coexistence of diverse economic models in the village, their situated learning outside and inside the rurual area throughout their lives, and their autonomous balance between pursuing modern cultural models and cherishing their homeland heritage.

Council on Anthropology and Education

Muyan Guo

2821 Rehabilitation Practices within the Veil of China's Prisons: A Provincial Exploration of China's Prison Rehabilitation Approaches

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

This research explores the complex landscape of rehabilitation practices within Chinese prisons, examining how these practices are deeply intertwined with cultural values, particularly under the influence of Confucian and Communist ideologies. The study examines the integration of traditional cultural elements and modern penal policies in the rehabilitation programs offered by the Chinese carceral system. The study uses a mixed approach that includes analysis of both regulation and social media portrayals to understand how psychological counseling, education and vocational training programs, and community service programs are integrated within the Chinese carceral system. This paper critically reviews how these rehabilitative strategies aim at projecting a humane image of the penal system to the public, besides personal reform. The findings suggest that while these programs are robust in nature, the challenge of data transparency and the selective portrayal of social media complicate the public's perception of the legitimacy and effectiveness of these rehabilitative measures. The research highlights the dual function of rehabilitation in Chinese prisons: fostering personal growth and cultural assimilation while serving as a tool for state propaganda.

Society for East Asian Anthropology

Yuan Gu

3129 Sensory Therapeutics: The tactile sociality of Dance/Movement Therapy workshops in Post-Pandemic China.

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

Dance/Movement Therapy (DMT) has been embraced by Chinese middle-class individuals after Covid-19 Pandemics. With massive amounts of advertisements on Chinese social media, DMT is described as effective to balance body-mind relationship as well as to regulate the emotions and healthy interpersonal relationships. Meanwhile, participants pay for group sessions of DMT, where

they can interact with therapists and other participants by either spoken language or body movements and go through the therapeutic process together. Drawing from ethnographic interviews with DMT therapists and participants in China, I argue that different interpretations for DMT "being therapeutic" have emerged between therapists and participants. On one hand, therapeutics is considered as professional knowledge within psychotherapy framework, which dance therapists use different managirial machenisms to exclude others from. On the other, for participants, the professional knowledge plays less part in their therapeutic process, and "tactility" in the studio space composes the basis for participants to co-construct therapeutic narratives, creates porosity for bodies to allow for the flow of affects and twists the sociality in social distance since the pandemic by creating a transient embodied intimacy. This study acknowledge sensory practices as political practices: sociality through tactility became a way for Chinese middle class to escape from daily lifestyles, and thus tactile practices became not only commodities with class attributes, but also a way of counteracting the aftermath of embodied violence which China's Covid lockdown has imposed on the body and senses.

Society for Medical Anthropology

Muhan Lin

3170 The promises and pitfalls of evidence-based parenting in contemporary China

11/20/2024 08:30 AM-10:00 AM

TCC 114

Flash Presentation - In-person Live

In recent years, evidence-based parenting is touted as a new paradigm of childrearing that carries with it a promise for less parental anxiety and better child outcome. Evidence-based parenting (EBP) evolves from a crusade against the pediatric practice in Chinese public hospitals, characterized by overusing antibiotics and blood tests, prescribing traditional Chinese medicine, and failing to practice evidence-based medicine. Informed by the idea of evidence-based medicine, which prefers findings from randomized controlled trials over clinical experience, evidence-based parenting avidly pursues "high-quality evidence" for childrearing decisions and refutes personal, intuitive, intergenerational knowledge as invalid.

Drawing on a patchwork ethnography on social media, including observations of online parenting workshops and instant message groups of parents ("WeChat") and discourse analysis of posts and interactions on social media (such as Sina Weibo, WeChat Public Account, and the Little Red Book), this study traces the emergence of evidence-based parenting and presented preliminary findings about its promises and pitfalls.

Unlike scientific parenting, a discourse endorsed by the Chinese state and promoted through a top-to-down national campaign, evidence-based parenting was born from the grassroot and made appealing through a sophisticated design that weaves the discontents toward a malfunctioning public medical system, diminishing trust in the government, a growing desire for class mobility, the

expanding ideology of intensive parenthood, and the sweeping influence of human capitalism over education.

Advocating by pediatricians, owners of private pediatric clinics, bloggers, manufactures and retailers of children's products, Evidence-based parenting quickly established itself as a new form of authoritative knowledge and dismisses all other kinds of knowing. However, it is grounded on a sheer understanding of evidence which masks the uncertainty and controversy developed along with evidence-based medicine from its birth in the West.

Evidence-based parenting is taxing as it anticipates the parent to be as much knowledgeable as a professional. Evidence-based parenting is also gendered. Mothers usually are first (and the only) drawn to the notion and therefore do more cognitive labor. It also put mothers at high stakes as the guidelines from Up-to-Date or American Academy of Pediatrics often contradict long-hold childrearing traditions in the family and even advices from the local doctor. Evidence-based parenting becomes a frequent source of conflict between couples, parents and grandparents, and the family and the state.

Society for Psychological Anthropology

Chang Liu

2332 Chinese Women's Tongue: Intersectional and Interdisciplinary Praxis from Linguistic Anthropology

11/20/2024 08:30 AM-10:00 AM

TCC 119

Oral Presentation Session

In the post-pandemic era and under the influence of neoliberalism, the narratives of Chinese women's lives have consistently been further reshaped by globalization and digital innovation. While it triggered the exacerbating vulnerabilities of marginalized and disadvantaged groups including women, it simultaneously enabled the emergence of female-centered/feminist discourses and innovative everyday practices. This panel focuses on the recent challenges faced by Chinese women in relation to gender-related issues, adopting an anthropological perspective while exploring potential interdisciplinary intersections with linguistics, communication, cultural studies and gender studies. It examines the impact of China's economic environment and digital platforms on gender/sexuality equality, probing the possibilities for addressing inequalities through practical interventions, while acknowledging the resilience and agency of Chinese women in navigating these transformations. Adele Congyao LIU goes through the digital discourses reflecting female health professionals in China during pandemic, especially around a movement of menstruation awareness. Lexie Ao ZHANG employs a self-compiled corpus to advance a digital ethnography on Chinese social media, exploring a indigenous feminist ideology and political identities under globalized consumption culture. Raegan Minyan HUANG presents a Chinese immigrant's three chronotopes of her queer family-making between Sinophone and the Global north during the pandemic, and how she navigates the nostalgic sentiments and globalized desires to sustain a queer Chinese praxis. Gloria Yawei DUAN focuses on the aesthetic shifts in Chinese roleplaying

texts intertwined with lesbian intimacies, while she specifically uses her positionality as an insider researcher and a cyber violence victim to reflect on methodological and ethical challenges in cyber-fieldwork.

Society for East Asian Anthropology

Congyao Liu, SUNY, Binghamton University, Raegan Minyan HUANG, Chinese University of Hong Kong

Congyao Liu, SUNY, Binghamton University

Congyao Liu, SUNY, Binghamton University, Lexie AO ZHANG, Chinese University of Hong Kong, Raegan Minyan HUANG, Chinese University of Hong Kong, Gloria DUAN, Chinese University of Hong Kong

Gendering Medical Professionals: A Menstrual Movement on Chinese Social Media

When the outbreak of covid-19 first started in Wuhan in early 2020, the Chinese government recruited several thousands of medical professionals from other regions to fulfill the suddenly increased need of healthcare in the city. While most of these professionals are female, some feminist groups on social media soon realized that the state did not provide menstrual supplies for them, as some doctors and nurses shared their stories of having blood inside of their suits. On Feb. 6th, a feminist on Weibo, the most popular social media in China, started a fundraising campaign to purchase and distribute menstrual supplies to the hospitals in Wuhan. The organizer posted all their updates on Weibo, and encouraged people to comment under the hospitals' official account; by the end of February, the donation succeeded, and many of the female health providers received their menstrual kit. This paper will discuss how this campaign became a movement that exposed the long-existing institutional gender inequality among the Chinese medical system – all the standards and supplies are male orientated though most of the health providers are women. Speaking to De Fina (2016) and Georgakopoulou (2014), this paper will analyze the storytelling on Weibo, especially collective storytelling via reposting and commenting around this movement. These powerful narratives pushed the policy to change, and have long-term impact on the framing of female medical professionals in the mainstream media.

Presenter(s): Congyao Liu

Re-construct the Identities Through Branding on Social Media:

A Corpus Assisted Critical Discourse Analysis of 'Lululemon Girl' on Chinese Weibo

Chinese women's voices in neo-liberal market terms of active choice and individual freedom, signals an important departure from socialist-era representations. Individual financial and feminine figures' context depart radically from the public ownership of property, gender-neutral"androgyne", as socialist-era representations. Semiotics corporate branding of femininity culture on social media, such as the influential "White Middle-class Aesthetics " blaster discursives shows femininity pleasing on figures, financials and other appeal. Blind on political identities while celebrating consumption-based discourse intersectionally aggravate power oppression perspectives on marginalized females.

The study employs corpus-assisted critical discourse analysis on 551 Weibo posts about "Lululemon Girl" from 2013-2024, this study uncovers the pragmatic purpose and ideologies underlying. By examining lexicon keyness, KWIC concordances, and thematic clusters, it sheds light on the individual experiences and cultural cohesion fostered by semiotic branding. The analysis of semantic and co-occurring relationships reveals political identities and power dynamics inherent in this feminist representation. Emphasizing the dynamic portrayal of feminist identities under consumerism's influence, this research enriches literature on the subject and offers critical insights into assessing feminist ideology through a consuming culture lens, underscoring intersectional perspectives' importance.

Presenter(s): Lexie AO ZHANG

A Lesbian Mother and Three Chronotopes: Queer Identity, Mobility, and Family-Making from Chinese Greater Bay to Hong Kong and the Global North

The debate surrounding the localization versus globalization of queer identities and practices in China persists. On one hand, Chinese queers are still perceived as adhering to filial piety norms and a reticence notion in daily life (Liu et al., 2007). On the other, they leverage global mobility to enhance self-identification, achieve upward mobility, and establish families (Kam, 2020), meanwhile rejecting yet nostalgic for hometown homophobia (Puar, 2002). This study examines Julie's case, a lesbian Hong Kong immigrant from mainland China's Greater Bay Area with global aspirations. The study first traces her lesbian self-identification and relationship formation from hometown to Hong Kong; then her transnational mobility from Hong Kong to the Global North that enabled lesbian marriage and single-women surrogacy during COVID-19; finally the maintenance of her lesbian family and the desire of another immigration northward. Using trilingual (Mandarin, Cantonese, English) interview data and Julies's published poetry, the study focuses on her three migratory phases of intersected linguistic chronotopes as mainland immigrant, transnational surrogacy-seeker, and a Hong Kong mother, revealing a multilingual queer discourse emerging from a Chinese lesbian's Sinophone positionality and global mobility. This challenges binarized understandings of localization/globalization in previous Chinese queer migration research and offers nuanced perspectives with a lesbian individual case.

Presenter(s): Raegan Minyan HUANG

Cosplay-in-text (語言cosplay): Relationship, Sexuality, Normativity in Young Chinese Lesbian Community

Over the past decade, the Chinese internet has given rise to virtual spaces where youth meet, explore intimacies, and form relationships. Emerging from these are niche subcultural communities that provide LGBTQ+ youth with online venues to explore diverse sexualities and construct sexual identities. This research focuses on the subculture communities named Cosplay-in-text (语C), which originated as interest groups centered on in-text roleplaying but have dramatically shifted to cyberspaces dominated by self-identified non-heterosexual females (over 95%) practicing queer feminine intimacies. Employing a digital ethnography approach, this study investigates how the aesthetic shift in roleplaying texts intertwines with gender, sexuality, and lesbian intimacy inside the community. The researcher as a Cosplay-in-text insider with over ten

years' involvement aims to provide emic insights beyond one-year fieldwork. Notably, the researcher's overt participant observation sparked intense intra-community debates and cyber violence, indicative of the community's shifting sexual mores. Methodological reflections on digital ethnography will be brought to academic discussion, including the boundaries of online data collection, challenges of conducting cyber-fieldwork in anonymous or semi-public domains, and the researcher's multiple positionalities as a subculture insider and a sexual minority.

Presenter(s): Gloria DUAN

3446 Extraction, Development, and Conservation in Postcolonial Contexts: Emerging Challenges for Environmental Anthropology

11/20/2024 08:30 AM-10:00 AM

TCC 105-106

Oral Presentation Session

The current intersection of enterprises related to extractivism, development, and conservation poses intricate challenges for environmental anthropology, especially in light of postcolonial legacies. This panel explores the effects of colonialism and related forms of dominance on contemporary extractivist economies and evolving environmental governance. Central to our discussion is how new geopolitical and cultural dynamics operate in the interplay between developmentalist extraction and environmental conservation. We spotlight the enduring impact of colonialist practices on present-day environmental landscapes, marked on the one hand by degradation, prejudice against marginalized groups, and socioeconomic disparities and, on the other, by technological hegemony, green finance, and climate change adaptation.

Through ethnographic research, we dissect new power dynamics in extraction projects related to, among others: the global rush for lithium in light of the demands of "green" transitions, the expanding frontiers of industrial agribusiness, and growing infrastructure projects in developing countries. Case studies from places such as Brazil, Vietnam, China, Ecuador and Argentina will examine how historical injustices and recent sociocultural shifts fuel environmental conflicts.

We also scrutinize conservation's role, probing the contested arena of market-based conservation initiatives and climate change adaptation strategies, such as payments for environmental services and carbon markets. Conservation interventions often intersect with local livelihoods, prompting inquiries about ownership, sovereignty, and retribution.

Our goal is to foster dialogue among environmental anthropologists on how to navigate some old debates related to coloniality and the environment vis-à-vis the current challenges imposed by new developments in extraction and conservation enterprises. Through an anthropological lens, we ultimately aim to catalyze equitable and sustainable approaches to environmental governance and social transformation.

Anthropology and Environment Society

Lucas Eduardo Allegretti Prates , Darius Sadighi

Lucas Eduardo Allegretti Prates

Lucas Eduardo Allegretti Prates, Darius Sadighi, Lennon Zhang, University of Pittsburgh, Department of Anthropology, Alexander Foster, Princeton University, Department of Anthropology Aaron Su, Princeton University

Profiting from the Rainforest: Exploitation and Conservation among Amazonia's Settler-Farmers

This presentation delves into the intricate environmental contradictions experienced by settler-farmers in the Brazilian Amazon region. Traditionally, these settlers played a pivotal role in the deforestation of Amazonia to establish the region's initial towns and farms. Arriving in the 1970s and 1980s, they were primarily impoverished white peasants migrating from other parts of Brazil. Identifying themselves as 'settlers' and 'Europeans,' they trace their ancestry back to distant forebears who immigrated to Brazil in the nineteenth century. Propelled by the Green Revolution and subsequent commodities booms, settler-farmers transitioned from marginalized groups to affluent settler elites. Against the backdrop of the burgeoning international Green Finance movement, they now capitalize on market-based conservation initiatives, reaping substantial revenue in exchange for curbing deforestation. This presentation scrutinizes the dynamics of Payments for Environmental Services in the region and their interplay with the farmers' deeply entrenched settler mentality. Through an analysis of these recent environmental endeavors, I argue that market-driven conservation initiatives are reshaping the environmental outlook of settler-farmers and opening possibilities for political transformations.

Presenter(s): Lucas Eduardo Allegretti Prates

Seeing Like an App: Digitizing Agricultural in the Vietnamese Mekong Delta

This paper examines recent attempts to utilize digital and mobile applications in the fields of agriculture and climate adaptation in the Vietnamese Mekong Delta. Drawing on my ethnographic fieldwork in the Mekong Delta, Ho Chi Minh City, Hanoi, Singapore, and at the International Rice Research Institutes in the Philippines, I chart and critique the ways climate change adaptation is subject to new media regimes of rural intelligibility. In recent years, such plans for agriculture have proliferated and are most commonly associated with the unveiling of Vietnam's carbon credit pilot program from 2025 to 2028, rendering the implementation of monitoring, reporting, and verification (MRV) speculative and without a standardized framework. Unlike past periods in the nation's economic development, these initiatives seek to keep rural populations rural due to Vietnam's status as a leading rice-producing nation. Yet, whereas such apps are celebrated for their participatory and networking effects, I argue that attempts to date have exaggerated the economic benefits of MRV while downplaying the creation of extractive "smart" infrastructures that subject farmers to new grids of surveillance that benefit state and transnational stakeholders at the expense of farmers and climate adaptation.

Presenter(s): Darius Sadighi

Transpacific Gamblers: Market Fate, Geomancy, Migratory Merchants, and Parasitizing Energy Addictive Economy

What if the extractivists want to leave the land? This presentation engages with engineers who want to leave their development projects and seek bigger power elsewhere. Specifically, my research focuses on the people who I call transpacific gamblers, referring to the mobile Chinese engineers, technocrats, merchants, and migrants in Quito, Ecuador, and around the world. Situating Chinese planetary hydroelectric development in the world of the transpacific, this article describes a Chinese engineering understanding of the market and developmental economy. Narrating one engineer's journey of becoming a geomancer, this article re-imagines the Anthropocene and the end of the world from the point of view of the transpacific gamblers who see their developmental projects as just one of the many games on which they gamble.

Presenter(s): Lennon Zhang

Conceiving Landscape: Wetland Imaginaries in North-West Argentina as Resistance to Extraction

This paper considers efforts by environmental action groups in North-West Argentina to redefine the landscape as a wetland, rather than a desert. These action groups consist both of persons indigenous to the region and non-indigenous experts. Drawing on a mixture of initial ethnographic fieldwork in the region, document analysis from both mining companies and environmental action groups, and archival material relating to the histories of settler colonial geographical understandings of the region, this paper scrutinizes how the conceptualization of landscape becomes a contested terrain. While mining companies and early settler colonial documents speak of the region as a desert, the environmental action groups I engage point to the delicate ways that water is used and drawn on by the indigenous communities of the desert and more-than-human others. Furthermore, these groups note how reading such territory as a desert draws on, and leads to, a singular reading of what it would mean to make the region productive (i.e. lithium mining). As such, the drive to read the region as a wetland deserving of conservation is therefore presented by such groups as within a broader effort towards indigenous sovereignty and decolonization. In navigating conceptual contestations surrounding landscapes, anthropology holds significant power through its capacity to attend to complexities within those competing narratives, and therefore hold open future environmental possibilities.

Presenter(s): Alexander Foster

Discussion

2594 Friendship as Praxis in Anthropology and Beyond

11/20/2024 08:30 AM-10:00 AM

TCC 115

Roundtable/Town Hall - In-Person

Friendship is at the center of the anthropological project. The lines that demarcate the categories of interlocutor, collaborator, colleague, and ally are often blurred through the praxis of friendship. And yet, friendship remains undertheorized as both a subject and a method in anthropology. While some important work has been done to grapple with where friendship "fits" in classifications of relatedness (Wolf 1966; Pitt-Rivers 1973; Grindal & Salamone 1995; Bell & Coleman 1999; Desai &

Killick 2010; Beer & Gardner 2015), friendship remains both an assumed and occluded part of the ethnographic process. This roundtable explores friendship as praxis within the anthropological endeavor broadly construed. How does friendship as a praxis emerge as 1) an ethnographic subject; 2) a research practice; 3) a form of academic collaboration and service; and 4) as a mode of solidarity beyond the academy.

The roundtable in both content and form will attempt to model friendship as a praxis. Participants on the panel and in the audience will have the opportunity to creatively and collaboratively think through the ways in which friendship informs anthropology as a way of being and seeing in the world. Some questions the roundtable may raise include: How does approaching friendship as a praxis open up new ethnographic engagements and highlight existing practices of care in our research and scholarly lives? What are some of the decolonizing potentials of friendship as a praxis and what are its limits? What is the threshold of friendship as praxis in different geographical and spatial contexts? What are the affective capacities and limits of friendship in gendered, queer, political, and/or fragmented spaces? How does friendship as praxis break down, reorient, or transform in familiar and unfamiliar milieux? What kind of friendships are we encountering in the "post-pandemic" era and what are its effects?

Roundtable participants will have the opportunity to reflect on these questions and their own in a praxis-oriented discussion about the potentials of friendship in anthropology and beyond.

American Ethnological Society

Katharine Lindquist , Sana Malik Noon, Emory University

Sana Malik Noon, Emory University, SJ Dillon, Emory University, Marie Rask Bjerre Odgaard , Ed Pulford, University of Manchester, Benjamin Burgen, University of West Florida, Department of Anthropology Katharine Lindquist , Elisa Tamburo

1899 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 1

11/20/2024 08:30 AM-10:00 AM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in

transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized communities. Part 1 focuses on Chinese immigrants in Tokyo, North Korean migrants in South Korea, identities in China, and Kadazandusun in Malaysia.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University

Sarai Brown, Brigham Young University, Department of Anthropology, Haeeun Shin, University of Hawaii, Manoa, Department of Anthropology, Jennifer Heung, Saint Mary's College of California, Anthropology Department, Kai Ngu Soren Pearce, Brigham Young University

Nourishing Connections: Chinese Immigrants in Tokyo Experiences of Belonging through Commensality and Hospitality

This paper explores how Chinese immigrants in Tokyo create experiences of belonging through practices of commensality and hospitality amidst the challenges of what they feel is the erasure of their cultural practices and identity by their new host country of Japan. Drawing upon ethnographic research, this paper documents how Chinese immigrants use their cultural modes of commensality and hospitality as mechanisms for fostering social connections, affirming and preserving cultural identity, and negotiating their own sense of belonging within Tokyo. These Chinese cultural practices are how kinship relations – 关系 guānxì – are built and maintained, eventually growing into a clientelistic hierarchy network that builds a communal belonging. This paper ultimately aims to show how Chinese hospitality contrasts with the dominant forms of hospitality and how, as a result, the performance of hospitality allows Chinese immigrants in Tokyo to feel more of a sense of being at home and maintaining a sense of 'Chinese-ness'.

Presenter(s): Sarai Brown

Emotional Debt and the Sense of National Belonging: North Korean Migrant's Cultural Production in South Korea

This paper examines how North Korean migrants (NKM) construct their sense of national belonging with North Koreans living in the North through their creative activities in South Korea. Specifically, by focusing on their feelings of sorrow, regret, and guilt, stemming from family separation and the loss of their loved ones, this paper highlights that NKM cultural producers experience emotional debts not only to their separated or lost loved ones but also to general North Koreans. Based on ethnographic research conducted in South Korea between May 2021 and April 2022, involving interviews and participant observation of NKM poets, writers, painters, theater directors, and YouTube creators, this paper demonstrates how survivor guilt drives them to produce creative works with the hope for eventual change in North Korea. Some even aim to raise awareness of the tragic reality among North Koreans through their works. Consequently, this paper argues that NKM

cultural producers, as expatriates, resist the North Korean dictatorship on behalf of their national fellows living under its power.

Presenter(s): Haeeun Shin

Training Bodies and Floating Signifiers: Identity, Soft Power, and Gender in China

Since the opening ceremony of Beijing's Summer Olympics in 2008, sports has increasingly been an avenue for China to cultivate and exert various forms of soft power. Soft power allows China to persuade and influence their own citizens and other members of the Chinese diaspora through positive attraction without the use of "hard" power. At the center of this soft power endeavor are the athletes who are deemed appropriate to represent the nation and its values, aspirations, and global identity. In particular, this paper examines the reactions from both Chinese and American audiences to two female Asian American athletes, Eileen Gu and Beverly Zhu, who competed for China in the 2022 Winter Olympics. While segments of the US population were quick to label these US citizens, turned Chinese athletes, ungrateful at best and traitors at worst, the specter of the imposter citizen lingered for both countries. The public disciplining of Zhu's undesired Chinese identity and failure to medal compared to the giddy praise for Gu's desired identity of bilingual and bicultural fluency and Olympic success illustrates how "Chinese" actually serves as a floating signifier when examining identity at a global level. The cultural and national questioning of these women's identities provides a window into the flexible nature and complex intersection of identity and citizenship. Understanding how desired identities are created and influenced by efforts of soft power offers

Presenter(s): Jennifer Heung

Transmission amidst Disruption: Kadazandusun in Malaysian Borneo

The Kadazandusun are an indigenous group and the largest ethnic group in Sabah, East Malaysia (in Borneo). They are largely Catholic, but historically have practiced a form of animism with women playing the role of bobohizans or shamanistic ritual specialists. Despite their demographic size, they have experienced marginalization especially on linguistic and cultural/religious fronts due to neo-colonization from West Malaysia which has imposed "Malay" as the vernacular of public schools and due to Christian missionaries who have demonized bobohizans as devil-worshippers. Nevertheless, in the past decade, the Kadazandusun have pioneered new ways of renewing and adapting their identities through establishing a Kadazan Language Foundation, through a land-rights NGO, working with villages to maintain sacred land-sites amidst rapid economic development, and through forming the Sabah Bobohizan Association to bring together bobohizans and recruit more apprentices. There are a variety of reasons cited for this renewal of interest, from increasing climate disasters which have prompted a revisitng of animist traditions, to a search for cultural identity especially as Sabah becomes an increasingly popular destination for tourists due to its natural sites.

Presenter(s): Kai Ngu

Discussion

1543 Multimodality and Making Space for Play

11/20/2024 08:30 AM-10:00 AM

TCC 103

Roundtable/Town Hall - In-Person

This roundtable gathers together artists and anthropologists to discuss creative, public-facing, and humanities-driven ethnography. We will discuss trade book publication, collaboration with activists and artists, multimodal anthropology, and strategies for exhibiting ethnographic work in museums and galleries. We will also critically examine how anthropologists and other scholars presuppose the "publics" with whom they share their work. Especially in places where policies and structures deliberately marginalize and endanger groups of people, how can anthropologists make space to play in inclusive ways?

Rather than bracketing such public interventions as "applied" or "engaged" anthropology, this roundtable approaches anthropology as dialogical and iterative, as an idiom of critique as well as, maybe, a domain for having fun. What is called into being when anthropology makes space for fun and experimentation? How can we make space for an anthropology that allows for dialogue, delight, and play? How can art and play push against the representational conventions of ethnography? We will consider these questions at a roundtable and through an art exhibition that will be held at the Cocohunday Gallery in Tampa, outside the confines of the conference center. Both the official roundtable and the multimodal, immersive art event attempt to articulate new forms of public-facing anthropology. How can we bring others into our work? How can we "make space" when we are held back by that which conditions its possibilities? What happens when we move beyond the didactic and representational?

Society for Visual Anthropology

Ali Feser, University of Chicago, Darcie DeAngelo, University of Oklahoma, Department of Anthropology

Sarah Luna, Tufts University, Jesse Weaver Shipley, Dartmouth College, Lee Douglas , Jorge Gamarra, McGill University, Jason Lazarus , Darcie DeAngelo, University of Oklahoma, Department of Anthropology Ali Feser, University of Chicago

1954 Political, Moral and Cultural Spectaculars in Contemporary Socialist China

11/20/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Oral Presentation Session

There are two Chinas in the world: one that appears neo-liberalist as often elaborated and endowed with Western deliberations; the other as perceived by the public follows the discourse of socialist, historical and nationalist development. Understanding China well means understanding an integral

part of the greater world. Therefore, it is essential to place China within the network of its unique socialist traditions and practices, which is one of its most distinctive features in the neoliberal world order. While existing literature predominantly focuses on the imperial past or 'post-socialist' narratives of China, this falls short in grasping the socialist facades of China and therefore understanding the country in its own genealogy. (Kuhn 2002; Zhang & Ong 2008; So 2013) From this point on, this panel considers how socialist praxis in China has been conceived, constructed and sinicized since the sweeping revolutionary era to the undergoing turbulent reform-and-opening-up project of balancing between neoliberalist techniques and communist ideals. How has the praxis of Chinese socialism shaped the various aspects of political, moral and social life of the nation? How has the everyday living of the Chinese people been subsumed and redefined under the socialist praxis? How would such praxis continue to influence China's domestic politics and global participation, and what would a socialist China mean to the modernity as we see today? This panel strives to present a paranoma of socialist praxis in the fields of sexuality, justice, socialisation, governmentality on bodies and culture/ideology that are quintessential to the contemporary Chinese life. Adopting a combination amongst historical, political-cultural and ethnographical approaches, this panel brings together works of Chinese scholars across diverse institutions and disciplines with the aspiration to present a holistic picture of the formation, operation and reproduction of socialist praxis in China nowadays.

Society for East Asian Anthropology

Hanting Su, Peking University

Yingyu Zang, University of Virginia

Xinran Xu, Shuzhe Wang, Duke Kunshan University, Hua Fan, King's College London, Pei LIU, Yuanhui Ding, International Institute for Study of Nomadic Civilizations, Hanting Su, Peking University Yingyu Zang, University of Virginia, Jilin Zeng

The Infiltration of "Rights" in 20th Century China: From Western Origins to Popular Consciousness

This paper investigates the introduction and dissemination of the concept of "rights" in China throughout the 20th century. Employing a historical sociological approach, it examines how this Western notion permeated Chinese society, moving from the intellectual elite to the broader populace. The study focuses on several key channels of dissemination: education, propaganda, and social activities, including both judicial processes and political participation. By analyzing these avenues, the paper reconstructs the evolving understanding and acceptance of "rights" among the lower and middle classes in China during this period. Initially embraced by intellectuals seeking modernization and reform, the concept of "rights" gradually entered public discourse through educational reforms and targeted propaganda campaigns. Furthermore, social activities, such as legal proceedings and engagement in political movements, provided practical contexts for individuals to experience and exercise their rights, solidifying the concept in popular consciousness.

Presenter(s): Xinran Xu

From Icons to Critics: Gender Discourse of Iron Girls in China's Socialist Transformation

This study explores the shifting symbol of the Iron Girls from champions of gender equality in the socialist China to subjects of criticism in the post-socialist period. It draws on a multi-disciplinary approach, analyzing academic discussions from history, sociology, and science and technology studies. The research underscores how political and technological forces reshaped the gender discourses of the Iron Girls, turning their previously heroic de-gendered image into a derogated masculinized female portrayal. Additionally, it exposes the layers of intersectional inequality linked to gender, rural-urban divide, and class that the Iron Girls experienced. Their subaltern status as working-class was closely linked to gender and spatial hierarchy, which was not fundamentally changed by China's socialist construction. Moreover, the scholars criticize the omission of the Iron Girls' perspectives in interpreting their experiences. Future investigations should amplify the Iron Girls' own narratives of their labor and social roles, which can offer a powerful challenge to the underlying patriarchal and elite domination manipulating the gender discourse.

Presenter(s): Shuzhe Wang

Hygiene as a weapon: Hygiene Promotion in Patriotic Health Campaign during the Korean War (1949-1953)——taking two Chinese newspapers as examples

The outbreak of the Korean War in 1950 commenced the PRC's way to a "hygienic state" via the Patriotic Health Campaign. Facing the threat of chemical warfare from the US as well as the inner obstacle of the unawareness of hygiene, such a campaign undertook its responsibility to regulate the civilians to reverse such ignorance. Newspapers, as an effective way of delivering essential knowledge and PRC's regulation on hygiene, became a powerful weapon in policy advocacy. The dissemination of the concept of "hygiene" shattered the traditional concept that positioned the knowledge of hygiene under the individual units by putting the civilians under the context of the hygiene standardised by the government, thus contributing to the establishment of the "Hygienic Citizen" in the post-1949 China.

By examining the reports from representative newspapers in China, mainly People's Daily and The China Weekly Review, I hope to give a clear outline of the PRC's attempt to build the "Hygienic Citizen" by reshaping the norm of hygiene from an individual level to the elaboration of the state. This report will depict the multiple meanings of hygiene starting from the foundation of the PRC until the ceasefire of the Korean War in 1953, showing the Chinese government's accomplishment in the mission of sheering hygiene into a band that required the participation of all the"Hygienic Citizens", setting up a referential mode for social mobilizing in the socialism campaign afterwards.

Presenter(s): Hua Fan

'Sis with All Due Respect': Equality, Independence and Self-moralisation in Instrumental Online Socialisation

'Sisters'（姐妹） are more frequently used to address female respondents in online consultation among Chinese netizens. Based on internet ethnography, I attempt to reveal the recognition of socializing boundaries and moral practices of contemporary Chinese youth. Through long-term participant observation and in-depth interviews,I found Chinese youth react accordingly and reflexively develop a moral recognition of themselves by emphasizing sensing and judging the transactor's moral standards. I also found that although 'Sisters' shapes intimacy similarly to the

masculine 'Bros', it forms an equal, independent, and reciprocal moral boundary instead of its masculine counterpart of strong responsibility and altruism. What lies behind "Sisters" is the self-moral formation of Chinese youth towards an equal social interaction, represented through a de-masculine and de-obligatory responsive socializing pattern. This shall be examined closely with neo-liberalist civil culture and the intensive gender debate throughout the Chinese Internet.

Presenter(s): Pei LIU

Chinese Folk Philisophy: A Product of Socialist Culture

Contemporary China is still entangled with its socialist past, and cultural products make a representative case. This paper investigates one particular kind, folk philosophy. Folk philosophers usually work outside academic institutions. Their works, written or oral, often demonstrate a socialist discourse, such as 'succeed Marxism to save humankind from evil capitalism'. I attribute the origin of this knowledge production approach to mass mobilization of the CCP since 1950s, specifically the movement Workers, Farmers and Soldiers Learn Philosophy (工农兵学哲学运动). This movement cancelled professional thresholds of philosophy and claimed that knowledge made by mass folks engaged in daily laboring were more morally and intelligently advanced. After 1990s, while socialist culture has somehow silenced, folk philosophy has been exceptionally thriving. It shifted its legitimacy from political orders to the peculiarity of philosophy itself, which is, in a Platonian sense, a self-legitimate thinking process that shouldn't be kept within elites but open up to the mass, namely, the working class. They have also been actively making communities and seeking for publication to gain more visibility, regardless of the restraining measures taken by the state. Despite altered social conditions, that folk philosophy has found a new legitimacy root and a new agenda in the neoliberal time represents more deeper subtleties in the continuation and rupture of socialist and neoliberal China.

Presenter(s): Yuanhui Ding

Judicial Decision-Making in the Socialist Law-as-Politics Tradition: Case Study of a CPC Municipal Political and Legal Affairs Committee

This article features the judicial decision-making by the Political and Legal Affairs Committee (PLC) of the Communist Party of China (CPC) in one of its central-China municipal committees. Revived after the 1989 Tiananmen Incident, PLC is responsible for superintending the judiciary on its level and below with considerable political authority via its prominence in the CPC bureaucracy. In judicial policymaking, PLC prioritises policy efficacy in social governance by enticing the harmony amongst political, social and legal effects, where it resorts to political authority and other informal powers with considerable political agility. When handling petition cases, PLC may override established procedures to influence the judicial outcome. In 'hard', procedurally closed yet long-contested case, it may instruct the judiciary to impose stabilisation measures and amend rulings through informal political channels. PLC's techniques can be understood under CPC's law-as-politics tradition of manoeuvring formal legal rules and bureaucracy for political needs, emphasising governance efficacy by judicial activism with political agility to maximise performance and loyalty. Constructed since the Soviet era, the law-as-politics tradition combines revolutionary legacy with the reforming, pragmatic present, which may serve to reinterpret CPC's state

governance since reform-and-open-up, shed new lights into socialist governmentality, and provide a novel perspective of rethinking legal modernity.

Presenter(s): Hanting Su

Discussion

2870 Politics of representation: language and framing the self in on- and off-line contexts

11/20/2024 08:30 AM-10:00 AM

Marriott WS Room 1

Oral Presentation Session

This panel explores the political, linguistic, and cultural dimensions of semiotic self- and group-representation across a range of contexts, online and offline. These contexts inherently impose different stakes for individuals and communities, encourage specific types of interaction and action, and include State House of Representative testimonials, ethnographic engagement with residents and staff at a North Carolina homeless shelter, and social and digital media platforms such as TikTok and 4chan. Through the panelists' examinations of each of these contexts, they highlight the ways in which representation is negotiated across a variety of social and political problems of extremism, violence, and marginalization. Here, the panel seeks to understand the political and social dimensions of these linguistic phenomena as processes of (re)framing and (re)contextualizing representation (Park & Bucholtz 2009). This representation is done not only through individual assertions or expressions of identity, as embodying willing and worthy recipients for care or consideration, but also through acts of voicing and embodying broad political perspectives, including seeking to unmark or normalize far-right extremism through algorithmic and digital circulations. Together, these research projects identify the ways in which representation can reflect pre-existing notions of identity (Bucholtz & Hall 2009) but also do work to shift perception to achieve goals for an individual or community. Approaching these actions of perception across different levels of institutional or digital power structures can allow us to understand how the semiotic and intertextual framing of identity has material effects on how people move through the world.

Society for Linguistic Anthropology

Dillon Ludemann, University of South Carolina, Department of Anthropology, Paige Kuester

Dillon Ludemann, University of South Carolina, Department of Anthropology

Dillon Ludemann, University of South Carolina, Department of Anthropology, Paige Pinkston, Ashley McGraw, University of South Carolina, Department of Anthropology, Alyssa Brown, John McCullough, University of South Carolina Samantha Martin, University of South Carolina

Emergent Social Semiosis and Linguistic Representation on 4chan's /pol/

4chan is an infamous, anonymous imageboard forum, known for its lax moderation and anti-progressive practices. This paper explores one of the many topic-based subforums of the site, known as "politically incorrect" or /pol/ for short. This space stands out among other boards on 4chan for being particularly vitriolic. Users celebrate and revel in racist, discursively violent and far-right, often white supremacist talk. While this space is anonymous, there are still points by which identities are uniquely performed, aligned, and evaluated. This talk specifically examines the ways in which flags, attached to individual user posts, provide emergent opportunities for /pol/ users to fabricate, and align themselves with temporary forms of identity. These flags, which fall under the option of "geographic" (related to IP address of user), or "meme" flags (organization or ideological flags, such as UN, nazi, Gadsden, and others), have come to represent complicated scales, meaning, and stances for these users. Highlighting emergent processes of social semiosis, I demonstrate how these flags create potent points of articulation of identity and scale for individual users within the hyper-local context of any given discussion thread. In showing this, I offer considerations for how we may figure identity display and negotiation on an otherwise anonymous digital space, and how representation is a delicate matter, even on 4chan.

Presenter(s): Dillon Ludemann

Facts, feelings, and partisanship: the discursive construction of politically-dependent objectivities

In 2022, the South Carolina House of Representatives' Education and Public Works committee held three hearings to solicit public testimony on five bills to restrict the ways that race, gender, and other "controversial topics" were taught in public schools, which collectively came to be known as "anti-CRT" (critical race theory) bills. Over the course of the hearings it became clear that "facts" (or truth, objectivity, or knowledge) and "feelings" (or opinion, subjectivity, or propaganda) were being opposed in politically specific ways. While "facts" and "truth" were presented as ideals by both proponents and opponents of the bills, speakers used threats to this ideal in order to discursively position themselves politically. For the proponents, the bills were treated as an effort to make sure only facts were being taught in schools. For the opponents, the bills were an effort to keep particular kinds of facts out of classrooms. Proponents of the bills positioned feelings, emotions, and opinions as the antithesis of objectivity. They framed CRT as being concerned more with feelings than facts, and pro-bill speakers frequently conflated CRT with "social emotional learning," an educational approach that seeks to help children develop social and emotional skills. Opponents of the bills positioned omissions and perspectives as the antithesis of objectivity, arguing that the Eurocentric worldview that the bills sought to encode was itself subjective, even if it was strictly factual.

Presenter(s): Paige Pinkston

Southern charm or structural harm: Navigating and negotiating social services in central Appalachia

Residents of the Appalachian Mountains are subject to romanticization, and often derision across popular media, as well as ongoing governmental intervention, to mixed results. However, these interventions rarely target the institutions that create low employment or education rates, and high levels of addiction and poverty (Coombs 2018). This paper combines a regional context with

microlevel analysis of people experiencing housing instability in western North Carolina- part of central Appalachia- navigating these structures of violence as well as social services. In order to do so, I look at one specific context, residents interacting with staff and resources at a homeless shelter, to evaluate the complexities of identity negotiation and re-negotiation in order for residents to establish themselves as receptors of resources, with an understanding that identity emerges in interaction (Bucholtz and Hall 2010), but is immersed in presuppositions about who is a source or receptor of knowledge (Briggs 2005). I then turn to how these shifts in identity are contextualized amongst regional reporting about housing and economic distress, to show how shifts in representation may radiate down to everyday choices of shelter residents and visitors. With historical and quotidian contexts of these interactions, I analyze how shelter residents negotiate their status as interested in and capable of using resources, as well as reflect on broader regional and economic identity formations.

Presenter(s): Ashley McGraw

Songs, Spoofs, and Disguised Violence - The Far-Right Pipeline Masking as TikTok Trends

As the U.S. prepares for the 2024 Presidential election, far-right rhetoric escalates on social media platforms. TikTok's algorithm poses a rare opportunity to further spread conspiratorial beliefs. In this paper, I analyze the process of joining the far-right pipeline, posing as a new user. Once a user enters this pipeline, TikTok's distinctively personalized algorithm feeds conspiratorial content comprised of hateful rhetoric based in American politics. Beginning with semiotic analysis, this paper analyzes the depths of radicalized thought created with the intent to further spread conspiratorial ideas. Creators combine the cryptic nature of conspiracy theories with TikTok's unique affordances of popular trends. Often, the harmful content is disguised to mimic and blend in with already popular non-political trends spreading across the app. This recruitment modality creates palatable conspiratorial content that flourishes outside of typically radicalized spaces as users who traditionally would not interact with such beliefs are fed content deliberately disguised as popular media. Due to the structure of TikTok's algorithm, ambivalent users may enter the far-right pipeline rapidly – which is concerning when vulnerable individuals are the target audience. This research seeks to decode language that is deliberately created to structure hate speech and White supremacist values as acceptable talking points in mainstream political discourse.

Presenter(s): Alyssa Brown

Buckras and branding: Strategies and effects of stylization surrounding Gullah Geechee language in Charleston, South Carolina

Gullah Geechee (GG) contends with many issues of linguistic discrimination as a minority language; however, GG is unique in how its representation is tied up with commodification in this localized landscape. This interaction of ideology and commodification is examined through stylization "the knowing deployment of culturally familiar styles and identities that are marked as deviating from those predictably associated with the current speaking context (Bucholtz 2009; Coupland 2001)." Whether deployed by community insiders or outsiders, this illustrates the metalinguistic ideologies surrounding a language variety—strategic stylized performance clearly documents how agency and representation are often inextricable from the creation and curation of perceptions of "authentic" Gullah Geechee.

The current study focuses on stylization as both representative of (strategic) inauthenticities of outsiders and indexically-suffused performances of insiders by examining two sources: the white-owned Gullah Gourmet brand and the native Gullah Geechee Experience media channel. Through interdiscursive analysis of multimodal artifacts, stylization plays a significant role in each, the former seeking to capture customers through "nostalgic" and "rural" aesthetics, the latter utilizing moments of stylized performance to emphasize linguistic legitimation. However, both are commodifying language in a sense that GG representation acts as capital and prestige, but with different ideological outcomes

Presenter(s): John McCullough

Discussion

3078 Praxis, Pedagogy, and Popular Culture: The Case for Making Anthropology "Fun"

11/20/2024 08:30 AM-10:00 AM

TCC 107-108

Oral Presentation Session

This panel will focus on pedagogical resources for getting undergraduate students to engage with anthropology through the teaching of popular culture and media with a focus on speculative fiction, gaming, and fandoms. We are specifically interested in how anthropological approaches can guide students into critical explorations of social issues and, conversely, how popular culture serves as an effective pedagogical tool for linking students to anthropological discourse and praxis. Anthropology defines itself, in part, as a discipline that notices the things that are often passed over as "just"…"just a hobby" or "just a bit of fun." From the perspective of anthropology, in those spaces, there exists the potential to understand great expressions of power. Yet despite this understanding, anthropologists have lagged behind colleagues in Media Studies, English, Cultural Studies, and Sociology in giving serious attention to popular culture, particularly popular fantasy and science-fiction. There is a small but growing body of work embracing popular culture in the form of teaching and conducting anthropology through games. This panel builds on that discussion through a critical analysis of integrating ludic and non-ludic aspects of popular culture in the undergraduate classroom. Through this discussion, we aim to turn the notion of praxis inward to comment on ways we have seen the teaching of fantasy worlds and cultures draw students into anthropological discourses and assist in decolonizing the discipline, the academy, and the outside world. In terms of the former, we explore how teaching about fantasy worlds, fandoms, and gaming enables students to connect anthropology with their existing hobbies and passions, thereby both legitimating the hobbies and demonstrating the relevance of anthropology to worlds in which students are already deeply engaged. Whether re-imagining everyday productions like Cosplay, fan art, and game design as fieldwork spaces, or re-inventing research topics to include Wiccan studies from a pop culture perspective, fantasy classroom spaces can seed new ways of engaging both the world and the discipline. In terms of the latter, by encouraging self-expression both within and outside of classroom space through multimodal creative productions like Cosplay, fan art, and game design, fantasy classroom spaces can create new possibilities for self-expression on

campus. Moreover, by foregrounding the efforts of both fantasy creators and fans in creatively imagining spaces of diversity for representations of species, race, nationality, gender, and sexuality, courses on fantasy, fandom worlds, and gaming educate students in bottom-up, grassroots projects to diversify society.

Council on Anthropology and Education

Gareth Fisher, Syracuse University, Melissa Nelson

Gareth Fisher, Syracuse University

Nicholas Mizer, Texas A&M University, Department of Anthropology, Gareth Fisher, Syracuse University, Melissa Nelson, Yongxin Mo, University of Chicago Rachael Root, University of Central Florida, Department of Anthropology

Critical Roles: Pop Culture as Mode and Content of Pedagogical Praxis

Believing with Paolo Freire that education's goal is reflection and transformative action on the world, I argue here for the pedagogical efficacy of anthropological engagement with pop culture not only as subject but as mode of learning. Students come to my "History and Culture of Games" course as aspiring game designers with little interest in anthropological concepts. The challenge of defamiliarizing their experience of games and familiarizing them with new, critical ways of seeing their vocations has taught me that all course design is game design. After years of using gameful learning in more limited forms, I converted the course into an edu-larp, an educational narrative game. The game's imaginative "transforms" provide fresh views of too-familiar subjects, while play experiences offer more direct experiences of critical concepts. Although my practice developed in a games course, these techniques have transformative potential for anthropological learning in a variety of settings.

Presenter(s): Nicholas Mizer

Fantasy and the Making of Social Values: Pedagogical Reflections on an Anthropology of Popular Culture

While teaching in higher education is often understood as a "conventional" route for anthropologists in contrast to applied or public forms of anthropology, this presentation explores how the teaching of popular culture allows anthropologists to engage in praxis by challenging elitism within the academy. This is accomplished both by foregrounding popular novels, films, and television programs as worthy of academic study and taking seriously the decolonizing projects of producers of popular films such as Marvel's Black Panther and authors of novels such as Liu Cixin's The Three-Body Problem. As a case study, the presentation evaluates a course I taught four times for the Honors program at Syracuse University entitled "Fantasy and Social Values" in which students analyzed the products of popular science-fiction and fantasy franchises each week concluding with an end-of-semester project that explored the creative products of fan communities of those franchises. The presentation explores both the successes and failures of the class in expanding the boundaries of humanistic study, creating safe spaces for self-expression on campus, and furthering decolonization of the academy.

Presenter(s): Gareth Fisher

AnthroPop: Fan-Art and the "Serious Play" of Engaging Students in Anthropological Thinking

What can a "doodle" of a Care Bear with a watermelon teach us about meeting present and future challenges to the discipline? This presentation uses the discursive power of "Fan-art" to engage students in anthropological thinking, navigate precarious legislation, and innovate new ways of "doing" anthropology. Using my course, AnthroPop, as a case study, I discuss how new applications for "traditional" approaches hold value for empowering both our students and the voices of creatives, the latter having long been sidelined in our disciplinary canon. Through the grammar of fantasy, Fan-artists can help us co-author what anthropology "could be", as a discipline that incites change, and is itself re-invented, at the intersection of theory and practice. In the face of increasing structural challenges, this presentation questions whether our viability as a discipline depends not just on relevance, but rather on the imagination to be transformative.

Presenter(s): Melissa Nelson

From Wizards to Witches: Reflections on the Learning of Fantasy Worlds

This paper discusses my experience enrolled in the class "Fantasy and Social Values" which I took in Spring 2020 as a college sophomore, analyzing the potential social values embedded by the authors into their fantasy worlds. In the class, we sorted ourselves into different Houses based on J.K. Rowling's Harry Potter novels, making us temporarily part of the franchise fandom. Eventually, I did a project on the fandom of Harry Potter, encountering "wizards" who made their own wands and created magic potions. From this study, I learned how marginalized people can find community through fandom experiences.

Using my own experience as an auto-ethnographic lens, this paper discusses how studying about fantasy worlds and fandoms can introduce students effectively to doing anthropology. Being both a student of Anthropology and a fan author, I learned through the class's study of fandoms another way to understand myself and examine my values for society and social relationships. Later on, I conducted my own research on communities of Chinese witches and also became a participant in the activities of those communities. As the paper explores, learning about fandoms enabled me to better understand how witches creatively reimagine symbols from popular culture in their own practice.

Presenter(s): Yongxin Mo

Discussion

2469 Signs Against the State: Pierre Clastres' Legacy at the 50th Anniversary of La Société contre l'État

11/20/2024 08:30 AM-10:00 AM

Marriott WS Florida Salon I-III

Roundtable/Town Hall - In-Person

A landmark study in political anthropology, Pierre Clastres' Society Against the State was published 50 years ago this year. The book is often remembered as a seminal document in French Nietzscheanism of the early 70s – alongside the work of Foucault and Deleuze, upon which he had a direct influence – and as more recent inspiration for the political anthropology of Marshall Sahlins, David Graeber, and Eduardo Viveiros de Castro.

This roundtable discussion seeks to revisit Clastres in a somewhat different light. Clastres was, above all, an Americanist, and his influential arguments originated in close engagement with foundational problems in the ethnology of Indigenous South America. After all, it was against the prevailing evolutionist dichotomy of Andean "state" and lowland "stateless" societies that Clastres argued for the existence of "societies against the state," societies that employed a shifting multiplicity of social forces that actively worked against the emergence of centralized hierarchical structures. It was the formality of political oratory of Aché and Guarani Indigenous leaders that led their followers to ignore them. And it was in the warfare of the Tupinamba and Yanomami that he discovered a machine for perpetual differentiation. Clastres' works are local arguments with general application.

Clastres' argument also involved an idiosyncratic engagement with several branches of semiotics. The inscription of scarified lines of an initiate's back, the authoritative speech that laughs at brute power, and the singularizing grandiloquence of hunters are all specific semiotic means in which Clastres identifies the opposition to domination. In this spirit, we return to Clastres' Americanist roots to explore how power in Indigenous South America – variously expressed in causal influence, ownership, domination, resistance, etc. – is inscribed, enacted, and opposed through language and other semiotic media. How do collectives continue to maintain control over the power of words that their leaders owe them? How does the latter's engagement of states and other exterior entities impact that power? How do prophets and shamans use language to make present divinities and the dead or enlist familiars to magnify their agency and power? And what ontology of language and communication does such power rest upon? How do diagrammatic icons of society (from "snake-like" icons of riverine polities to the dual organizations of Central Brazil and Andean societies to networked bands of hunter-gatherers) express hierarchical relations? And how are these hierarchies subverted or held in check? We will discuss these and related questions as we seek to engage Clastres' legacy to bridge political and linguistic anthropology and bring both back into the center of the ethnology of Indigenous South America.

American Ethnological Society

Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology, Warren Thompson, University of Michigan

George Mentore, University of Virginia, Renato Sztutman , Suzanne Oakdale, University of New Mexico, Department of Anthropology, Magnus Course , Bruce Mannheim, University of Michigan, Department of Anthropology, Harry Walker Warren Thompson, University of Michigan

1613 To Be Seen: Visibility as Praxis in a Neoliberal Age

11/20/2024 08:30 AM-10:00 AM

TCC 112

Oral Presentation Session

Trans visibility has become a major point of political contention through explicit attempts to legally define transgender people out of existence. In this vein, we take visibility varyingly as a political issue or project, and always as a matter of praxis. People and communities all over the world deal with issues of visibility and representation in their pursuit of (among other things) justice, belonging, safety, and rights. Visibility, be it political, social, or economic, is a facet of the politics of recognition. This is a politics based on the idea that positive recognition of an identity, be it individual or group, is necessary for the achievement of rights and happiness. By the same token, misrecognition or non-recognition causes/enables harm. Recognition politics have been criticized for focus on identity--taken to be based on the neoliberal idea of the white, male, Western, self-actualizing individual--and for their distance from issues of economic and social justice in favor of a more nebulous equality based on consumption in a free market. However, others have argued that recognition politics cannot be separated from those broader economic and justice concerns, both in content and in pursuing effective forms of advocacy. Still others argue that understanding visibility requires attending to the ways in which misrecognition or invisibility is sometimes desirable, as being visible can expose vulnerable people to violence or subject them to undesired forms of power and authority. In conversation with this debate, this panel seeks to examine the role that visibility and invisibility plays in current forms of activism and community building, mediating on the following questions. How are people using in/visibility to achieve equality, justice, and/or belonging? What are the risks, drawbacks, and limitations of these methods? What are the different methods through which people pursue in/visibility, and what implications does that have for their goals? In what ways is in/visibility entangled in and enabled by processes of production, exchange, and consumption? How are these processes leveraged to enable in/visibility, and what impact does the possibility of corporate co-option have on these processes? To explore these questions, we draw on research with Colombian refugees in Ecuador, LGBTQ+ advocates in the US, seaweed collectors in Chile, Canadian non-binary gender markers, representations of the "chola" in Bolivia, and online Turner Syndrome communities.

Association for Political and Legal Anthropology

Sara Becker

Nell Haynes, Saint Mary's College, Audrey Jones, Cari Tusing, Alana Ackerman, Victoria Clowater, McMaster University, Sara Becker Alex Barker, Arkansas Archeological Survey

The Visible Chola: Authenticity, Expectation, and Capitalizing on the Gaze

The cholas of La Paz, Bolivia have been visible public figures since colonial times, even as they are considered out of place in some urban sectors. Cholas, or urban Indigenous women, have been simultaneously iconized and stigmatized for centuries. While the word chola was considered derogatory until at least the 1990s, the figure of the chola has also been considered a national symbol across different Bolivian social sectors. While they have long been key represented in folklore, recently their images have been enshrined on punk style t-shirts, bar advertisements, tattoos, and comic books. In most cases, these representations are purposed toward economic gain (usually on a micro-level) by Bolivians who identify as Mestizo rather than Indigenous. This paper considers the ideological impacts of these representations alongside a contrasting example

of the "cholitas luchadoras," or chola wrestlers, who have been a popular form of entertainment in La Paz since 2001. These women wrestle against men and other women acting as chola characters. Both forms of representation are considered by some to work toward reclaiming the word from its offensive past, and both are somewhat controversial. By looking at these representations side-by-side, this paper considers the differences between representation of and representation by Indigenous women and their implications for notions of authenticity, the unexpected, and the tensions between reinforcing and resisting ideological formations.

Presenter(s): Nell Haynes

"The Two Percent of Us Can Make It and Thrive": Disability, Reproductive (In)visibility, and the Praxis of Envisioning in Turner Syndrome

This paper explores the visual politics of disability in reproductive health and decision-making in the U.S., with a focus on how individuals with Turner Syndrome (TS) leverage the invisibilities of their condition for community and meaning. The result of a partially or entirely missing X chromosome, TS impacts 1 in 2,000 of those assigned female at birth, with only 1-2% of fetuses making it to term. Recognizing the muddied boundary between miscarriage and abortion after the overturning of Roe v. Wade, many with TS express concern about the invisibility of the condition, its conflation with more visible disabilities like Down Syndrome, and the uncertainty that surrounds abortion rates of fetuses with TS. To reckon with these opacities, my interlocutors demonstrate a praxis of envisioning, animating stories of their lives and the lives of others—including those never born—to increase the visibility of TS and the community's claims to life. Envisioning emerges as a form of activism that reproduces and challenges the continued status of disability as a troublesome foil to American ideals of individualism and productivity that inform the value of life itself. Through storytelling, my interlocutors envision the lives of could-be children with TS, offering interpretations of the condition through the eyes of others and strengthening a vision of TS for those with it. In turn, this paper highlights the political ties between the ethics of being and the aesthetics of disability.

Presenter(s): Audrey Jones

We're all Lafkenche, But Only the Peddlers are Heritage: Politics of Recognition in Seaweed Commercialization, Southern Chile

This research focuses on seaweed commercialization in southern Chile: Lafkenche Mapuche harvesters on the coast supply kelp bundles to Lafkenche Mapuche peddlers, who then sell in the city. The kelp peddlers claim a visible space in the central plaza, moving with slow-drawn oxcarts, interrupting the daily traffic, and mobilizing aid from the municipality of Temuco. Kelp peddlers have applied for the status of 'intangible cultural heritage' to draw further visibility to their practice, while the harvesters claim their labor remains invisible. In this paper, I explore the politics of recognition and patrimonialization of seaweed commercialization in southern Chile, where the sellers seek visibility, and their providers are unrecognized. With the panel, I ask: In what ways is visibility entangled in and enabled by processes of production, exchange, and consumption? Specifically, when the practice of seaweed commercialization is segmented into a supply chain of harvesters and peddlers, what do visibility and invisibility, enable?

Presenter(s): Cari Tusing

Evading Recognition: Life-Threatening Visibility and Refugee Fugitivity in Quito, Ecuador

Under what circumstances is recognition life-threatening? And how do some people cast off or evade life-threatening forms of visibility and recognition? In contrast with scholarship that approaches recognition as a positive social relation to be demanded or struggled for, some scholars have argued that recognition can be ambiguous, undesirable, or laden with violent power hierarchies (McNay, 2008; Povinelli, 2002; Simpson, 2014). Building upon this scholarship, I argue that recognition— understood as both "re-identification" and the "granting of a certain status" (Honneth, 1995)—may not only be undesirable, but life-threatening. In this paper, I engage with the perils of visibility, as members of Colombian armed groups move into and through Ecuador, sometimes recognizing, detecting, threatening, and attacking refugees from Colombia who have already fled persecution in their home country and have sought sanctuary across an international border. I demonstrate how persecutors and refugees re-encounter each other in Ecuador through a process involving incommensurate forms of recognition, which refugees attempt to cast off through embodied and mobile strategies of evasion. In Ecuador, these strategies include bus-hopping, visually scanning their surroundings, and avoiding other people from Colombia. I contend that these practices entail a form of refugee fugitivity that problematizes the desirability of visibility and recognition.

Presenter(s): Alana Ackerman

Visibility, Risk, and Trans Precarity: On Travelling to Florida while Trans/Nonbinary

I received an X marker on my driver's license in 2019, a few months before I started my MA, and I wrote my thesis research on the impacts of X markers for nonbinary people in Ontario. While not without their problems, gender markers are a key tool for nonbinary people to lay claim to their gender identity in spaces where binary logics prevail. Gender markers can be seen both as a political strategy and as a component of personal affirmation.

In early 2024, Florida declared that trans people would no longer be able to correct the gender marker on their ID, and went as far as to say that if a gender marker does not reflect an individual's sex assigned at birth, this could "subject... an offender [sic] to criminal and civil penalties" (Kynoch 2024). This policy imposes a tangible risk to people like myself for possessing legal documents that correctly denote our gender.

With this in mind, I reflect on the tensions between visibility and risk as I head to Tampa. As a grad student, my visibility as a scholar is a crucial component of my career success. I use my X marker as a tool that allows me to take up space as a nonbinary person, which serves me both politically and personally. Simultaneously, my visibility as a nonbinary queer person with "illegal" identity documents may put me at risk in Florida, even if they are not documents from Florida. Given these tensions, how might we conceptualize "praxis" and allyship to young trans/nonbinary scholars?

Presenter(s): Victoria Clowater

"We've Got Multiple Flags": Queer Visibility and the Economics of Placemaking

Pride celebrations are, for participants and onlookers alike, "hellacious parties." But they are also sites of resistance and placemaking for LGBTQ+ people and communities. Attendees of Pride

festivities of any scale actively participate in political projects of visibility and community re-imagining which are both embedded in local contexts and continuous with global ones. Previous studies of Pride celebrations have used concepts of festivals to understand their impact on communities, politics, and economies. Two common themes in these studies are the presence of both literal and symbolic borders as well as commercialization's ambivalent impact on Pride's political goals. They also necessarily deal with issues of visibility, recognition, and representation. However, economics remain an underappreciated dimension of Pride celebrations, especially the systems of labor and exchange that make possible—and are made possible by—their occurrence. This project will investigate such systems associated with Pride celebrations in Texas' Rio Grande Valley, a region where questions of economy, recognition, and legality intersect with those of possible passages across literal, metaphorical, and imaginative borders. In doing so, it will attend to both the politics of recognition in a region rarely in control of how it is made visible and the meanings, both restrictive and transformative, of borders in the borderlands.

Presenter(s): Sara Becker

Discussion

3258 Writing Beyond Words

11/20/2024 08:30 AM-10:00 AM

TCC 109

Roundtable/Town Hall - In-Person

In her foreword to the twenty-fifth anniversary edition of Writing Culture, Kim Fortun suggests that the process of writing itself "can be the object of analysis, the focus of attention. Scholars can attend to the ways particular forms of inscription provoke, enable, shape, and constrain what is conceived and said, and what is brought into relation." (2011: IX). Nearly forty years after the collection's initial publication, writing continues to occupy a central role in the making of anthropology. The compilation and translation of informants' interviews, the juxtaposition and weaving of fieldwork and theory, and the narrativity of the structure and lyricism of concepts, make the production of anthropological knowledge a writerly labor and the product a literary as well as scientific artifact. Despite the centrality of writing, the genres that are called upon and fluctuate throughout the various stages of ethnography remain nebulous to many in the field.

Coming from disparate field sites-ranging from drag shows in children's gyms in the American south, to the deathbeds of a Swiss assisted dying center, to the life-souls of words themselves-the participants in this roundtable do not seek to construct a "how to" guide. Instead, we insist that our writing does more than convey information. The members of this roundtable have been holding monthly meetings for the past three years to actively struggle with moments "in the field," and outside of it, when words, spoken or written, refuse to represent what is taking place. Going further, we reflect on when and why we turn to each other and what that elucidates about anthropological practice. We share an approach to ethnography as a practice in intimacy, a refusal to pull away from interlocutors, in person and memory, in order to write.

This roundtable will take writing as an intimate praxis and a method of representing the unrepresentable. Writing, we argue, is not simply a solitary act, but rather a co-constitutive process of imagination, condensing the atmospheric, ethereal experience of fieldwork and the conceptual artifacts of theory into a tangible form. Writing as praxis, therefore, becomes an orientation towards intimacy, embracing the friction between the multiple and changing realities of people's lives and the necessity of articulating a representation of such a world. How do we embrace the embodied experience of being in the field through our writing practice? How do we write about affects which often materialize outside the register of language? How as anthropologists do we write through, as, about, or within acts of translation? The members of the panel, all at different stages of their careers and writing processes, will provide their perspectives on how to write through and about nebulous forms like sound, affect, embodiment, and translation. What different purposes can these writing stages offer, and how might our ethnographic praxis shift in kind?

General Anthropology Division

Miranda Tuckett

Sarah Chant, Dartmouth College, Hala Habib, Columbia University, Department of Anthropology, Elisa Taber, McGill University, Department of Anthropology, Isabel Arciniegas Guaneme, The New School for Social Research, Department of Anthropology, Heather Anderson , Amy Donovan, McGill University Miranda Tuckett

3649 "What We Build Where We Are: Care Against the Grain of Precarity"

11/20/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

From a decolonial and feminist anthropological standing, in this panel we explore how practices of care and caring take shape as they are relationally braided with landscapes of ecological devastation, scenarios of extreme violence and war, temporalities of risk, and overarching precarity. Inspired by medico forensic practices in the U.S. Midwest and the Colombian Amazon, agricultural endurance in rural Tanzania, and gift giving and receiving in North India, we think with practices that steadfastly hold at the intersections of systemic and overt violence and center the implications of work that is done to care for our communities, both living and dead, human and non-human. As we foster unruliness in the creation of ethnographic accounts, we wonder what it means to do and "think with care" (Puig de la Bellacasa, 2012). In this, we take seriously the materiality of things - and the relations that constitute them - as a way to unsettle and redetermine the grain of the possible. As anthropologists both caring and observing care practices, we hope to shed light on how affective forces can take flight in novel ways, disrupting common accounts of what takes place and potentiating the political strength of the everyday.

General Anthropology Division

Julia Barnes, University of Tennessee, Knoxville

Julia Alejandra Morales Fontanilla, University of Virginia, Department of Anthropology

Julia Alejandra Morales Fontanilla, University of Virginia, Department of Anthropology, Erin Jordan, North Carolina State University, Julia Barnes, University of Tennessee, Knoxville, Shane Weitzman

"Anatomical disintegration. Care ecologies and the production of death diagnosis in Colombia."

Dead bodies are a usual occurrence of the ongoing war in Colombia. Civil violence and military action from all fronts leave behind a trail of dead bodies that the Colombian state must reckon with — disintegrated and dismembered bodies among them. Public morgues are one state technology for that reckoning. This piece is an ethnographic engagement with the public morgues in Colombia and their care ecologies of life and death. Anchored empirically in the postmortem examination of cadavers in the aftermath of extreme military violence I elaborate on what medico-forensic practices at a public morgue can tells us about the anatomy of death, war, and the conflicting politics of the Colombian state that erupts with the deployment of state sanctioned forensic technoscience. I suggest that postmortem examinations are an encounter of practice in which different actors come together to constitute a diagnosis of death. Additionally, that within that encounter disintegrated and dismembered corpses are a troubling mode of materiality that allows for complex ways to make up a cadaver's anatomy. By focusing on the materiality of medico-forensic morgue practices, I want to reflect on how death is produced inside the morgues and, thus, open common understanding of the distinction between life and death. In conversation scholarship exploring how technoscience intertwines with political processes of justice making and repair, this piece offers spaces from where to engage with the materiality of w

Presenter(s): Julia Alejandra Morales Fontanilla

"Ecological devastation and the loving labor of the plot"

Downriver from corporate rice and sugarcane farms, small-holder farmers and livestock-keepers in Lower Moshi tell me, "we are just enduring this." They stress that they are not cared-for: their water is re-routed, their roads to markets destroyed; they feel condemned to slow death. And still, these agriculturalists care, persistently, tenderly, for frailer creatures: piglets, chicks, and tomato seedlings. Thinking with the co-presence of plantation and plot (Wynter 1971, McKittrick 2013), I use this forum to explore how human beings nurture others to endure precarity and to aspire for better conditions for the next generation. How can we expand our definitions of care as the larger systems in which we live become increasingly unlivable (Tsing et al 2017, Yusoff 2019)? I extend this, too, to the university as plantation. How might multi-media, public-facing research plot a course for deeper engagement beyond hopelessness or endurance, an urgent call to care? In this paper, I tell two stories: first, a multi-media account of the care I observed in the face of ecological precarity; and second, of the ways socially and politically diverse members of my networks responded to my representations of this plot we tend.

Presenter(s): Erin Jordan

"Pass the Cranial Fragment Bag: Caring (and not) for the Dead in the American Midwest"

This paper is an exploration of multi-sited bioarchaeological work from the perspective of a cultural anthropologist excavating a historical cemetery in urban Ohio. In the first half, ethnographic anecdotes trace threads of meaning through the practices and practicalities of mortuary care in

American applied archaeology. The second half reflects on the formation of the author's own perception of mortuary "care" through eight years of studying and participating in human remains recovery work in the contexts of human rights violations in Slovenia, Croatia, and Colombia. How do nonscientific practices determine the outcome of scientific methods of such efforts? I use Smith and Garcia-Deister's (2021) concept of "syncretism" to identify alignments between cultural and scientific standards in caring for the deceased. This research couples anthropological inquiry into the role of the ethnographer with a medio-forensic examination of what "caring" for the dead really does.

Presenter(s): Julia Barnes

"The Ambivalent Gift: Another Look at Reciprocation."

Informed by a year of ethnographic fieldwork in Vrindavan, India, in an ashram for women living unattached to men after a spouse's death, divorce, separation, or because of the choice or compulsion to remain unmarried, this talk aims to reexamine the act of reciprocation. Classical anthropological works have taken reciprocation as the foundation of exchange, and therefore social life, because of its interpersonal and collective posture of obligation (Mauss 1954). But what happened when reciprocation was understood as a kind of contamination or when the ties of obligation in generations past were felt to have slipped away, even in the presence of gifts? One such instance of gift-giving done awry was an expectation that donors who sponsored a festive meal or the distribution of goods would gain blessings from those in the ashram, who were cast as marginal but content recipients. But even as the capacious signpost of "widowhood" allowed women to enter and stay in the ashram, it often failed to describe the deeply felt differences among people who lived there. This led, I will argue, to "ambivalent gifts." If not through the prism of "widowhood," then, a category of person that indexes a relationship to absent men and to the state's promise of caretaking for the vulnerable, how did these women make sense of the demand for their blessings in a situation in which the possibility, and the desirability, of reciprocation was in doubt?

Presenter(s): Shane Weitzman

10:15am- 11:45am

1930 Applied Approaches to the Intersections of Heritage Management and Tourism

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Oral Presentation Session

The first symposium on the Anthropology of Tourism held in 1974 led to the ground-breaking publication of Hosts and Guests: The Anthropology of Tourism, edited by Valene Smith (1977). Now, 50-years later, the reflection on "praxis" encourages us to re-examine the past as we embrace the present. Through the frame of praxis, we can consider how current hands-on approaches in tourism

and heritage development employ strategies to serve vulnerable people, cultural sites, and environments. Valene Smith (1989) wrote in the preface to the second edition of her book that there was a "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts. This is an auspicious time for us to reconsider the ways that anthropology challenges colonial and imperialist approaches to the discipline, and the ways in which it still fails to do so.

The rapidly growing fields of cultural resource management, cultural heritage stewardship, and tourism studies are employing more professional anthropologists than ever before. Anthropology and ethnography are bridging the gap and translating cultural understandings and worldviews into action items for agencies, companies, land stewards, and governments throughout the world. The emerging prevalence of this work requires a centering on the praxis of tourism and heritage studies as a hands-on, outcome-driven, and economically conscious practice. Anthropologists have been working in and studying the tourism and heritage sectors for many years and are uniquely positioned to analyze the politicization and socialization of heritage, patrimony, cultural property, and tourism management (Simoni, 2020). As practicing anthropologists in these fields leverage theoretical frameworks to create tangible outcomes, they transform theory into praxis, vesting it with value and utility (Yelvington, 2012). Similarly, academic anthropologists are investigating the ways in which their interlocutors are 'practicing' heritage, and the impact this praxis has on economics policy, and tourism. This session explores the relationships between anthropologists and the praxis of heritage studies and tourism through a set of diverse case studies. The presenters explore the role of indigenous communities in tourism and heritage development (Yucatan, U.S. Tribal Nations), the role government development strategies in the management of folk traditions (Tongliang China), and the impact of transnational corporations in indigenizing labor and consumption (Hong Kong).

This panel is the second of three organized sessions in honor of Valene Smith by ATIG (the Anthropology of Tourism Interest Group), which is in the process of becoming a section, CHAT (the Council on Heritage and the Anthropology of Tourism). The first session reflects on the contributions of Valene Smith as a pioneer in the anthropology of tourism and the last session reflects on the future to reimagine the role of anthropology in tourism and heritage in the next 50-years.

National Association for the Practice of Anthropology

Celia Tuchman-Rosta, Denison University, Erica Walters, Living Heritage Anthropology

Celia Tuchman-Rosta, Denison University

Chunyan Zhang, University of Southern California, Jenny Banh, California State University, Fresno - Department of Anthropology, Jessica Christie, East Carolina University, Erica Walters, Living Heritage Anthropology Richard Meyers, Association of Indigenous Anthropologists

Practicing Anthropology in Rethinking State Management of Folk Dragon Dance in Tongliang, China

Since the 1980s, the Chinese populace and government have adopted a developmentalist mindset that regards traditional culture as a resource that can be reinvented and commodified to generate economic and social benefits in rural China. However, the mist that awaits us to dispel is applying

hands-on approaches to critically interrogate the politicization and socialization of heritage management. In my ethnographic research on the contemporary revival of the Dragon Dance in Tongliang, a rural Southwestern district of Chongqing, I propose a three-dimensional framework of performative heritage. This framework aims to criticize how performing arts receive subjective evaluations from the government based on hypothetical measures of their economic value. Next, it also reveals how local administrators mobilize the common belief in tradition as an economic resource to commercialize dragon culture for their own interests of accruing political achievements. As the state leverages performing arts to become a "performance" of authoritarian power, I then focus on uncovering the performative and tokenistic nature of the state-led conservation process, which neglects the tradition's authentic values to the local community. By further incorporating varied yet overlooked grassroots interests into my analysis, I align with other applied anthropologists in advocating for improving the hierarchical power dynamics between the state and the general population in heritage and tourism management.

Presenter(s): Chunyan Zhang

Fantasies of Hong Kong Disneyland: The Attempted Indigenization of Space, Labor and Consumption

In 2005, Hong Kong imported the ultimate piece of Americana – Disneyland: the globe's largest media company and theme park operator. This research looks at how the Hong Kong Disneyland indigenizes in terms of Space, Labor, and Consumption. In 1997 Hong Kong had faced many economic challenges, and thus in 1998 entered into a deal with Disney to economically revitalize it. This deal was touted as viable entity for the former British colony of Hong Kong, who in turn paid 90% of the 5.4 billion dollar (USD) cost of infrastructure for the park, but only gained 53% shares. Many Hong Kong students, scholars, activists, and local community members felt finagled by this transnational corporation and question the economic benefit to Hong Kong people. So far, the Hong Kong theme park has been open for 19 years and has only made a profit for 3 years. It is being outperformed by the indigenous theme park Ocean Park (OP) which has made a profit. It will be argued that OP is better at indigenizing to Hong Kong local culture.

This talk will go over the new book that was submitted to Rutgers University Press based on this research using images and audience participation.

Presenter(s): Jenny Banh

Can Anthropological Praxis Contribute To Indigenous Tourism In The Yucatan Peninsula?

This paper investigates practical and theoretical layers of engagement between anthropologists and local Indigenous tourism entrepreneurs in small communities near archaeological sites in the Yucatan peninsula. Tourism entered a post-pandemic boom with the opening of the international airport in Tulum and Tren Maya in 2023.

Several years ago, we helped fund the creation of a contemporary Maya stela and a traditional Maya kiln by the artist and school teacher Luis May Ku in Coba. These projects have supported the public school curriculum of Maya heritage, but efforts to draw in tourists who come to visit the archaeological site have failed. The plan for 2024 is to learn what anthropologists can contribute from two Maya families who offer cultural experiences to tourists at their homestead. Many

Indigenous families lack access to academic sources and technology. Education is one potential layer of engagement: Maya families possess generational land based knowledge and anthropologists bring academic data of the Maya past and digital resources. Jointly, they could offer tourist experiences of cultural immersion, which can teach Indigenous values and raise income for small local businesses.

Following Carsten Wergin's (2024) trail of connectivity between the transcultural and transecological, anthropologists can observe, participate, document, assist Indigenous tourism projects, and spread awareness of how it might be "otherwise" through a land and place based lens.

Presenter(s): Jessica Christie

Critical Ethnography as Cultural Resource Management: Cultural Heritage Work with Tribal Nations

The field of Cultural Resource Management is growing and remains dominated by professionals who are not trained in ethnography (archaeologists, land managers, etc). Ethnography is a crucial CRM element as it contextualizes tangible cultural resources and identifies intangible ones. This talk will review why critical ethnography is

a necessary, practical modality for this field highlighting examples of how a private firm of anthropologists uses ethnography to identify and protect cultural resources on public lands in the United States. Working with Tribal Nations on land management, stewardship, recreation practices, and tourism is a mutually beneficial process that recognizes Tribal sovereignty and provides essential land-based knowledge. Applied ethnography in this context facilitates engagement between Tribal Nations and stakeholders concerned with mitigating potential adverse impacts to Indigenous resources, as well as adding Indigenous voices in interpretation and public education initiatives. Co-creation prioritizes the active engagement of tribes in shaping the design and goals of the study (Ferguson et al. 2015; Simon 2010; Atalay 2012). This applied approach actively engages Tribal representatives as research leads and ensures that the project meets their vision and goals (Hallowell and Nichols 2009; Ferguson et al. 2015). Case studies of ethnography-as-CRM discussed during this session will include examples from Colorado and Utah and several Tribal Nations.

Presenter(s): Erica Walters

Discussion

1742 Back to Spacetime: How Does it Change Our Understanding of Religion?

11/20/2024 10:15 AM-11:45 AM

TCC 114

Oral Presentation Session

Anthropologists in the 1980s and 1990s proposed that we gain a richer understanding of human worlds if we do not separate space and time but instead combine them as one analytical concept: "spacetime." For example, Nancy Munn, in The Fame of Gawa (1986), was interested in how people move objects from one spatiotemporal plane to another, thus transforming their value in the process, and Alfred Gell, in The Anthropology of Time (1992), suggested that humans' "temporal maps" are akin to a "Garden of Forking Paths" (borrowing the title of one of Borges' short stories): "temporal cognition consists in charting the paths that lead from one possible world to another." And yet, the robust conversations that developed soon afterward in the anthropology of religion, including in the anthropology of Christianity and Islam, repeatedly separated space and temporality as two distinct analytical lenses. How would our understanding change if we returned to the "unitary analytic concept" (Munn, p. 274) of spacetime? Can we return to spacetime in a way that accounts for both its unity and for the way that it is engaged by religious practitioners positioned differently in relation, for example, to gender, class, or authority? How might keeping the unity of spacetime in view alter what we understand about religion, or about the way that religious adherents conceive of their worlds? In this panel, we return to spacetime to examine how unified visions of space and time are experienced, built by, read through, or differentially engaged by religious actors. Individual papers examine the efforts of holistic healers in North America to expand time-space through work with energies; the new prayer practices of Protestant feminists in Norway who used silent speech to stake their own claim to the reality of spacetime; the spatial form of the Orthodox veneration of ancestors, evoking both pasts and futures and siting memory in space; the echoic spacetime produced through the acoustics of the Islamic call to prayer in Morocco; and Zimbabwean Baptist concerns with punctuality as a way of producing spiritual value in the spacetime of worship, though with classed and racialized implications.

Society for the Anthropology of Religion

Ingie Hovland, University of Georgia, Leanne Williams Green, University of Cambridge

Ingie Hovland, University of Georgia

Géraldine Mossière, Ingie Hovland, University of Georgia, Nicholas Lackenby, University College London, Department of Anthropology, Ian VanderMeulen, Brandeis University, Leanne Williams Green, University of Cambridge Elayne Oliphant, New York University

Time and Space Expansion to Heal Individual and Familial Historical Experiences: An Exploration of Holistic Practices

The Covid-19 pandemic caused many religious activities to move online, thereby transforming religious groups' relationship to space and time. In the holistic world dedicated to healing in which I have conducted fieldwork for three years, many practitioners explain that the pandemic hardly changed their habits given that they were already carrying out their activities online for convenience, as well as to protect their "energies". For example, one spiritual facilitator I follow has been conducting his weekly healing calls online for several years. His clients, spread throughout the world, can log on and listen to their recordings in their own time zone with the assurance that recordings offer the "same benefits" as sessions held in "real time". Many holistic practitioners challenge notions of linear time and space, and refer to quantum physics to project individual biographical and familial experiences into new timeframes, which they also call "frequencies". I

draw on interviews and participant-observations with holistic practitioners in Canada and the U.S. to explore healing processes anchored in an understanding of time and space expansion that allows historical experiences to be placed inside a larger frame of reference with expanded possibilities. I focus on how this perception of time-space expansion is produced by ritualized bodily movements, and attention to physical sensations that aim to liberate energies, and disrupt subjective awareness of a single time-space unit.

Presenter(s): Géraldine Mossière

Silent Speech: How First-Wave Protestant Feminists Used Prayer to Claim Spacetime, Matter, and Reality

The use of silence has shaped human life. This paper contributes to the history and anthropology of silence by exploring one instance of its use: in the Norwegian capital Kristiania (later Oslo), during the cresting of first-wave feminism around 1900–1930, a network of Lutheran women started experimenting with prayer. These Protestant feminists wished to initiate change in their local Christian context, where women were frequently expected to be silent in churches and other spaces of importance. However, the women turned to a form of silent speech as one of their ways of responding to expectations of silence. The paper describes two of their new silence practices, namely their initiatives to synchronize and concretize their prayer. The Christian mission feminists used this silent speech to stretch their own perceived influence over greater reaches of time and space and to incarnate their influence in tangible pieces of matter. The paper argues that when these women used the silent speech of prayer to associate themselves with spacetime and matter, they were claiming their own close relation to what they perceived as reality – or what they called "life."

Presenter(s): Ingie Hovland

The Spacetime of the Ancestors: Relics, Bones, and Orthodox Memory

Central to Nancy Munn's thought is the idea that 'space' and 'time' are not analytically discrete categories, but conjoined. In her seminal essay on the anthropology of time Munn (1992) uses the Nuer relationship to ancestors to illustrate the fusion of the spatial and the temporal. Ancestral connections are produced through spatio-temporalization, she argues; they are a 'temporal increment' demanding a 'sense of a continuous or recurrent spatial occupation'. Taking a hint from Munn, this paper brings 'spacetime' into dialogue with the study of 'religion' by addressing the veneration of ancestors in Orthodox Christianity. Orthodoxy is characterised by discourses and practices of remembrance – for saints, martyrs, and monarchs, for immediate and extended kin. Shrines, graves, ossuaries, and reliquaries are all means through which, in Munn's terms, Orthodox spatio-temporally constitute their worlds. Sites of memory are spatial forms which make (sometimes defensive and provocative) territorial claims about where ancestors were born, died, lived, fought, or were martyred. Simultaneously, from the vantage point of the present, they evoke historic pasts and both eschatological and political futures. This paper considers who is included and excluded in such Orthodox spatio-temporalizations. More broadly, it uses the concept of 'spacetime' to explore how religious temporal visions are inseparable from the historically and emotionally laden spaces which animate and afford them.

Presenter(s): Nicholas Lackenby

Sounding Islamic Spacetime: Echoic Constitution through the Call-to-Prayer

Five times a day, the old city (medina) of the Moroccan capital Rabat erupts with a flurry of amplified, temporally staggered outbursts of the Islamic call-to-prayer, or adhan, which blend and diverge in a cacophonous array. Numerous studies have engaged the adhan as emblematic of Islamic "soundscapes" (Lee 1999; Hirschkind 2006; Khan 2011; Weiner 2014), marking "Muslim" time and space through its radial circulation. But Rabat's overlapping calls challenge us to think beyond the singular adhan to consider its iterations in mutual, sonic conflict. How, in broad terms, can we understand a religious lifeway articulated through distortion and spatial saturation? This paper applies a sound-mapping approach to the Rabat medina that situates loudspeaker placement within urban acoustics. I demonstrate how these spatial factors condition the calls' temporal rhythms, characteristic of what Nancy Munn calls intersubjective spacetime: "a spacetime of self-other relationships formed in and through acts and practices" (1986: 9). Employing the echo as a figure of sonic repetition and spatial boundedness, I argue that the adhans co-constitute an echoic spacetime for medina residents, in which the adhan's self-interruptions repress the pious subject's ability to "hear" its message even in its echoic presence. This multiplicity at once evokes the intersubjectivity of the Muslim community or umma in the presence of a Divine sovereignty whose sonic potential infuses all times and places.

Presenter(s): Ian VanderMeulen

Punctuality in Place: The Aesthetics of Orderly Worship in Urban Zimbabwe

When a Baptist church in Harare commissioned a demographic survey by a social scientist in its congregation, one of the key findings was that too many people arrived to the services late. For the surveyors, the implications were serious: tardiness meant that a portion of attendees were missing out on spiritually vital activities. But I suggest that the concern was more than a practical matter of timing. Drawing inspiration from the work of Nancy Munn, I suggest that punctuality in this case should be understood in the unitary terms of the spacetime of worship. For this multiracial church in postcolonial Harare, the importance placed on time is understood as an "Anglo" characteristic, invoking both race and class in its distribution. Yet in an iconoclastic setting like the space of their Baptist church services, ordering spacetime produces a spiritual value. I ask how the space and time of worship together produce this value that is ordered not on the spectacular display and extraordinary qualities of Pentecostal and charismatically influenced worship, but rather on the careful temporal control of bodies in place.

Presenter(s): Leanne Williams Green

Discussion

2331 Childhood, Migration and Alternative Life Pursuits in East Asia

11/20/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

Migration as a vehicle of lifestyle aspirations -- rather than only economic accumulation -- has long been thought of as Western privilege, but is in fact increasingly typical of the burgeoning global middle classes (Nyiri and Xiang 2022). As a site where aspirations about a good life, success and happiness become manifest, child rearing provides a prime site for tracing the shifting aspirations of these emerging middle classes (cf. Yeoh and Huang 2010).

In East Asia, child-rearing and educational norms are increasingly questioned when confronted with successive waves of 'modern' ideals associated with the 'West' that reflect shifting understandings of success and multiple pathways leading towards it. As the often-antagonistic ideals about a happy present and a successful future are negotiated, imagined ideal futures of the family and the child are no longer projected exclusively onto Anglo-American universities (Fong 2011) but to destinations such as Eastern Europe or Southeast Asia, valued for their supposedly laid back and healthy lifestyles instead of their superior education and global competitiveness. Such aspirations are sometimes born before the child itself, and take shape in various forms of international mobility, from "birth tourism" to educational migration and the lifestyle migration of entire families or various configurations of transnational families.

This session focuses on the international mobility of middle-class children and their families in/from East Asia. It explores the links between different forms of mobility, shifting parenting ideals, "educational desire" (Kipnis 2011), and lifestyle aspirations as they are projected onto both old and new migration destinations against the background of global geopolitical and economic power shifts.

Society for East Asian Anthropology

Kristina Göransson, Lund University, Fanni Beck

Pál Nyíri

Hiroki Igarashi, Chiba University, Yoonhee Kang, Fanni Beck, Kristina Göransson, Lund University Jing Xu, University of Washington, Pál Nyíri

Stepwise Lifestyle Migration via the Global South: Japanese Families' Negotiation of Lifestyle and Educational Aspirations in Malaysia

The existing literature on onward migration—"a spatial trajectory that involves extended stays in two or more destination countries" (Ahrens and King 2023, p4) — has discussed the patterns of mobilities of people from the Global South to the North (Paul 2017) and within the Global North (Della Puppa et al. 2020) and Global South (Jung 2023). This study examines an under-explored pattern of onward migration from the Global North to the South and beyond, and how such a complex mobility pattern is generated. As a case study, I conducted in-depth interviews from 2016 to 2023 with middle- and higher-class Japanese families migrating with children to Malaysia. To explain this transnational mobility pattern, I introduce the concept of "stepwise lifestyle migration," a transnational mobility strategy adopted by relatively affluent people from developed countries with limited international experience but a desire for an international experience, starting from a low-cost, low "risk" country and seeking staged lifestyle migration regionally and/or globally.

Presenter(s): Hiroki Igarashi

Creating 'Study Abroad Experiences' at Home: Parental Aspirations, Children's Happiness and Changing Student Mobilities in South Korea

This paper explores changing landscapes of international education and student mobility in South Korea, focusing on early childhood education. South Korea has been known for high rates of 'early study abroad' or jogi yuhak participation, in which pre-college students go abroad for an international education. However, recent trends indicate a shift in this student migration, from what used to be extended stays in foreign locales to more localized programs or shorter stays in Asia with their parents. Based on in-depth interviews with Korean parents, I explore various strategies they employ to provide their children, aged 4-12, with 'study abroad experiences' without actually studying abroad for an extended period. These approaches include English immersion programs, such as English kindergartens and camps designed to expose children to foreign cultures and languages. I analyze how Korean parents' aspirations to nurture 'happy children' while securing their future success shapes diverse strategies that transcend traditional local-global and sedentary-mobile dichotomies. This highlights more complex motivations behind educational choices, emphasizing goals that go beyond mere capital accumulation or lifestyle consumption.

Presenter(s): Yoonhee Kang

Purpose Over Prosperity: The New Migration Trajectories of Middle-Class Chinese Families

In the mid 2010s over 18.000 Chinese citizens, mostly mothers with young children utilized a residency by investment immigration scheme offered by the Hungarian government. These middle-class families left behind successful lives in China's top-tier cities with white-collar careers, apartments, and key educational institutions to raise their children in a "small language country" on the fringes of the EU with an unstable education system and limited economic prospects. Doing so they opt for a "good enough life" prioritizing non-material values centering around mental and physical wellbeing, disrupting the dominant narrative of migration decision-making that equates the pursuit of better life with capital accumulation. This paper interprets the deliberate spatial downscaling as a renunciation of the values of material modernity accompanying the PRC's swift and cardinal economic, political, and social reconfiguration, mediated through emerging notions of an ideal childhood. Families who became affluent under the authoritarian regime in China increasingly choose unlikely destinations from Chiangmai to Warsaw, indicating the growing centrality of securing a "good enough life" for their offspring: a morally, mentally, socially, and physically healthier environment. These choices signal a shift in the global middle classes' aspirational tendencies as they cast aside the West and move countries for a freer, healthier, and more leisurely life, creating a new global migration dynamic.

Presenter(s): Fanni Beck

Educational Exit and the Pursuit of School-Life Balance in Singapore

Based on ethnographic fieldwork in Singapore, this paper explores the tension between children's academic success and emotional well-being, and the ways in which middle-class parents navigate these conflicting aspirations. East Asian education systems are globally renowned for their high academic standards and for producing students who score at the top on international assessment tests and rankings. In this context, alternative educational pursuits are both less established and

less studied, yet central to understanding emerging aspirations of well-being, as well as the reconfiguration of conventional ideals of upward social mobility. This paper delves into Singaporean families with young children who pursue alternative life visions by moving abroad to a presumably less stressful environment or by homeschooling their children. At first glance, migration and homeschooling may seem like radically different paths, but they reflect very similar aspirations. In both cases, parents seek to escape the formal Singaporean education system in pursuit of a less stressful and more meaningful childhood. They exit or 'opt out' (Friedman, 2023) of mainstream education and society. In exploring such opt-out strategies this paper considers how values and aspirational ideals, such as a 'happy' childhood and work/school-life balance, shape families' lifestyle choices, including mobility trajectories (Nyíri and Xiang 2022).

Presenter(s): Kristina Göransson

Discussion

1513 Chronopolitics and Chromapolitics 1

11/20/2024 10:15 AM-11:45 AM

TCC 120

Oral Presentation Session

Time is politicized. Politics is temporal. Politics has a color. Color is never neutral. In this double session, we bring together 'chronopolitics' as explored in semiotic and linguistic-anthropological theorizations of the chronotope - the interested and power-laden narratives that link time, space, and imagined social personae (Parmentier 2007) - with interdisciplinary scholarship focused on the politicization of space and place (Lucy 1998; Love 2021). The sessions also explore 'chromapolitics' as the spatial-temporal-personal construction of perception. Our use of the "chroma-" of "chromapolitics" signals a "permanently problematic object" (Nakassis 2016) and point of entry into the historical and institutional politicization of color as a stand-in for various dynamic, (con)textual achievements, from arguments over "scientific vision" (Rossi 2019; Daston and Galison 2007) to human-cognitive universals (Berlin and Kay 1969; for critiques, Lucy and Schweder 1979; Levinson 2000) to the persistent recourse to "color" in the "epidermalization" of the historical-racial schema (Fleetwood 2011; Smalls 2020; Telep 2021; Campt 2023; after Fanon 1952). Color in these formations is used as a shorthand for perception, even if images have never needed color (or vision) for their reality (Rosa 2016; Babcock 2023; see also Hazel 2014; Reyes 2021; Nakassis 2023). Similarly, time has never been a neutral backdrop against which human dramas unfold, even if it is figured in colonial modernity as a homogenous, empty medium that moves in a line from past to present to future. Scholars across subfields of anthropology and beyond have long emphasized the ways that matter and bodies-out-of-place have also been matter- and bodies-out-of-time (Scott 2004; see also Koselleck 1979; Douglas 1966) in contexts of displacement, migration, empire, and colonialism (Fassin 2011; Ang, Ho, and Yeoh 2022; Espiritu et al 2022). Scholarship in recent decades has further explored the contemporary workings of a range of nonmodern temporalities, from messianic time to utopian time, queer time, interrupted time, passing time, multiversal/pluriversal time, and more - all of which differentially index, invoke, and prefigure political arrangements, whether present or yet-to-come (Jašarević 2024).

This double session examines how multimodal textual, visual, audio, and embodied-experiential productions get imbued with politics both within and against nation-building projects, cross-border geopolitics, migrations, rites of passage, sites of commemoration, and reproductions of and resistances to colonial legacies. By interrogating the contingencies of color, time, space, and personae, these panels demonstrate the variety of ways that colonial and imperialist powers are maintained, negotiated, and contested, not just as generic sites of governmentality and biopolitics (Foucault 1976), but also through particular artistic, digital, textual, institutional, and everyday acts.

Society for Linguistic Anthropology

Joshua Babcock, Brown University, Department of Anthropology, David Kwok Kwan Tsoi, University of Illinois, Urbana-Champaign, Department of Anthropology

David Kwok Kwan Tsoi, University of Illinois, Urbana-Champaign, Department of Anthropology

Eman Elshaikh, Theodore Ledford, David Kwok Kwan Tsoi, University of Illinois, Urbana-Champaign, Department of Anthropology, Jay Schutte, Colorado State University Joshua Babcock, Brown University, Department of Anthropology

The Heterochronotopic Chronicles of Cold Fusion

This paper examines the peculiar temporalities of cold fusion, a science often deemed "pathological" (Langmuir 1989) or "undead" (Simon 2002). From the languid post-experimental rhythms of laboratory research to the temporal asynchronies of commercialization, I track how speculative science meets financialized fusion "futures" catalyzed by visions of climate catastrophe. Drawing from the notion of "steam engine time" (Agrama 2020), I transcend linear chronologies and urge the exploration of the uncanny synchronicities and serendipities that render the unthinkable plausible. I follow a peculiar temporal warp of timeless experiments, forgotten knowledge, existential anxieties, sociotechnical imaginaries (Jasanoff and Kim 2015), and heterotemporal and heterochronotopic (Dawdy 2016; Lemon 2009) arrangements reminiscent of the carnivalesque (Bakhtin 1984) to illuminate how uncanny chronotopic atmospheres permeate across multiple timescales and modes of perception.

Presenter(s): Eman Elshaikh

Rehearsal for the Future (Batteries Not Included): Mondo 2000 and Postcapitalist Directionality

This paper explores the techno-futurist "Mondo 2000" magazine archive, including 18 issues published from 1988-98, to understand how culture and prophecy become an entwined activity. Self-fashioning as a neo-surrealist digital avant-garde, a post-60's counterculture, or a new social movement for information autonomy, Mondo 2000 cheekily echoes historical critique to modernity via its cyperpunk reenchantment that dissolves the individual from society. It portrays cultural scenarios of hyperreality that is anti-statist while evading political situatedness. The magazine questions the status-quo of society by illuminating the simultaneous co-production of realities and (dys/u)topias that is confined by capitalist conditions. To examine the knowledge claims of the magazine, I trace the ethos and epistemology of images in the magazine, focusing on its metaphorical pattern recognition, hacking and free association.

Presenter(s): Theodore Ledford

From "Financial Center" to "Financial Relic": Chronotopic Politics of Post-2019 Hong Kong

This paper examines the politics of chronotopes in cross-border and state-society relations in newly authoritarian, post-2019 Hong Kong. I compare how the recent online chronotope "financial relic 金融遺址" is demarcated against a historical chronotope "financial center 金融中心". I discuss how differently positioned mainland Chinese netizens and Hong Kong netizens deploy "financial relic" to reflect changing cross-border relations between mainland China and Hong Kong and examine how the "financial relic" challenges the state's repeated narration of the "financial center." Considering multiple chronotopic narrations and their narrators' varied positionalities, I analyze how political outlooks, refusals, ascertainments, self-identifications, and affective ties are invested in chronotopes as they circulate across borders and within a city. As such, this study outlines a multi-scalar (Blommaert 2015) field of regional, national, and geopolitical politics as "chronotopic politics."

Presenter(s): David Kwok Kwan Tsoi

Pastoral Parodies and Re-Orienting Orders: Xu Bing's Background Story 7 at the British Museum

Recent trans-disciplinary reflexivity around museum coloniality and cultural appropriation reveals a virtual 'common sense' within the Anglosphere around non-Western representation in Western art worlds. Critically considering contemporary Chinese artist Xu Bing's 2011 re-animation of a landscape piece by Wang Shimin – an artist active on the cusp of the Ming and Qing dynasties – at the British Museum, this paper considers a cultural dialogue across time: that between the British aesthetic proclivity for pastoral themes in their consumption of exotic alterities; Xu Bing's troping on this consumptive and representational legacy; and Background Story 7's selection of materials and modes of gathering. These selections and gatherings on the one hand parody an Anglo-pastoralist episteme, and on the other re-orients our gaze toward inversions of semiotic and aesthetic order that engender speculative visions of productive dialogues around difference and shared human futures.

Presenter(s): Jay Schutte

Discussion

3105 Cross-Cultural Cognitive Science, Consciousness, and Praxis

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 1

Oral Presentation Session

Cognitive and psychological anthropologists have long relied on the combination of traditional ethnographic methods and field experiments to study aspects of cognition and consciousness in cultural settings. Although anthropological findings have informed cognitive science, only recently has cognitive science undergone a "cultural turn" due to the problem of representativeness and,

compared to anthropological studies of cognition, an often underappreciation of culture. This cultural turn, alongside ongoing ethnographic studies of consciousness, not to mention disciplinary commitments to prioritizing equitable collaborations, presents a timely opportunity for reflecting on praxis. How can anthropologists contribute to an even more inclusive cognitive science and study of the mind that credits equitable contributions and decolonizes the sciences? What innovations are required to study a broader range of people around the world to attain a more complete portrait of human cognition and consciousness? What are the epistemic and ethical risks and benefits of moving the lab into the field in contemporary ethnographic research or neglecting the field in experimental studies of the mind? What are the practical applications of cross-cultural cognitive science and studies of consciousness in distinct cultural settings for education, global health, human rights, decolonization, and justice? How applicable are results from particular fieldsites to other cultures or humanity in general? This panel will convene an inclusive group of scholars that span the subdisciplines of anthropology and neighboring disciplines to consider these and other questions. The goal is to explore the implementation and application of studies of cognition, consciousness, and the mind that rely on field experiments, cross-cultural comparisons, and ethnographic insights from anthropology.

Anthropology of Consciousness

Jordan Kiper, University of Alabama, Birmingham

Jordan Kiper, University of Alabama, Birmingham

Suraiya Luecke, John Shaver, Baylor University, Leonardo Campoy, Federal University of Rio de Janierio, Sevgi Demiroglu, Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology, Jordan Kiper, University of Alabama, Birmingham

Submerged Stories: Cross-Cultural Perspectives on Cultivating Resilience through the Practice of Freediving

Ethnographic fieldwork with freedivers in Indonesia, the Mediterranean, and California shows that the practice of freediving can transform consciousness and cultivate resilience. This paper explores how diving underwater on a single breath can cultivate resilience at biological, psychological, social, and ecological scales, in ways that depend deeply on cultural context. The practice of freediving involves holding one's breath – for as long as twelve minutes – and diving deep underwater. Prolonged breath-holds and underwater submersion can be life threatening and can elicit sensations of intense pain and suffering. To overcome these harmful conditions, freedivers must cultivate resilience through pathways that involve transformations of cognition and consciousness. Concurrently, some freediving communities, such as indigenous Sama communities in Indonesia, must practice freediving amidst harmful conditions that extend beyond those posed by the immediate underwater environment. Sama communities face conditions such ethnic marginalization, industrial overfishing in indigenous waters, and climate change in fragile coastal ecologies that threaten their freediving livelihoods, communities, and ecologies. This paper examines the resilience elicited by freediving; how these differentially unfold and interact in different cultural contexts; and what we can learn about the centrality of culture and context in studying practices – like freediving – that transform body and mind.

Presenter(s): Suraiya Luecke

Collaborative research practice in cross-cultural studies

Anthropologists and other social scientists are beginning to more appropriately recognize the contributions of local collaborators and to include them throughout all stages of research processes. These more collaborative research practices are not straightforward, however, and are even more difficult in cross-cultural studies that include many people, with distinct voices, skill-sets, goals, and responsibilities. This talk will give a broad overview of how our team of researchers attempted more ethical research practices in the Evolutionary Demography of Religion Project, a study that took place in Bangladesh, India, Malawai, The Gambia, and the United States. We developed long-term relationships with less well-resourced research institutions; credited all researchers for their work through authorship; invested in research capacity through mentorship, training, and skills development for local researchers as well as interviewers; chose to channel research findings through local research institutions so that they could benefit from the work; and increased community engagement throughout the research process. This talk will give a broad overview of the benefits, difficulties, and lessons learned from these practices.

Presenter(s): John Shaver

Co-author(s): Anushe Hassan, Rebecca Sear, Mary Shenk, Laure Spake

Autismlogy: running as cognition (and as ethnography)

When reading contemporary manuals and protocols from socially hegemonic areas focused on childhood, it is clear how a notion of child development has become a standard of normality. Central to pedagogy, psychology and pediatrics, this notion suggests that good child development depends on a very specific relation between cognitive and bodily evolution. According to it, body and cognition feed back into each other in a process of progress that, at the age of six, should result in body control and, also, in the ability to construct abstract mental representations. It is precisely this notion that allows these areas to place many children in a category that means a developmental disorder. Drawing on ethnographic research with autistic children, I argue that this notion of child development is not only obviously ableist, but also supported by a reductionist conception of cognition. To do so, I write about an autistic boy who, at four and a half years old, has an infinite abstract memory combined with an unstoppable body. His cognition depends on a body in constant movement or, more than that, running, for him, is a form of cognition. He controls his body, and precisely because of that, he runs to represent the world on his own fashion. By thinking about this boy, or better yet, as I like to understand it, by running along with him, I would like to stress one or two ideas about how anthropology can contribute to an even more inclusive science of mind and cognition.

Presenter(s): Leonardo Campoy

Ritual in Culture, Cognition and Context

Cognitive theories of ritual argue that ceremonial actions are processed in psychologically distinct ways. Are these distinct ways peculiar to distinct groups? Employing vignettes about various activities in ritualized and non-ritualized conditions, we found that rituals elevated perceived

happiness and reduced perceived difficulty, irrespective of intensity or presence of a group. The effects on perceived happiness were stronger among those who more frequently attended rituals. It appears that individuals more deeply embedded within a particular tradition are likely to interpret greater satisfaction from participating in its ritual practices, either due to a more pronounced ritual stance or a deeper attachment to the cultural significance of those rituals. However, the changes in religious traditions and religiosity did not affect the way rituals were perceived. This raises questions about the influence of cultural salience on perception and the possibility of extending findings across cultures, especially when it comes to ritual studies.

Presenter(s): Sevgi Demiroglu

Linguistic diversity and the cross-cultural study of cognition

For a long time, anthropologists have emphasized the importance of taking culture into account for the study of mind and consciousness. From the classic question of "how natives think" to ontologically inflected discussions of "concepts of concepts," it is one of the fundamental axioms of anthropological praxis that cultural diversity matters – all the way up and down. Cultural differences manifest in practices that are linguistically mediated. Thus, there is no way getting around language when addressing questions of cognition and consciousness, whether in experimental design or ethnographic fieldwork.

We present here a cross-linguistic study of cognitive concepts, part of the Geography of Philosophy project. Taking translations of the English terms know(ledge), understand(ing), think/thought, wise/wisdom, and believe/belief into 12 different languages as a starting point, we have investigated metalinguistic beliefs about and semantic relations between them. We will discuss results here to discuss what conceptual unity or diversity may mean for the cross-cultural study of cognition.

Presenter(s): Jan David Hauck

Co-author(s): Alejandro Erut

Studies on Propaganda for War and Incitement: Cognitive, Cultural, and Practical Implications

Expert witnesses and legal actors at international criminal tribunals have proposed that propaganda for war and incitement are culturally relative in terms of meaning, but work in the same way across cultures. Specifically, propagandists attempt to justify wars of aggression and to incite an audience toward collective violence or persecution by using similar types of expressions such as dehumanizing a targeted population. Moreover, these expressions are most dangerous in political conditions that hold across cultures that engage in atrocity crimes. To explore the implications of these claims, I discuss findings from cross-cultural studies on propaganda for war and incitement. Drawing from cognitive anthropology, I offer a defense of these findings as likely to reoccur in different cultural settings but within different language games. Drawing on critical reflexivity and praxis, I argue that studies of propaganda and incitement must continue to analyze the relationship between language, cognition, and culture – but the latter requires more attention to unjust institutional systems and structures. This, in turn, is likely to pull anthropological studies toward consciousness and transitional justice praxis.

Presenter(s): Jordan Kiper

2040 Cyborg Anthropology Revisited

11/20/2024 10:15 AM-11:45 AM

TCC 109

Roundtable/Town Hall - In-Person

"By the late twentieth century, our time, a mythic time," Donna Haraway wrote in 1985, "we are all chimeras, theorized and fabricated hybrids of machine and organism–in short, cyborgs." Born from the technofuturist dreams of the Cold War as an approach to space flight that would allow humans to live in space with minimal equipment, the cyborg is now a staple in science, science fiction, and social theory. Nearly forty years since Haraway's original pronouncement, the cyborg has gone through multiple revivals, disavowals, and mutations. Yet it remains an important tool for theorizing human-nonhuman-technological relations and for reflecting on the very nature of anthropological knowledge. Cyborg anthropology, as proposed by Gary Lee Downey, Joseph Dumit, and Sara Williams at the 1992 meeting of the American Anthropological Association, emphasized the cyborg's utility for anthropological praxis: cyborg anthropology would be "both an activity of theorizing and... a vehicle for enhancing the participation of cultural anthropologists in contemporary societies" (Downey, Dumit, and Williams 1995, 264). Other recent approaches in anthropology, like multispecies ethnography (Matsutake Worlds Research Group 2009, Kirksey and Helmreich 2010, Tsing 2015), studies of digital sociality that resist treating virtual worlds as unreal (Boellstorff 2011), inquiries into the human-technology relationship in biomedical therapies (Oudshoorn 2020, Beutin and Biruk 2023), and ethnographies that embed digital media in professional practices (Seaver 2022, Messer 2024), stand as examples of how cyborg thought has an ongoing influence on anthropology. Works like these trouble binaries like real/digital, human/animal, and body/technology that cyborg theorizing aims to disrupt.

This roundtable is catalyzed by the recent publication of a new book, Cyborg (MIT Press, 2024), by Danya Glabau and Laura Forlano, and aims to assess the state of cyborg theorizing in anthropology today. Does the cyborg remain an adequate figure for situating the hopes and dangers of emerging technologies in cultural context? Has cyborg anthropology delivered on the promise of providing a platform for anthropology as praxis? Has it provided useful frameworks for theorizing topics that cross ontological boundaries, like multispecies entanglements and digital life? And finally, what should we make of the figure of the cyborg today in light of the new eugenics and surveillance capitalism that motivates the latest generation of leaders in space travel?

Society for Cultural Anthropology

Danya Glabau

Nick Seaver, Tufts University, Cal Biruk, McMaster University, Department of Anthropology, Alison Cool, University of Colorado, Boulder, Lyndsey Beutin, McMaster University Elizabeth Chin , Paige Edmiston, University of Colorado, Boulder, Department of Anthropology

1797 Eating Animals: Reflections on Consuming Others

11/20/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon IV

Oral Presentation Session

Despite a robust body of literature concerning multispecies ethnography and animal studies in anthropology, the lingering question of eating animals remains a pressing concern. How are we to understand the politics of eating animals in a time of environmental crisis, the global spread of industrialized farming, and ongoing gendered, racialized, and colonial violences that shape food systems (Adams & Gruen 2022, Blanchette 2020, Coté 2010, García 2021, Pachirate 2013, Twine 2022, Williams-Forson 2006)? This panel explores the complexity of eating animals by interrogating the material and moral economies of meat eating and the multiple forms of human and multispecies relationships that are made through and emerge from them. Reflecting on research with animals as companions, collaborators, kin, and/or food, this panel grapples with intersecting forms of hegemonic violence, resistance, and relations related to animals and consumption.

This panel explores the ways that animals and humans are often intertwined in exploitative and discriminatory food systems, as well as the ways that people make meaning around and become marginalized for eating others. How have structures of settler colonialism, racism, sexism, and tribalism impacted decisions around eating animals? How do religious practices related to eating animals influence identity? How can we attend to the many different ways of being with animals and critically engage with the violent, messy, and/or reciprocal modes of consuming others? Rather than establish a dichotomy between violent and non-violent relationships with animals, or ethical and harmful ways of engaging with animals, this panel contends with the many entanglements embedded in varied relationships to eating animals.

Panelists will consider food taboos as contested sites of shifting cultural values, such as those around fish consumption in Tibet, food and herb taboos related to deities in Afro-Brazilian animal sacrifice, and consuming dog meat in the DRC, where the moral economy of eating dogs is signifier of both the cultural heritage and the marginality. Additionally, panelists grapple with questions about consumption and marginality among donkey keepers in Pakistan and within international trade routes; multispecies relationships embedded in forms of violence, harm, and care among young men of the Jele caste in Bangladesh who feed fishery waste to dogs; and the ways that researchers navigate the racializing politics of eating or abstaining from eating animals in Perú and South Africa.

Anthropology and Environment Society

Amanda Cortez , Emily deWet

Amanda Cortez

Chang Liu, National Centre for Scientific Research (CNRS), Muhammad Kavesh, Australian National University, Anabelle Suitor, Brown University, Department of Anthropology, Sarah O'Neill, Emily deWet, Scott Alves Barton, University of Notre Dame

From "Nyami" Project to Fish Taboo: Entangled Narratives of Tibetan Fish Eating

In 2024, a groundbreaking exhibition titled "Nyami, The Lhasa Fish Effect: A Multispecies Ethnography of Highland Urban Legends" was held in Lhasa. This showcase featured a captivating creature known as Nyami, an amalgamation of a fish and a man, symbolizing the intricate relationship between humans and fish in Tibetan culture. Fabricated by artist Tenzin Dhame, Nyami embodies his skepticism towards the taboo against fish consumption in Tibetan society. He seeks to unravel the origins and dissemination of this cultural norm, driven by his personal recollections of fish being a regular part of his family's diet during his childhood. This inquiry challenges the widespread belief that Tibetans abstain from eating fish due to religious or cultural reasons, prompting a critical reevaluation of Tibetan identity today.

It appears that the fish taboo, rooted in the past, is undergoing a transformation, becoming ingrained as part of today's Tibetan-ness. By examining the entangled narratives surrounding this practice, this paper hence endeavors to explore the intricacies of fish consumption narratives in Tibet and shed light on the tensions between tradition and modernity, religious doctrine, and ecological sustainability. Through an artistic lens, the paper seeks to offer insights into the evolving dynamics of Tibetan food culture and its significance in (re)shaping contemporary Tibetan identity.

Presenter(s): Chang Liu

Eating Donkeys: Normalizing Ritualistic Impurity in Pakistan

From 2014 to 2015, Pakistan exported nearly 200,000 donkey hides to China for use in traditional Chinese medicine called ejiao. However, no one knew definitively what happened to the meat of these exported donkeys. Media reports indicated that in 2015, the Punjab Food Authority discovered haram (ritually impure) donkey meat being sold as beef. That same year, police seized 300kg of donkey meat during a raid near Lahore. Soon, social media exploded with memes mocking Punjabi people for inadvertently consuming religiously impure donkey meat, thereby inciting heated ethnic conversations. Religious leaders appeared on television, offering their rulings to cement the status of donkey consumption as unlawful.

In this paper, I focus on the permissibility and prohibition of eating donkeys in Pakistan and suggest that the structural ambiguity of donkey consumption shifts the focus away from the lifeworlds of millions of donkey keepers who rely on donkeys for their livelihoods. Building on emerging debates in multispecies anthropology, I argue that the question should not be whether eating donkeys is permissible or prohibited, but instead, why it is made consumable in the first place. In this way, donkey consumption does not pose a threat to the Pakistani people per se; rather, it presents a multi-layered danger to the relatedness between donkeys and their marginalized human keepers.

Presenter(s): Muhammad Kavesh

Feeding Dogs Fish: Making "Lower-caste" Space in Chittagong, Bangladesh

This paper looks at the feeding of fishery waste - fish and fish parts unfit for human consumption - to dogs in Chittagong, Bangladesh. This paper focuses on multispecies relations produced in an export-oriented "Bycatch Market '' amongst young men of the Jele caste, a fishing-caste community and dogs through the medium of fish. I am theoretically interested in bycatch's potential as waste,

and the relationships produced in this particular disposal practice. I see feeding animals to other animals as the never-finished process of domestication (Govindrajan 2018) that brings in certain animals as kin. This production of alliances with animals like dogs also allows young Jele men to make claims to deeply contested "unsettled" space in Chittagong's riverside, as these men are able to claim their allied pack's territory as their own. In doing so, I suggest, these feeding-based dog alliances become tools of producing and articulating a "lower caste" space against majoritarian projects of gentrification. The inter-caste sharing of food and eating of meat, particularly related to one's caste occupation, is an important tool in Dalit politics. How does the sharing of meat with dogs fit into this politics? I rely on my own illustrations to document these relationships.

Presenter(s): Anabelle Suitor

"Now everyone will learn to appreciate Tshibelabela": the moral economy of dogmeat, cultural heritage and ethnic 'tribalism' in Lubumbashi, DRC.

"It's excellent meat that should be widely available for sale" contend the young Kasaien inhabitants of Lubumbashi with hopeful smiles. Some even suggest that dogmeat should be recognised as cultural heritage, which would valorise the dish and Luba customs. Many non-Kasaiens residing in the city are outraged: "they are shedding the blood of dogs in public, saying that soon everyone will be eating dogs like them". The consumption of dog meat is not a new phenomenon in Lubumbashi. According to many Katangans, this never caused any problems in the past, as long as the dog-eaters slaughtered and cooked their dogs on their own compounds. However, since the mandate of the current president, a Luba originally from Kasai, the consumption has become a nuisance. Many protest that local customs are not respected and MPs even propose that a law criminalising dog meat is needed. The Kasaiens, however, feel marginalised by critiques of their cultural traditions. The Belgian colonial government encouraged the migration and settlement of large numbers of workers from the Kasai region to Lubumbashi to work in copper mines. Academic literature has described the relationship between those considered native to Katanga and 'les Kasaiens' as challenging, the 'Kasaiens' leaning towards tribalism and hostility towards other ethnic groups settled in Lubumbashi. Based on ethnographic research this article explores the moral economy of the consumption of dog meat and cultural heritage.

Presenter(s): Sarah O'Neill

Eating animals: A multispecies autoethnography of care and violence in meat consumption

Following Kathryn Gillespie's (2021) call for a multispecies autoethnography, we look to our own experiences of ethnographic fieldwork in Cusco, Perú and Cape Town, South Africa to consider the ways that eating animals is embedded in multiple forms of racialized, gendered, and species hegemonic violence and resistance to such violence. In particular, we draw on our various decisions to either eat animals or abstain from eating animals during fieldwork according to our own politics and positionalities. deWet analyzes her experiences working with Black women in Cape Town to prepare "smileys," a highly racialized animal product that is a delicacy within Townships yet is marginalized outside of them. After years as a vegetarian, she decided to abstain from eating meat during fieldwork even as the racial politics of meat emerged in her work. Cortez draws on her experiences eating llamas and alpacas with whom she formed close bonds while working with Quechua women and their animal companions and kin in photography tourism in

Cusco. After years as a vegan, her decision to eat animals was based on a rejection of anti-Indigenous narratives about which foods are consumable. Using a multispecies autoethnographic framing, we reflect on how decisions around eating animals are made alongside our human interlocutors, to whom we are accountable, and with whom we are embedded in webs of care, hegemonic power, and resistance.

Presenter(s): Emily deWet

Co-author(s): Amanda Cortez

"Você Tem Quizilas? — The Mnemonics of Bodily Practice and Animal Sacrifice in Brazilian Candomblé

This interdisciplinary essay inquires on the communications strategies and commensality behaviors related to interspecies relationships. Methodologically I engage with anthropological inter-subjective heuristics and mid-20th century Afro-Brazilian cookbooks centered on Bahian regional cooking or sacred Candomblé recipes and foodways as literature in my analysis of the role of the Candomblé practitioners and their interlocutors; animals that complete ritual prayer ceremonies, and feed the faithful.

Presenter(s): Scott Alves Barton

1356 Embodiment, Collective Memory, and Political Geographies: Ethical Praxis and Collective Reckoning with Racial Violence in the U.S. South, Part 1

11/20/2024 10:15 AM-11:45 AM

TCC 105-106

Oral Presentation Session

The papers in this panel investigate interrelationships between racial violence, political geographies, bodily memory, and public history in the U.S. South by asking: How does a long and contested history of racial violence affect African American perceptions of danger and safety embedded in the landscape of the U.S. South? How are legacies and ongoing dynamics of racial violence embodied and emplaced? How can public histories be re-constructed to account for these legacies and ongoing dynamics? The authors give primary consideration to the body as a site of individual and collective memory. They focus on the movement of bodies through physical and cultural landscapes as revelatory of collective memory and also as a means for reckoning with the past–what Burnet (2012) has called lived memory. These papers engage with the concept, political geographies, referring to the ways that power inscribes itself in landscapes and the built environment; and, how, in turn, people's experiences of this power are embodied and emplaced through their senses. The papers engage with the many historical and contemporary forms of racial violence against Blacks in the U.S., and how they produce landscapes embedded with embodied knowledge of danger and safety. Building on Saidiya Hartman's (2016) concept, the "afterlife of slavery," and Christina Sharpe's (2016), "in the wake," authors discuss Black survival efforts, resilience, refusals, reinventions, and agency in the face of external repression from state

structures and parastatal actors that have worked to "define and confine African Americans over the last four centuries" (Carter 2019, 11; Wacqaunt 2014). Black survival efforts are evidenced by such neighborhoods and movement patterns that are responsive to but not defeated by racial violence.

Association of Black Anthropologists

Jennie Burnet , Cheryl Rodriguez, University of South Florida

Jennie Burnet

Lily Connolly, Wan Smith, Alexandra St Tellien, Georgia State University, Department of Anthropology, Fayola Waithe Cheryl Rodriguez, University of South Florida

Unveiling the Invisible Geographies of Racial Violence in Polk County, Florida

This conference paper delves into the concealed narratives surrounding historical racial violence within Polk County, focusing on what is written in the silences of Polk County's lack of racial violence commemoration. Employing a method of close examination, this research scrutinizes six sites associated with racial violence from 1920 to 1960, particularly instances of attempted or completed lynchings. Through this analysis, the study aims to unveil the foundation of Polk County's history of violence and assess the contemporary remembrance—or lack thereof—of these physical locations. By centering on the geographies of violence, such as unmarked sites where lynchings happened on the side of highways to a popular town park that commemorated a Confederate soldier in the same square where three Black men were lynched, this research highlights the significance of what remains unspoken, offering insights into the complexities of memory and historical acknowledgment within Polk county's social fabric.

Presenter(s): Lily Connolly

Legacies of Violence in the City too Busy to Hate: A Praxis of Collective-Reckoning in Metro Atlanta

Abstract: During the 1950s, then Mayor William Hartsfield touted that "Atlanta was a city too busy to hate." Hartsfield constantly repeated the statement and because the city's racial tensions were less volatile than many of its southern neighbors, the moniker stuck. Behind this reputation of peace and prosperity sits a southern city in which organized white supremacy has attacked at will, only to be whitewashed, downplayed, or glossed over to maintain the appearance of respectability and class. This paper chronicles the historical throughline of violence exacted by the Klu Klux Klan and law enforcement and examines individual, communal, and remembrance groups use of kinetic embodiment and collective memory to explore three elements of praxis as it relates to racialized violence in Atlanta and Fulton County. (1) The reflections and actions of those who experience(d) racial violence; (2) truth-telling and action from coalitions seeking to confront the painful histories underpinning present dynamics to produce more inclusive and equitable futures; and (3) theoretical grounding and corrective action from scholars who study racialized violence. The paper reveals pasts that are not always visible in present-day landscapes and the reckoning that counters dominant representations.

Presenter(s): Wan Smith

Bodies in Motion: Collective Memory and Remaking Landscapes in the Aftermath of Racial Violence

Racialized violence impacts and disrupts the landscape as well as bodies, and it is through this process that the spatial and embodied experiences become political and evident. This paper investigates the patterns of racialized violence against African Americans and their relationship with race, space, place, landscape, and the built environment. In particular, this paper examines the long history and legacy of racialized violence in Athens and Oconee County. Drawing from archival research, walking and semi-instructed interviews, and participant observation, I argue that Black people use the landscape and the body in motion as political praxis to navigate, contest, imagine, and create Black spaces to resist oppression and assert their agency. Ultimately, this paper underscores how collective reckoning with the past is crucial for understanding and addressing the enduring impacts of racialized violence and Black people's counter-strategies as ongoing means of resistance and survival.

Presenter(s): Alexandra St Tellien

Plantation Politics: Exploring the Afterlife of Slavery Through People and Environmental Relationships in Georgia

Slavery and its afterlives have shaped African American relationships with the environment. In Dougherty county, the Flint River provided nutrient rich soils for cotton plantations, reliable transportation for goods and enslaved labor via steamboat, and fueled agricultural growth. African American relationships to the environment are perpetually linked to the plantation model, and through this history have been exploited through their labor and resources. Long after slavery's legal end, plantation politics–upheld by Albany's white demographic minority, but power majority–have restricted African American citizens' access to recreational areas and regulated African Americans to polluted areas of the city. This landscape ethnography specifically looks at how human and human and human and environmental interactions shape African American Identity in Albany Georgia. Giving insight into how the afterlife of slavery expresses itself through African Americans' interactions with the Flint River. By analyzing past relationships with the Flint and current interactions with the Flint, this essay will go into how African Americans identities are tied to the historical landmark and how it is reflected in the Flint's ecological state. This essay will explore how African Americans in Dougherty county relate to and express concerns about environmental issues, how the natural environment reflects the legacy of racial violence, and how people used the environment as an act of rebellion.

Presenter(s): Fayola Waithe

Discussion

2479 Engineering Praxis: Exploring Engineers' Engagements with Theory and Practice

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 6

Oral Presentation Session

Praxis is our starting point to frame anthropological engagements with engineering. We often understand engineering to facilitate disengagement from social politics, or the denial of the agency of ordinary practitioners, who are subsumed into depoliticized modes of doing modern, objective technoscience. These conventions are, however, the product of particular kinds of disciplinary configurations that unfold within and through material and social conditions. Engineers exert agency over their work, and will continue to do so.

We ask: How do engineers construct relationships between theory and practice, and what might ethnographic attention on this issue help us understand? We call for papers that explore how values, ideas, or politics are embodied and otherwise engaged in engineering. Might ethnographic attention help us consider issues like techno-social dualism and techno optimism as lived practices, allowing us to both nuance our critiques and find new ways of thinking? We seek explorations of what particular configurations of praxis make possible for engineers and engineering. We look forward to papers which explore failures and flourishing alike.

General Anthropology Division

Beth Reddy, Colorado School of Mines

Sarah Appelhans, Lafayette College

Roberto Gonzalez, San Jose State University, Department of Anthropology, Nazli Ozkan, Beth Reddy, Colorado School of Mines, Katie Ulrich, Rice University, Elizabeth Rodwell, University of Houston, Elisa Tamburo Valerie Olson, University of California, Irvine

Engineers: Tech Employee Protests and the Militarization of Silicon Valley

This paper is an ethnographic exploration of the political mobilization of tech employees concerned about the growing involvement of their companies in the business of war. Many of the employees are software engineers, and have become increasingly militant as Silicon Valley tech executives have forged close bonds with US military and intelligence agencies, as well as foreign governments with dubious human rights records. The presentation will focus on three waves of employee protests that were led by software engineers and other technical experts at Google, which is among the world's wealthiest corporations: (1) the so-called "Group of Nine" employees who, in 2018, refused to work on Google's "air gap" project which would have allowed the company to secure sensitive military contracts; (2) the hundreds of employees who, in 2018, protested Google's "Project Maven" Pentagon contract, which used AI to analyze surveillance footage in Iraq and Afghanistan; and (3) the ongoing mobilization of tech workers organizing against Google's $1.2 billion "Project Nimbus" contract with the Israeli defense ministry, and Silicon Valley tech companies' support for the war in Gaza. The paper will also chronicle the rise of the "No Tech for Apartheid" movement led by software engineers employed in the tech industry, and will analyze the broader implications of these important protests.

Presenter(s): Roberto Gonzalez

Electronic Engineers as Radio Amateurs: Technological Agency in 1940s Turkey

The founders of Turkey's first television station in 1952, who were electronic engineers at İstanbul Technical University, pursued degrees in engineering primarily because of their background in amateur radio. In the 1940s, when engineers were amateurs, the state held a monopoly on transmitter construction, limiting radio amateurs to tinkering solely with building receivers. Oral history accounts with electronic engineers, however, revealed that they did indeed engage in illegal tinkering with transmitters. Interestingly, to justify their "illegal" hobby of assembling transmitters, these amateurs defined themselves as "good boys," politically disciplined enough to use transmitters in alignment with the interests of the nation-state. Drawing from the narratives of electronic engineers regarding their technical skill development, this paper investigates how an emerging nation-state influences the ways that electronic engineers shape their beliefs about the capabilities and purposes of technological objects. I contend that engineers' handling of transmitters in the 1940s bears resemblance to the symbolic portrayal of wireless transmission during the 1920s and 1930s as something demanding national discipline and control. I show that illegal transmission, while seemingly resistant to the law and the state, can still conform to communication norms.

Presenter(s): Nazli Ozkan

Labor of Legibilization: Making Sense as Praxis in Engineering Education

US engineering education is marked by real challenges. These include but are not limited to issues like banking approaches to pedagogy, lack of diversity, overt white and heteropatriarchical supremacy, instrumentalist modes of measuring success in terms of job outcomes, and production of a radical break between what is proper to social inquiry and that which is technical. I gesture here to work united by commitment to critical engagement with engineering as it is produced and reproduced as a way of being and knowing today. These conditions may make robust humanistic and social scientific critique hard to parse from within mainstream engineering. This has implications for those of us who both study and seek to enact different ways of doing engineering. In this paper, I outline a case for thinking some of the work of doing this as a matter of "legibilization": making insights developed outside of mainstream engineering ways of knowing comprehensible within the field in order to facilitate interventions with students and obtain support. I will parse legibilization work as related to but distinct from other concerns in teaching and project development as I describe the design, search for funding, and preliminary offering of a new undergraduate course designed in partnership with the Recovering Together/Mapping for Resilience project team to facilitate insights about a 2023 Vermont flooding disaster and ongoing recovery efforts that cross disciplinary epistemic boundaries.

Presenter(s): Beth Reddy

Co-author(s): Charis Boke

Excusing Engineering: Toward an Ethics of Generative Insincerity

Amid fossil-fueled climate change, scientists and engineers have for decades worked to devise solutions to CO2 emissions, fossil energy use, and the warming planet. Many of these solutions can tend toward techno-fixes, which aim to solve problems using the very technologies and worldviews that caused such problems in the first place. In the case of climate change this can look like

developing biotech to produce plant-based renewable fuels while leaving unchanged practices of unsustainable resource extraction: plant-based renewables often require unsustainable extraction not in the form of oil drilling, but now in the form of harmful industrial agriculture. This paper draws on anthropological research with Brazilian scientists and engineers who use sugarcane to make plant-based renewable fuels and materials like bioplastic. The paper contends that scientists and engineers can sometimes help perpetuate these techno-fix trends and also considers other unexpected outcomes of their daily technical practices—practices that only become visible through slowed ethnographic attention. Namely, the paper describes how Brazilian scientists and engineers use sugarcane biofuels as an "excuse" to do other research they deem actually more important. that critiques certain conceptions of the instrumental relationship between science and technology, and advances an ethics of generative insincerity that might offer new openings in an era of climate crisis.

Presenter(s): Katie Ulrich

"The Engineering is Ahead of the Science, Perhaps": Conversational Artificial Intelligence and its Relationship to Theory/Praxis

Artificial intelligence (AI) technologies available to consumers have been rapidly advancing but without parallel insight into the social process of their design. However, building AI tools to converse with humans and support our lives remains a significant challenge requiring its architects to explore and debate complex theoretical issues. This paper presents findings from ongoing interviews and fieldwork on the collaborative praxis between conversation designers and engineers working on conversational AI systems. To complement fieldwork at a Tokyo-based conversational AI startup, my project interviews include an international sample of engineers and designers working for and with the world's largest technology companies. I argue that usability determinations between conversational user experience (UX) professionals in AI production unfold through daily inter-office negotiation and debate unfolding at the intersection of sociotechnical theory and praxis. One side of this debate is human-centric and focused on the emotional needs and material conditions of human-machine interaction. The second is a technical dialog grounded in the parameters of what code "can do" (or what an individual engineer understands to be possible). This dialectical process, situated firmly between the theoretical frameworks of sociotechnical systems and the tangible realities of engineering reminds us that conversational AI must balance the needs of humans and machines.

Presenter(s): Elizabeth Rodwell

Engineering the praxis: building, expertise, and knowledge transference in Chinese construction sites in Nairobi

Chinese engineers in Kenya manage and operate construction sites for Chinese construction companies in Nairobi. Although they speak very little English and even less Swahili, they communicate with Kenyan workers by doing: "Engineers and workers know what's to be done, so we can just show the process in praxis", one of my interviewees told me. In this paper I will consider ethnographically the ways in which by means of praxis, expertise, skills, and knowledge are taught and learnt. How do Chinese engineer communicate skill by doing across cultural contexts? Which praxis are at the core of knowledge transference and the building of expertise? And what are the

engineering innovation travelling transnationally? As I navigate these themes, the paper will delve into the close relationships among engineers, both Kenyans and Chinese, as well as engineers and construction workers.

Presenter(s): Elisa Tamburo

Discussion

1664 Gardens, Trauma, Flourishing

11/20/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

This session explores relationships between trauma, plants, and processes of flourishing. It places into conversation the divergent modes of inquiry among ethnoecologists focused on human-plant relations and environmental health scientists focused on the study of "green space." Ethnoecology has contributed an understanding of how traditional knowledge systems shape intimate relationships between plants and humans that are integral to processes for healing (be it through the consumption of a plant or engagement with its growth cycle), while the environmental health sciences have contributed an understanding of how exposure to green spaces, replete with plant life, contribute to physical and psychological health outcomes. This session invites participants to engage in a multidisciplinary dialogue centered on the concept of flourishing as a lens through which to understand the varied forms that human-plant entanglements and exposures play in processes of trauma. We propose flourishing as a lens through which to understand human thriving in the context of trauma and alienation. Although ecological grief or mourning is well-recognized in the literature, humans can cultivate and convoke healing, thriving relationships with botanical companies that allow them to co-thrive. This flourishing, we propose, occurs in a landscape of memory and intimacy, cultivated in sensuous interaction with plants, endowing each participant with agency to remember and re-embody a sense of place. These processes may overlap and entangle with the links between exposure to green space and psychological/physical health outcomes reported in health research. This session speaks directly to the theme of praxis by examining how gardening and cultivation practice serve as a method for processing trauma that informs theory in an interdisciplinary context. Through the cultivation of plants, speakers explore how lived experiences and interactions with the natural world can inform and enrich theoretical understandings of trauma and recovery. We encourage each speaker to reflect on how their work intersects with, challenges, or expands the notion of flourishing beyond conventional categories that may be used to diagnose and treat trauma and to emphasize unanticipated, partial, and unresolved findings that have emerged in projects. Participants are asked to consider the following: How do their respective fields and research contribute to a broader understanding of flourishing in the context of trauma and human-plant interactions? What insights can be gained from examining trauma and vegetation through this lens? By focusing on flourishing, we aim to open a space for a rich, interdisciplinary exchange that not only crosses but also respects the boundaries of our various fields. In doing so, we hope to cultivate an ecology of ideas that, much like the gardens and green spaces we study, is diverse, interconnected, and full of agency and vitality.

Anthropology and Environment Society

Mike Anastario, Northern Arizona University

Virginia Nazarea

Jennifer Roberts, Virginia Nazarea, Hector Olvera Alvarez, Prash Naidu, City College of New York, Jessica Robbins-Panko, Wayne State University, Department of Anthropology, Molly Doane, University of Illinois, Chicago, Department of Anthropology

Getting Down to Mother Earth from Dusk to Dawn

In 1903, W.E.B. DuBois closed one of the most seminal pieces of American literature, The Souls of Black Folk: Essays and Sketches, with words that spoke to an ecological power for the dehumanized, "like all primitive folk, the slave stood near to Nature's heart...[and] wilderness was the home of God". While DuBois, unlike his epochal adversary, Booker T. Washington, may be one of the most under-recognized biophilic authors, his work inhabited a form of religious naturalism that sought to understand the spiritual and moral connection of Black Americans with nature. Equally so, Washington worked to move past the traumatic brutalities and indignities of racism and White supremacy by finding freedom and humanity in the healing power of nature as evidenced by his 1902 Getting Down to Mother Earth speech. In the context of anti-Black racism from enslavement to today, and leveraging the works of DuBois, Washington and other literary scholars, this presentation will contribute to a more nuanced understanding of Black ecological optimism and human flourishing.

Presenter(s): Jennifer Roberts

"The Seed Remembers": Inter-animation as Countermemory

Across the American South, "ol'-timey" farmers have kept alive motley beans and greens for their flavor and memorable associations just as immigrant gardeners of Vietnamese descent continue to grow and cook their aromatic and bitter herbs and vegetables. From our research on "The Southern Seed Legacy" and "Introduced Germplasm from Vietnam", we learned that far from dulling memory and imposing an "epoch of tastelessness" (Seremetakis 1994) , modernity and dislocation provoke intense re-membering in the context of disjointedness and upheavals in time-space. What is the role of vibrant, portable, and shareable seeds in redeeming trauma and re-enchanting place? Using life histories collected in the course of our research, I explore how affective countermemory that resists surrender to the trauma of "organized forgetting" or "forced amnesia" (Connerton 1989) is nurtured by re-seeding memory in marginal, healing spaces such as heirloom gardens and immigrant kitchens.

Presenter(s): Virginia Nazarea

Trauma-Informed Nature: Exploring Resilience through Differential Susceptibility

In this presentation we address the transformative role of nature in aiding individuals with trauma-induced susceptibility, a concept central to the theory of differential susceptibility. Our research at the intersection of health equity and environmental health supports the idea that individuals with a history of childhood trauma, often hyper-reactive to adverse environments, exhibit a heightened

sensitivity not only to negative but also to positive influences, including natural settings that could be perceived as safe. This differential susceptibility suggests a dual potential: susceptibility in harsh environments and resilience in nurturing ones. We provide modest empirical support for this theory, underscoring the nuanced relationship between trauma, nature, and human adaptability. Our findings carry profound implications for health equity and wellbeing, particularly among socially vulnerable populations. Viewed through the lens of flourishing, our discussion will aim to redefine our understanding of susceptibility and resilience in the face of trauma.

Presenter(s): Hector Olvera Alvarez

How Mangroves Heal: Planting Relations in Post-Conflict Timor-Leste

Since 2016, Timor-Leste's Coastal Resilience Program has worked to conserve and develop coastal ecosystems in response to climate change. Through community-based workshops, theater, and school programming, over 200,000 residents across seven municipalities participated in restoring nearly 5,000 acres of mangroves and wetlands, planting over 82,000 mangrove seedlings and 17,000 trees. Hailed as an environmental success, the program also facilitated social healing in communities fractured by colonization and Indonesia's occupation of Timor-Leste. Where mangroves were once seen for their utility as fuel wood, construction materials, and spaces for grazing animals, they are now seen as facilitators of healing the collective trauma of occupation. This paper centers on the concept of flourishing and discusses the plant-human relationships that have developed through communal acts of replanting mangroves. Sensory ethnography and interviews revealed that, as mangroves restored coastal ecosystems, they also restored social ecosystems severed by conflict.

Presenter(s): Prash Naidu

Person-Plant Relations in Late Life: Gardening and Flourishing in Post-Industrial Poland and Detroit

Gardening can have positive effects on the physical, social, and emotional wellbeing of older adults (Wang and MacMillan, 2013). Previous ethnographic studies with older adults in Poland (Robbins, 2021) and older Black residents of Detroit (Robbins and Seibel, 2020) have demonstrated that the wellbeing achieved through gardening has memorious and temporal components. Practices of gardening generate memories of individual, relational, and collective pasts, as older adults' care for plants embodies personal, familial, and community histories. They also generate hopes for individual, relational, and collective futures. In postindustrial Poland and Detroit, places which have experienced dramatic political-economic ruptures in the lifetimes of the oldest generations, gardening has the potential to promote both individual and collective flourishing. This paper draws together findings from two distinct ethnographic studies to explore the embodied, memorious, and spatiotemporally complex practices of gardening in late life to offer new insights into the vitality of person-plant relations.

Presenter(s): Jessica Robbins-Panko

The Garden in the City: Immigrant Gardening and Horticultural Futures.

Gardens in the city of Chicago serve as vital social and ecological communities—immigrant gardeners use them to support and maintain old and new cultural practices. A key literature in political ecology focuses on the production of the environment and space through the relations of capitalist production arguing that nature and culture are co-produced, and that nature is not "external" to culture. Applying this concept to rural and forest communities, research in anthropology shows that attitudes toward and relationships with the environment are not primordial or fixed, and tend to transform as production, land tenure, and social relations change. Reversing the frame, I consider cities as potential sites of agriculture, ecological conservation, and as places where traditional knowledges related to comestible, ornamental, and medicinal plants may flourish, to contribute to an emerging literature on the potential of cities to harbor both tradition and nature.

Presenter(s): Molly Doane

2556 Gender and Kinship in Deep Past: Unified Analysis in the 21st Century?

11/20/2024 10:15 AM-11:45 AM

TCC 116

Roundtable/Town Hall - In-Person

In the greatly divided world, as we live in today, the questions of gender and kinship are more important than ever. To imagine a different future, often, scholars search for different human possibilities in the past. The past, however, is becoming more and more rigorously examined. With the advancement of new technologies and methodologies, it is now possible to determine a person's sex and biological relations between people living in the past. However, those markers rely on biological rather than social indicators of sex and kinship and ignore much of the wider anthropological literature. Therefore, the studies of gender and kinship in the past call for a critical engagement by anthropologists as well as the need for more interdisciplinary collaboration between anthropologists on the topics they have mastered over decades if not centuries. These topics include gender and kinship, which have a long history of scholarship that is informed by cross-cultural variation, unique to anthropology.

The rigid separation between sex and gender, initially proposed by feminist anthropology, does not stand up to cross-cultural variation. Almost three decades ago, Jane Fishburne Collier and Sylvia Yanagisako (1987) called for a unified analysis of kinship and gender while rejecting any dichotomy between sex and gender as biological and cultural facts. However, dichotomies between the study of kinship and gender persist. This round table does two things. First, it revisits the call for a unified study of kinship and gender with relevance to the study of kinship and gender relations in the deep past and evaluates the scholarship that has resulted from those attempts. Second, it discusses the possible ways of interdisciplinary collaboration between archaeologists, cultural anthropologists, and biological anthropologists to overcome dichotomies between natural and social science approaches in anthropology. The round table brings together leading voices from several sub-fields of anthropology to discuss interdisciplinary studies and unified analysis of gender and kinship in

the past based on household archaeology, ethnographic analogies, black feminist archaeology, and population genetics.

The round table will address the following questions: Is the unified analysis of gender and kinship still needed and valid for understanding kinship and gender relations in the past? What are the challenges of a unified analysis in each sub-field of anthropology and how can we overcome them in the 21st century? Are there examples in which gender and kinship shall not be treated as a single topic of study? How can a unified study of gender and kinship allow for a more nuanced understanding of socio-political systems in the past? What do scholars, associations, and institutions need for the advancement of interdisciplinary dialogue on those topics?

Archaeology Division

Sabina Cvecek, Field Museum, Agustin Fuentes, Princeton University, Department of Anthropology

Cynthia Robin, Northwestern University, Department of Anthropology, Sarah Lacy , Kent Johnson, SUNY, College at Cortland, Department of Sociology & Anthropology, Jennifer Raff , Susan Gillespie, University of Florida, Department of Anthropology Sabina Cvecek, Field Museum, Peter Schweitzer, University of Vienna, Department of Social and Cultural Anthropology

2557 Generating Change within Institutions: Anthropological Praxis and Applying Up

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

This panel addresses how to use anthropology to generate and implement change within organizations. It brings together business and technology executives from Meta, Toyota, and Resideo who utilize anthropology in their work with University of South Florida professors interested in how to translate research into institutional change. This group has assembled around a mutual recognition: the complex problem solving, the ability to listen and to connect, and the provisioning of new perspectives and data that anthropology offers are needed within organizations.

Laura Nader (1972) long ago advocated that anthropologists "study up," which included "studying major institutions and organizations." Applying up utilizes the same principle – to put anthropology into action, we also need to work through major institutions and organizations, not just outside them. As the AAA 2024 theme states, praxis is "reflection and action that aim for structures to be transformed." Institutions and organizations are central to addressing complex problems such as environmental sustainability, improving health care, and the impact of technology. Academic and critical perspectives often operate outside those same organizations and are not well-positioned to put anthropological principles into action. Many organizations, especially businesses, operate on tightly controlled decision-making processes that can remain opaque to external observers. Informed participation matters for opening a space for anthropology within large-scale institutions.

In the actual work, applying up is a misnomer. Applying [i]across[/i] captures better the day-to-day of trying to institute anthropology. For people within organizations, they work with multiple

stakeholders, negotiate with gatekeepers and decision makers, and deal with groups and individuals who have alternative and/or opposing agendas. In one sense, this type of work is similar to community-based participatory action research, which has had to address competing concerns, work with different collaborators, develop partnerships, and address practical and research concerns alike.

One theme the panel will address is how work within organizations requires returning to the foundational strengths of anthropology: Listening to others, seeing things from other people's perspectives, attending to both etic and emic dimensions, viewing problems as complex and interconnected wholes, attending to power and hierarchy, and understanding how people make sense of things via shared meanings.

Questions the panelists will discuss include: How can one "get a seat at the table" and be directly involved in institutional decision making? How to create a space for anthropology to work within an institution or organization? What changes do we have to make in approach to persuade people in leadership positions? How can anthropologists learn to balance critical theoretical work with an applied lens, and do so in a way that encompasses both?

National Association for the Practice of Anthropology

Daniel Lende, University of South Florida, Department of Anthropology

Raj Rajagopalan, New York University, Kathryn Bouskill , Xinming Ou, University of South Florida, Katharine Sieck Daniel Lende, University of South Florida, Department of Anthropology

2445 Iceland as a Space of Exceptionalism

11/20/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

Iceland has long appeared as a space of exceptionalism, basing on persistent tropes of innocence, positioning the country as existing outside Europe's colonial history (Loftsdóttir 2008; 2019). Long striving for recognition by more prominent global powers, Iceland in the 21st century has featured much more strongly internationally for the last few years, especially after the drastic economic crash in the early 2000. Like other Nordic countries, Iceland has been perceived as an exceptional space of equality in multiple senses, but also as a site of resistance and organic creativity expressed in production of comedy, music and literature. Furthermore, since 2010 the country has been aggressively marketed by the Icelandic government as an exotic in-between place between North America and Europe, which has cemented it even more firmly into global imaginaries that classify bodies in particular ways. Iceland's sudden visibility internationally in the 21st century has importantly also stimulated the imagination of scholars, reflected in that the country has become an important site of anthropological praxis, with research on Iceland increasing significantly in the 21st century.

In this panel, we ask what kind of practices do imaginaries of Iceland as an exceptional space offer. How can Iceland be seen as a site of resistance, exclusion or privileges? How can we, as

anthropologists, understand Iceland in the world as a site of transnational encounters and fusions, using Iceland to reflect on some of the larger politics and powers at play? How can Iceland's exceptionalism be used to interrogate more widely various practices that position some spaces as exceptional and others insignificant?

Contributors in this panel question and investigate Icelandic exceptionalism on various fronts. What does the projection of Icelandic exceptionalism say about the larger geopolitical dynamics of the present? Gender equality and access to decent housing have all been part of Icelandic exceptionalism, embedded in its position as a Nordic Welfare state. What kind of praxis do ethnographic research show that supports or counteracts claims of exceptionalism, and do migrants in Iceland experience equality within the exceptional Iceland that claims to lack racism? How does global mobility of the 21st affect nationalistic ideas of exceptionalism - of unique properties of the nation that in Iceland have strongly revolved around ideas of language?

While basing on ethnographic work in Iceland, the panel reflects, furthermore, on larger questions on the meaning of Europeanness, and ways of being European at times of increased polarization. What kind of praxis is made possible or excluded by different kinds of European subjects?

Society for the Anthropology of Europe

Kristin Loftsdottir, University of Iceland

Christopher Marcatili, Australian National University, Department of Anthropology

Kristin Loftsdottir, University of Iceland, Goda Cicenaite, University of Iceland, Charlotte Christiansen, Christopher Marcatili, Australian National University, Department of Anthropology, Anna Runarsdottir, Mar Wolfgang Mixa, University of Iceland Andrea Smith, Lafayette College, Department of Anthropology & Sociology

Creating Exceptional Places in a Future-Cancelled Present

A particular type of exceptionalism became institutionalized in early 21st century as a part of nation branding in Iceland, existing in strong dialogue with the country's historical imagination and the post-crash international media. It quickly became cemented internationally in different mediums as a site for imagining a particular type of European – white, innocent, but embodying something surprising and unexpected (see Loftsdóttir, 2019).

This presentation asks what kind of processes in the present make such international portrayal of Icelandic exceptionalism desirable and exciting, and what kind of practices it excludes and hides? It stresses how particular types of bodies are associated with specific spaces, but as shown by scholars, Nordic bodies have become strongly associated with "whiteness" (Lundstrom and Hubenette 2011). The presentation positions Iceland within larger discourses of the future in crisis (Knight 2022); as a particular form of exceptionalism within European geopolitical hierarchies (Loftsdóttir, Ponzanesi and Hipfl 2023).

Presenter(s): Kristin Loftsdottir

Migrants' hierarchies and a shifting position of Lithuanians in Iceland

In a broader discourse on Europe's future and security, migrants are often portrayed as a threat to its economic and social stability. In Iceland, in the early 2000s, Eastern European migrants became strongly associated with criminality (Wojtynska et al., 2011), which reflects how migrants in Europe are classified into different categories where some are perceived as less able to "integrate" than others (Rytter 2019; Loftsdóttir 2022).

This paper analyzes the recent status of Lithuanians in Iceland while discussing migrants' hierarchies in Europe and Nordic exceptionalism. Historical contextualization is used to understand Lithuanians' experiences in Iceland during the Covid-19 pandemic times. The paper shows that while no longer seen as a security threat or as racialized others, many Lithuanians in Iceland express a deep sense of feeling hierarchies of Europeanness at play, where their experiences are shaped by intersecting perceptions of them as foreigners, as Lithuanians and as "Eastern Europeans".

Presenter(s): Goda Cicenaite

The exceptionally gender-equal society. Uncertainty and morality when seeking childcare in Iceland

Iceland is often mentioned as a society with exceptional equality between genders. Yet, despite a progressive parental leave reform, there is in praxis about a year's 'care gap' between paid parental leave, and when the child is admitted to public day-care. This leaves difficult economic decisions and practical arrangements with the single family.

This paper explores the conditions of childcare in Iceland through serendipitously obtained ethnographic knowledge. Here, the problem of childcare was a favorite conversation topic, which seemed steeped in hearsay, magic gateways, and horror stories. Child rearing has long been viewed as a key moral field by anthropologists. According to Gulløv (2011), children are typically heavily invested in and under normative scrutiny in welfare states, and early childcare institutions are seen as crucial in ensuring inculturation of new citizens. The paper illustrates larger moral tensions and ethical strivings, as parents navigate conflicting normative pressures in the neoliberal welfare state. The 'care gap' in Iceland is explored as an example of a 'moral breakdown' (Zigon 2007), placing demands on parents to find solutions in order to return to their everyday unreflective moral dispositions.

Presenter(s): Charlotte Christiansen

Talking Back to a Thousand Years: Language Protection and Praxis During Times of Change

For a thousand years, the Icelandic language is said to have remained largely unchanged. Where other Nordic languages have simplified and been exposed to European and global influences, Icelanders see the history of their language as largely protected, celebrated, and codified in the sagas and other literary texts. This legacy is one part of the broader Icelandic exceptionalist narrative, which draws millions of tourists to Iceland each year.

Ironically, this popularity among tourists also creates additional anxieties about protecting the language. In the contemporary global context, with increased tourism and migration in Iceland and the impacts of social media and other internationalist influences, how can a language continue to

be 'protected' from change? And what narratives emerge in such a context? Drawing from fieldwork conducted with the Icelandic literary and creative sector, this paper explores some of the ongoing and emergent narratives surrounding the Icelandic language during a time of social change. Speaking and writing Icelandic might today be seen as a praxis for conservation and protecting the 'treasure' of the Icelandic language. Yet—when deployed by those whose use of the language is non-native—speaking, writing, and translating can also be a praxis that engages with broader political and social narratives and dialogues relating to migration, belonging, and nationhood.

Presenter(s): Christopher Marcatili

Is home a privilege in Iceland?

Housing precarities have increased intensively across Europe and in the global north (Anacker 2019; Clair et al. 2019). Iceland is no exception to these trends with many people losing their home following the 2008 financial crisis. The strong emphasis placed by the government on home ownership, which most governmental measures seek to encourage and support, makes renting characterized by a great deal of insecurity. For those unable to access the privileged homeownership status, the rental market is thus a recourse or necessity rather than an appealing option. This paper examines the problematics of homemaking at the Icelandic rental market and the entanglements of power that characterize Iceland's rental market within the context of studies, which show affordability as one of the critical issues of precarity. Our presentation sheds light on the homemaking of renters in Iceland, arguing that making a home is profoundly shaped by economic insecurity due to the inequalities of the housing market. It explores how renters create a home while facing constraints concerning issues of exclusion, exceptionalism, and inequality. While home is essential to developing and maintaining social ties (Miller 2001), we question in what ways people on the rental market have started seeing home as a privilege within the perceived exceptional space of Iceland.

Presenter(s): Anna Runarsdottir

Is home a privilege in Iceland?

Housing precarities have increased intensively across Europe and in the global north (Anacker 2019; Clair et al. 2019). Iceland is no exception to these trends with many people losing their home following the 2008 financial crisis. The strong emphasis placed by the government on home ownership, which most governmental measures seek to encourage and support, makes renting characterized by a great deal of insecurity. For those unable to access the privileged homeownership status, the rental market is thus a recourse or necessity rather than an appealing option. This paper examines the problematics of homemaking at the Icelandic rental market and the entanglements of power that characterize Iceland's rental market within the context of studies, which show affordability as one of the critical issues of precarity. Our presentation sheds light on the homemaking of renters in Iceland, arguing that making a home is profoundly shaped by economic insecurity due to the inequalities of the housing market. It explores how renters create a home while facing constraints concerning issues of exclusion, exceptionalism, and inequality. While home is essential to developing and maintaining social ties (Miller 2001), we question in what ways people on the rental market have started seeing home as a privilege within the perceived exceptional space of Iceland.

Presenter(s): Mar Wolfgang Mixa

Discussion

2370 Imagining Pilgrimage in a Continuum: Beyond the discursive boundaries of Religious/Secular (I)

11/20/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon C-D

Oral Presentation Session

Pilgrimage negotiates a complex spectrum, intertwining the religious with the secular. Forms of pilgrimage may not always be identified in terms of secular/ religious binaries, often influenced by diverse factors such as cultural traditions, political agendas, and personal beliefs. This continuum allows varied communitas to emerge, co-opt and reproduce discourses, serving different political projects and socio-cultural meanings along the way. Nationalism, a derivative of colonialism for instance, finds a place within this spectrum, both shaping and being shaped by pilgrimage practices, as nationalist pilgrimages in certain charged borderzones or to foster a sense of belonging, such as diasporic homecoming. Aspects of colonial pasts may be reified to produce certain kinds of pilgrims within specific ideological spaces, while conditions of neoliberalism may reshape the idea of pilgrimage beyond the religious discourse, such as festivals. Certain subjects and subjectivities are produced through these journeys, reflecting and perpetuating societal structures of gender, class, caste, and ethnicity.

Tourism's influence further complicates the pilgrimage landscape, wielding a significant world-making capacity that reshapes the traditional pilgrimage experience. As pilgrimage sites become increasingly intertwined with tourist destinations, the dynamics of identity formation and narrative construction evolve, within a religious/ secular continuum. The pilgrimage journey itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.

Attempting to contain pilgrimage practices and beliefs within neat boundaries proves challenging, as they are deeply enmeshed within a messy entanglement of cultural, social, and political forces. This meshwork reveals what is made present and absent within pilgrimage experiences, offering insights into the complex interplay of human relationships, ideologies, and power dynamics. Ethnographically engaging with these entanglements allows for a deeper understanding of pilgrimage as a dynamic and multifaceted phenomenon, enriching anthropological praxis through nuanced analysis.

Society for the Anthropology of Religion

Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Aindrila Chakraborty

Walter Little, SUNY, University at Albany, Department of Anthropology

Yuann Zhang, Tami Blumenfield, Yunnan University, Greg Thompson, Brigham Young University, Department of Anthropology, Heyu Zhang, Emory University, Department of Anthropology, Kayley

Whalen, University of California-Davis Michael Di Giovine, West Chester University, Department of Anthropology & Sociology

Techno-Spiritual Journeys: Chinese Christian Technologists Navigating the Sacred-Secular Nexus in Silicon Valley

This paper explores the complex interplay between Christianity, work, and identity among Chinese Christian tech professionals in Silicon Valley, drawing on multi-sited ethnographic fieldwork to illuminate how individuals navigate the sacred-secular nexus through their techno-spiritual journeys. It examines how the pervasive rhetoric of technological solutionism and the relentless pursuit of innovation in Silicon Valley's work culture both challenge and reframe traditional Chinese Christian understandings of vocation, purpose, and the sacred.

I introduce the concept of "techno-spiritual liminality"—the a ambiguous and fluid space in which Chinese Christian technologists negotiate their religious beliefs and professional identities. This liminality is characterized by a constant negotiation between the transcendent aims of faith and the immanent demands of tech work, as individuals seek to reconcile their spiritual convictions with the fast-paced, innovation-driven culture of Silicon Valley.

Delving into the everyday lived experiences of Chinese Christians in Silicon Valley, this paper highlights the creative strategies and boundary work they engage in to maintain a coherent sense of self and purpose amidst competing worldviews. It explores how faith-based professional networks, church communities, and other hybrid spaces function as sites of techno-spiritual pilgrimage, allowing individuals to navigate the sacred-secular nexus and enact their identities as both Chinese

Presenter(s): Yuann Zhang

Circling the Lake: Long-Term Pilgrimage Research, Ethnographic Collage,   and Nuance in Southwest China

This paper draws on twenty years of fieldwork visits to a sacred lake in the foothills of the Himalayas, in southwest China provincial border zone. Home to a group of Narua-speaking people known as Mosuo or Na, has over time become a tourism epicenter, with infrastructure investments transforming the physical/emotional landscape. The round-the-lake trip, honoring a local goddess, began as an experience I photographed/participated in with local women. I reoriented my attention to the multiple layers it encompasses. As new pseudo-sacred locations were created, people from the region experienced the journey in different ways, while some became instrumental in articulating/creating these new ways. I describe my attempts to create a multimedia ethnographic collage that honors the nuances of the round-lake pilgrimage and its sensory dimensions. How can we portray the early years with their lighthearted moments of tea-brewing, cookie-munching, the prayerful moments of incense-lighting/prayer flag-stringing, while situating them in the broader context of subsequent mass-photography moments? How can a collage meant to be viewed in a circle, like the pilgrimage it represents, be digitally reproduced without losing meaning? How can we move beyond us/them, spiritual/secular, and Buddhist/animist dichotomies toward more plural cosmologies? These questions push toward more fluid forms of representation/visuality in complex land- and waterscapes

Presenter(s): Tami Blumenfield

Recognizing Our Lady of the Underpass

In early April of 2005, people came in large numbers to an underpass at the Fullerton Avenue accident investigation site in Chicago. Where some saw a mere road salt stain, others saw an image of the Virgin Mary - Our Lady of Guadalupe to be precise. This image soon attracted visitors from across the city who came to see what was there to be seen. Many offered thanks and praise in the form of candles, flowers, pictures, and scribblings, among a myriad of other and sundry objects.

In this paper, we consider this site of pilgrimage through images, newspaper reports, and historical documents. We point to the important role of what came to be known as Our Lady of the Underpass in the co-constitution of subjects in the underpass and beyond. Here we point to the mutually imbricated moment of recognition (Markell, 2003) that implicates, perhaps even constitutes, the following four key entities: Our Lady of Guadalupe, Juan Diego, Pope John Paul II, and the Mexican people/nation-state. We illustrate how the act of recognizing Our Lady of Guadalupe in the underpass simultaneously functions creatively to recognize each of these entities.

Presenter(s): Greg Thompson

In Search for Histories and Futures: Memory, Spirituality and Emerging Subjectivities in the digital 'Wailing Wall of China'

After the end of the Zero-COVID policy in December 2022, memories of the pandemic and the human costs of lockdowns have gradually faded from public life in Mainland China. Under the lack of state acknowledgment of the destructive consequences of the pandemic, digital commemoration and memory-making have flourished. This paper draws on what is known as the 'Wailing Wall of China 'among Chinese netizens to explore the emerging religiosity and political subjectivities in China. Appropriated from the Wailing Wall in Jerusalem, the 'Wailing Wall of China 'is the comment section of ophthalmologist Dr. Li Wenliang's personal Weibo (equivalent to Twitter) account. He was one of the first whistleblowers of COVID-19 and passed away in early 2020 from a COVID-19 infection. His Weibo account became a digital monument and continues to receive new comments to this day. Far beyond commemorating Dr. Li himself, the 'Wailing Wall of China 'emerged as a contentious and yet intimate space as commenters recount shared memories and deeply personal stories, connect with the spiritual, and interrogate broader socio-political problems through mourning. The immense religiosity of the space, recurring ghost narratives, and reincarnation beliefs engender spatial-temporal potentialities and re-imaginations of politics. This paper also explores how digital pilgrimage destabilizes the Chinese state's metanarrative of constant progress and silencing of violence and cultivates pathways to possible futures.

Presenter(s): Heyu Zhang

2455 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 2

11/20/2024 10:15 AM-11:45 AM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized communities. Part 2 focuses on Muslims in France and in the UK, the French Caribbean diaspora, and Polish diaspora and Asian and Black (im)migrant womxn in Chicago.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University

Clayton Van Woerkom, University of Michigan, Ann Arbor, Department of Anthropology, Agata Zborowska, Phoebe Lin, Northwestern University, ANNICK DELANNAY, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Fahad Rahman Jennifer Heung, Saint Mary's College of California, Anthropology Department

Negotiating Morality, Recognition, and Belonging in Muslim France

The obstacles faced by French Muslims are relatively well known. Islamophobia, xenophobia, the rising popularity of far-right political parties, and certain conceptions of laïcité (the particular French form of secularism) create challenges for French Muslim belonging. But how do French Muslims navigate these challenges? Frequently, they strive to take up and enact various conceptions of moral personhood, seeking recognition of their "goodness" in the face of discourses that often assert their "badness." The multicultural and transnational context of such moral striving usually requires that French Muslims take stances in relation to multiple, entangled ethical frameworks (for example the frameworks of Islam, French nationalism, nationalism of their country of origin, racial and ethnic categories, gender categories, etc.). These entangled frameworks afford the grounds for French Muslims to assert their moral personhood and the grounds for that personhood to be denied, grounds which are drawn upon in various instances of talk, from personal narratives of religious transformation to nationally televised interviews. Such speech events constitute moments of interpellation where French Muslim's legibility as moral persons depends largely on whether or not their personhood is overdetermined by others. Thus, social interaction provides an ideal site for examining Muslims' negotiations of morality, recognition, and belonging in France.

Presenter(s): Clayton Van Woerkom

Reel Identities: Home Movies and Oral History of Polish Diaspora in Chicago

In this paper, I examine vernacular moving images and related oral history interviews as sources for studying the evolving identities of the Polish diaspora in Chicago. Due to the number of incoming emigrants since the late 19th century, the city was colloquially referred to as American Warsaw (thus referring to Poland's capital). Analogue home movies offer a unique insight into intimate moments in the lives of individuals and families, as well as the experience of migration, adaptation to new environments, changing lifestyles, habits, values, and norms. I will juxtapose collected and digitized home movies with conducted interviews with their creators to discuss negotiating a sense of cultural and national belonging when faced with uprooting and marginalization. Thus, I will identify the role of vernacular visual practices in shaping the memory of the migration experience, inhabiting a new place, and the identity of successive generations of Polish Americans.

Presenter(s): Agata Zborowska

Spatial citizenships: A photo- and place-based exploration of citizenship and community-making for Asian and Black (im)migrant womxn in Chicago

Urban neighborhoods in the U.S., once key destinations for (im)migrants and settlement locations for the displaced, are transforming as suburban ethnic enclaves are on the rise (Li, 2008). How are urban (im)migrant and displaced communities maintaining identity and community in the midst of "urban renewal", gentrification, and continued displacement? I study a Chicago neighborhood with historical patterns of (im)migrant settlement undergoing gentrification. I ask, how do Black and Asian (im)migrant womxn in this neighborhood spatially produce citizenship? I use participant-led photography, ethnographic walks, and in-depth interviews to surface these womxn's spatial imaginaries and constructions of citizenship, community, and belonging. I combine transnational feminist approaches with regional racial formation (Cheng, 2013) and intersectional identity formation (Collins, 2001) to understand how Asian and Black (im)migrant womxn make "home" within the immediate context of community displacement and in the broader context of U.S. empire and ongoing settler colonialism. For scholars of citizenship and belonging, this paper attends to everyday visual-spatial imaginaries and practices central to questions of belonging. For scholars of diaspora and identity, this paper situates Black and Asian (im)migrant womxn as inhabiting critical positions through which political community and belonging in the U.S. can be understood, and moreso, can be transformed.

Presenter(s): Phoebe Lin

Memory, culture and identity claims in metropolitan France: the case of the French West Indies

In January 2009, a two-month strike paralyzed Guadeloupe, a former French colony that became a French department in 1946. Faced with the silence of the French government, considered contemptuous by the demonstrators, this social mobilization turns into an identity claim that will quickly affect Guadeloupean nationals living in France. And for good reason, the many social policies and programs of displacement of overseas populations to metropolitan France will have given birth to a real French Caribbean diaspora. In this paper we will see how those who have long been called "Negropolitans" negotiate their identity with the notions of "Creolity" and "Diaspora" using the traditional music called "Gwo ka" and the Creole language to build territorial continuity.

Presenter(s): ANNICK DELANNAY

Gender Expansive Prayers: Constructing Belonging for 'Othered' Muslims in the UK

This paper explores the emergence of distinct British Muslim discourses, communities, and identities based on intellectual and spiritual engagements with Islam as an inclusive and liberatory social and political project. Through the interweaving of ethnographic data and theoretical advances, this paper will showcase how a predominantly London-based diasporic Muslim community cultivates belonging for Muslims who are marginalised and 'othered' in mainstream Muslim communities through inclusive prayer rituals where female imams lead a mixed-gender congregation. These public congregational Friday prayer rituals serve as an anchor for constructing a 'British Islam' that simultaneously resists and affirms British discourses around the integration of diasporic Muslim communities.

Presenter(s): Fahad Rahman

Discussion

Heathen Pilgrimages: Women and Nonbinary People Finding Spiritual Belonging within Black Metal and Dark Folk

Metal subculture can be a source of spiritual strength and community to women and nonbinary people who experience marginalization from society. Yet women and nonbinary people are also often under-represented within metal subculture itself. Attendance at festivals featuring Black metal and related genres (pagan folk, folk metal, Viking metal, etc., which I'll collectively refer to as "black metal and dark folk") is a key way women and nonbinary people form a sense of shared identity. This may present a subculture within a subculture, such as the metal "queerscape" described by Amber R. Clifford-Napoleone (2016).

I engaged in a two-year ethnography to explore what draws women and nonbinary people to black metal and dark folk through the lens of religion/spirituality. I conducted research primarily at two festivals with Norse pagan themes, Midgardsblot Metal Festival in Norway and Månegarm Open Air Festival in Sweden. What I found was that for many women and nonbinary participants, black metal and dark folk subculture provided a sense of spiritual belonging they often lacked because of marginalization by gender, sexuality, and other factors. Furthermore, traveling to attend a festival like Midgardsblot or Månegarm Open Air with pagan/ritualistic elements can be a transformational spiritual experience best understood through the framework of pilgrimages.

Presenter(s): Kayley Whalen

2486 Justice, Gender, and Praxis: Entanglements of Erasure and Affirmation

11/20/2024 10:15 AM-11:45 AM

TCC 115

Roundtable/Town Hall - In-Person

Nowadays more than ever the intersection of gender and justice is complicated by the rise of authoritarian governments which aim to restrict gender rights or erase gender as a category within

higher education. Simultaneously, gender is increasingly salient in spaces which affirm women and the LGBTQIA+ community's right to effectively and equitably access justice. This roundtable brings together scholars who ethnographically examine how and with which effects various legal actors - broadly understood- and institutions deploy understandings of gender (and its intersections with race, class, ethnicity, and other differences) in their everyday practice in contexts of formal, reparative, and transformative justice. How do entanglements of gender and justice permeate interactions and practice in courts, title IX proceedings, and community justice, among other settings? We invite scholars to think on the paradoxes and challenges of erasing and underscoring an intersectional understanding of gender as a category within justice-entangled spaces. Working on the intersection between justice, gender, and praxis, the roundtable examines current ethnographic research which reflects on the salience and role of gender within justice-oriented spaces.

Association for Feminist Anthropology

Karime Parodi , Lynn Stephen, University of Oregon

Lynn Stephen, University of Oregon, Shannon Speed, University of California - Los Angeles (UCLA), Department of Anthropology, Laurie Hart, University of California, Los Angeles, Alessandra Rosen, CUNY, Hunter College, Department of Anthropology, Sindiso MnisiWeeks, University of Massachusetts, Amherst, Emily Masucci, University of Oregon, Department of Anthropology Karime Parodi

2884 Multi-species/Multi-modal: Apprehending more than human sociality and relationships with multiple modes and sensory ethnography

11/20/2024 10:15 AM-11:45 AM

TCC 119

Oral Presentation Session

Multispecies ethnography/studies have increasingly pushed to the fore as powerful frameworks for understanding the ways that human lives are interconnected and inseparable from the world we inhabit, with attention to dynamics of power, justice, killability and alliance. Originally focusing on relations between humans and nonhumans such as plants and animals, and fungi, and highlighting the subjectivity and agency of nonhumans and their role in shaping human lives, a more-than-human approach has expanded to include examination of elements such as fire, water, and wind within socio-ecological assemblages. Such rigorous theoretical approaches have prompted methodological innovations and adaptations including multi-modal: the use of photography, video, audio, +, and sensory ethnography in the generation, analysis, and dissemination of research. The scholars in this panel explicate their particular ways of apprehending (perceiving, sensing, understanding) and representing more than human sociality and relationships. Our panel opens with Beveridge's discussion of his work alongside student researchers in employing photography and video to examine more-than-human interactions and caretaking at Grayson Highlands, VA, home to herds of feral ponies who inhabit the land alongside bears, horses, cattle, dogs, and humans. Choi examines the use of trail cameras in animal conservation in the Korean Demilitarized

Zone (DMZ) and hones in on the myriad life and multispecies relations that are not captured by the cameras. Cely-Santos analyzes how humans and bees shared subjective sensorial worlds can help create an ethics of inclusion to counteract biodiversity loss. Rodineliussen employs embodied and visual methods to investigate the nexus of anthropogenic, chemical, and elemental roles shaping underwater worlds of life and death in waters of near zero visibility in Stockholm. Gagnon's photo essay showcases Karen refugees' co-movement with their plants, seeds, and agricultural practices in exile (from Myanmar) and discusses such human-plant relationships as collaborations for escape and survival. Howe serves as discussant to round out the panel's contributions to emerging methodological adaptations and innovations in apprehending more than human sociality and relationships.

Society for Cultural Anthropology

James Beveridge, University of Texas, Austin, Department of Anthropology

James Beveridge, University of Texas, Austin, Department of Anthropology, Myung-Ae Choi, Marcela Cely-Santos, Worcester Polytechnic Institute, Rasmus Rodineliussen, Stockholm University, Terese Gagnon, University of North Carolina, Chapel Hill, Department of Anthropology Cymene Howe, Rice University

Apprehending ferality with multispecies/multimodal ethnography

This project employs a multispecies studies theoretical framework and a multi-modal methodology to examine more-than-human sociality at the Grayson Highlands of Virginia. We particularly focus on the social and environmental worlds of and surrounding the feral ponies, who are the Grayson Highlands State Park's star attraction, bringing to the fore the tangled politics around care, conservation, and value, at the core of protected landscapes.

   Humans invest significant resources including money, time, and care for the landscapes that have meaning and value for them (Bird Rose 2011; Deloria 1973; Haraway 2008). In the case of Grayson Highlands in Virginia, a multitude of nonhuman species including feral ponies, domesticated horses, feral dogs, domesticated dogs, longhorn cattle, bears, as well as myriad vegetative species actively produce and configure the landscape, both ecologically and socially. The ponies are not exactly 'wild' nor 'domesticated', but rather occupy an interstitial space between those two poles. The humans care for (through food and health care) and appreciate the ponies, yet are careful not to overly tame them. The ponies for their part are intentional subjects with agency in deciding when to approach humans (especially visitors) or hide among the landscape avoiding humans, bears, and other predators. This project contributes to multispecies studies as well as environmental science regarding the politics around the production of green spaces.

Presenter(s): James Beveridge

Performing multispecies anthropology with trail cameras

This paper explores the possibilities of remote-sensing technologies for rethinking and researching multispecies relations. While anthropologists and social scientists have broadened the methodological landscape of multispecies studies, scholarly attention to the affective and performative dimensions of technological devices has remained rather limited. This paper focuses

on one such technological device – trail cameras. It draws on an interdisciplinary research project on wildlife conservation in and around the Korean Demilitarized Zone (DMZ). As a device for wildlife monitoring from afar, trail cameras permit spatially and temporally augmented surveillance of the nonhuman world. They also produce a number of images out of the target animals. While these non-target images are viewed as 'useless' data for ecological studies, they provide valuable data on the multispecies world of the concerned wildlife research and conservation. By examining the ways in which various people and animals interact with trail cameras, this paper argues trail cameras can serve as a methodological tool that records and reconfigures the involved multispecies relations. As it argues, trail cameras offer i) intimate encounters with the target animals, ii) surprising encounters with people, animals, weather, and practices beyond the target species, iii) the machine's perspective of the landscape, and iv) moments of enchantment triggered by the presence of the devices.

Presenter(s): Myung-Ae Choi

Human-bee sensorial journeys and the making of reality: Towards an ethics of inclusion

Bee declines largely affect the tropics, where most flowering plant species depend on animal pollination for reproduction. Causes and impacts of bee loss are typically understood in terms of socio-economic indicators and bee population sizes, but don't account for deep drivers of anthropogenic disturbance or the impacts of bees on human experiences. Analyzing how humans and bees share subjective sensorial worlds 1 can help us create ethics of inclusion to counteract their loss 2 . Here, I engage in a multi-modal sensorial journey to explore bee-human encounters, understand their semiotic and material relationships 3 , and trace how they transform in the Colombian Andes. I depart by presenting elements from Western science suggesting how bees experience the world according to their sensorial structures and eco-physiological capacities.

Then, I read those elements through biosemiotic approaches and reflect on ethnographic work in the Andes. I describe how managed and unmanaged bee species participate in the making of human local realities, and on how bees and humans encounter in "reality conflicts", excesses 4 or equivocations 5 that can threaten the dynamic stability of their relationships. This approach can help extend our relational worlds, expose shared spaces where bee and human meaning-making meet, and fuel novel ways of making kin that integrate other's realities to construct ethics of inclusion amidst waves of environmental change.

Presenter(s): Marcela Cely-Santos

(non)Life in (un)Clean Water: An Embodied and Sensorial Exploration of Stockholm's Underwater World

Imagine Stockholm, the capital of Sweden, and the first "green capital" of Scandinavia. It is a city on water, placed between Lake Mälaren and the Baltic Sea. One could assume, water full of life, as it is clean enough for the inhabitants of Stockholm to drink it through the tap. But think again.

In my work with trash scuba divers in Stockholm, I employ embodied and visual methods to investigate the life and death below the surface. Here, other senses than visuals have taken center stage—like touch and sound—as the water holds close to zero visibility, ranging from 0cm to 1m. You move between sharp and sometimes toxic waste objects—discarded from human societies—

like car batteries that slowly leach acids and the heavy metal lead into the water. And the water you believed full of life appears like a graveyard. What I have documented through my bodily emersion and visual depictions of water, is not marine life, but the absence of life, in the underwater world, a result of human activities.

This talk centers on my embodied sensorial experiences and visual renderings of an underwater world left to die, a consequence of human waste management and disposal.

Presenter(s): Rasmus Rodineliussen

Plant Portraits and Field Poems: An Archive of Persistence

This photo essay showcases "portraits" of important plants and the landscapes they are situated within in my research into Karen refugees' co-movement with their plants, seeds, and agricultural practices in exile. These portraits are interspersed with fragments of poems I wrote while "in the field" conducting research, volunteering as a college teacher, and living for six months in Mae La refugee camp on the Thai side of the Thailand-Myanmar border in 2018 and 2019. These plant portraits and the scraps of poems accompanying them serve as an archive of a fleeting moment in time. They document the interconnections of plant and human bodies: their intertwined escape and survival in the wake of armed conflict and protracted displacement. As it turned out, these images and words also capture an aperture on the cusp of upheaval.

None of us guessed in 2018 that major transformation, all-out war, and nationwide revolution were soon to come to Myanmar and its borderlands. As it was, this rupture arrived in the form of a coup attempt by the Myanmar military junta on February 1, 2021. The human-plant relationships archived here can be read as collaborations for escape and survival. They also represent the seeds of future strategies for being and becoming in Karen territories, and in Myanmar and its borderlands more broadly. These are seeds not only of persistence...but of collective flourishing.

Presenter(s): Terese Gagnon

3159 Rethinking Decolonization in Anthropology: A Project of the AAA's Anthropology Advocacy Council (Part I of II)

11/20/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

Everybody, it seems, wants to "decolonize" anthropology these days-decolonize our syllabi, our research methods, our theory, our conferences, our writing, etc.-but what does this actually mean? And who decides?

After forceful demands for decades (Allen and Jobson 2016; Bolles 2023; Harrison 1997), calls for decolonization have moved steadily closer to the mainstream of anthropology (Gupta and Stoolman 2022). Nevertheless, some have worried that the process of "mainstreaming" has attenuated decolonization of its critical, political edge (Jobson 2020; Shange 2022; Tuck and Yang 2012). A related difficulty is that even as a wider consensus emerges among anthropologists

regarding the importance of decolonization, there is not always agreement on what this should mean or entail in practice. This problem is especially acute given that colonialism imposed not only worldwide political-economic hierarchies and physical violence but also epistemic terror as well, in which distinctions of race, class, gender, sexuality, ability, and nationality were used to valorize the knowledge claims of white elites ("Man," in Wynter's terms [2003]) while demeaning those of racialized others.

This panel seeks to engage with the epistemic, ontological, and ethical complexities that result when articulations of decolonization emerging from the Indigenous "4th World" (Manuel and Posluns 2019[1974]) and Global South challenge, destabilize, or otherwise unsettle orthodoxies prevalent in anthropology and allied disciplines in the academy of the Global North (Táíwò 2022). In what ways might the taken-for-granted ideal of decolonization itself be challenged by alternative conceptions from our intellectual interlocutors who are otherwise rarely consulted in conversations on global politics? Moving beyond "virtue-signaling," how might anthropologists push the envelope on what a radical decolonizing agenda could be by engaging with the diversity of decolonizing critiques that emerge from the 4th World and Global South?

One example of these tensions arises from anthropology's profoundly secular epistemology and ethics, an orientation that corresponds well with leftist and progressive political subcultures in North America and Europe but is often deeply at odds with those with whom we seek to decolonize our relations (Haruyama 2024). What would it mean for anthropology to destabilize this secular mindset and instead theorize with, rather than against, explicitly religious or non-western cosmological understandings of the world? How do the liberal, humanist values of anthropology "get in the way" of theorizing with those whose worlds are not confined by the metaphysics of modernity (Parreñas 2018)? Though acknowledging that any particular framing of decolonization will necessarily exclude other framings (Rouse 2023), these are just some among many of the thorny questions we seek to tackle in this panel.

Society for Cultural Anthropology

Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture and Global Studies, Lucía Stavig, University of Pennsylvania

Lucía Stavig, University of Pennsylvania, Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture and Global Studies

Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture and Global Studies, Sandy O'Sullivan, Macquarie University, Laurian Bowles, Davidson College, Department of Anthropology, Ritu Verma, Gabriela Morales, Scripps College Akhil Gupta, University of California, Los Angeles

Anti-Blackness and Moral Repair: The Curse of Ham, Biblical Kinship, and the Limits of Liberalism

For centuries, Europeans interpreted the biblical curse of Ham to justify the colonization and enslavement of Africans. Yet some Zambians today repeat this story as a demonstration of God's intention for Africans to be servants to whites, thus explaining global inequalities. I approach these apparently anti-Black views not as evidence of false consciousness but as counterhegemonic

theorizations of racism, coloniality, and capitalism. Many Zambians use the Ham narrative to challenge the liberal fetishization of equality amid the territorializing border logics of the nation-state. They demonstrate how, in a radically unequal world, these fetishes perpetuate social divisions that contravene God's will. This constitutes a non-egalitarian decolonizing critique that instead demands relations of mutual connection, kinship, and care across continents. Working toward moral repair, I enlist the resources of liberation theology to imagine new ethical and political futures that are both anti-racist and anti-statist. [hierarchy; liberation theology; kinship; borders; Christianity; abolition; Zambia]

Presenter(s): Justin Haruyama

Anti-colonial Resistances to Utilising Indigenous Gender Complexity (And Everything Else)

What if Indigenous gender-diverse people said to non-Indigenous anthropologists 'nah, we are not for you'? What if they said to non-Indigenous gender theorists, 'stop using us as your proof of concept'?

What would happen if Indigenous theorists worked with our community to map ideas of gender, and then refused to bring our non-Indigenous colleagues on that academic journey? Would other anthropologists be miffed that contention within a community was not available to them? What if we insist on positioning ourselves as a clearly stated member of that community, by using the word 'we' and not 'them'? What would it mean to move beyond vague ideas of decolonising anthropology to a robust anti-colonial framework centring Indigenous people rather than the discipline? Decolonisation is often a stated aim in contemporary anthropology, but what anti-colonial work is already being done to pick apart the discipline? Does anti-colonial anthropology exist for Indigenous Peoples, or is it just another discipline that is better housed in Critical Indigenous Studies? If any of this appears contentious, it should be. The colonial project runs deep, and there remains a desire to position Indigenous people as a learning moment, but – fundamentally - what's in it for us?

Presenter(s): Sandy O'Sullivan

Haint Epistemology: Outlining a Hurstonian Theory of Praxis

Anthropologists have not fully interrogated Zora Neale Hurston's ethnography for its critical theory or methodological interventions. Black feminists have done the yeowoman's work to valorize Hurston; however, much of her renaissance remains with literary scholars. Drawing on recently published work, this paper stakes claim for haint epistemology as a Hurstonian theory that presciently situates blackness as an instructive and spatially unbound negotiation of personhood, cosmology, and change. The word haint is often considered a vernacular derivative of haunt that originates with Gullah Geechee maroons of the US South. As a disruptive revenant, hag, or banshee, haints are part of a compendium of spirits whose power lies in their influence on present conditions and future experiences. Haints heckle, interrupt, and trample boundaries between the real and imaginary, and serve as a psychic-social memento of suppressed experiences. As a theory of method then, this paper considered how haint epistemology casts objectivity as a specter of liberatory ethnography and locates the cracks in prisms of power where interlocutors create sanctuaries from racial terror. Attendant to, and stretching beyond racial capitalism as a

debilitating condition, this paper shows how Hurston's fieldwork functioned as nonsecular decolonization working toward survivance, survival, and aliveness.

Presenter(s): Laurian Bowles

Decolonization at the Interface of Anthropology and Degrowth

Anthropology and degrowth both emerged as fields of enquiry in the Global North. Albeit arising in different temporal contexts, they have recently been subject to simultaneous calls for decolonization. At the interface of decolonizing anthropology and degrowth/post-growth, commonalities emerge that expose insularity, northern hegemony that privilege power and certain modes of knowledge, and exclusions of Global South scholars and activists from centers of academia, social movement, and policy-making. For anthropology, decolonization centers on questions of genealogical hierarchies, closed circuitries of scholarship, and reconciling legacies of exploitative and extractivist colonialism with present-day academic privilege and exclusions of race, gender, nationality and North-South positionality. For degrowth/post-growth, concerns focus on the problematics of representation, voice, and economic implications of slowing/eliminating growth that can hinder local coping strategies of survival and livelihood. Working against generalizations, this paper argues for interrogating notions of the "Global North" and the "Global South" as fixed, discrete and bounded spaces, as well as the "North-South" binary as unambiguous and unequivocal.

Presenter(s): Ritu Verma

Critique as Possibility: Anthropology, Social Movements, and Bolivian State-Led Decolonization

During the presidency of Evo Morales (2006-2019), Bolivian Ministry of Health officials undertook a project to descolonizar (decolonize) the national health care system. Health initiatives included a range of projects, such as training biomedical practitioners to be more culturally sensitive, integrating Indigenous traditional medical practitioners into clinical care, and sustaining community participation in health planning. And yet, these initiatives often ended up falling short of their promises and reinscribing inequalities, leading many social movement actors involved with policymaking to publicly voice critiques during health planning meetings. In this talk, I ask how anthropological approaches might engage both the promises and the limitations of state-led projects of decolonization, particularly in a moment when the term "decolonization" is being mainstreamed in our own discipline. Specifically, I highlight how scholarly critiques might engage interlocutors' critical theorizations of institutional claims of decolonization. In the Bolivian context, social movement representatives articulated critiques that laid the groundwork for political action and foregrounded their demands that institutions be accountable to promises of decolonization. In doing so, representatives also challenged notions that critique is primarily an academic exercise divorced from praxis.

Presenter(s): Gabriela Morales

2054 The Environment Indoors: Home, Nature, Infrastructure

11/20/2024 10:15 AM-11:45 AM

TCC 107-108

Oral Presentation Session

From forests and rivers to parking lots and pipelines, the realm commonly known as "environment" has become a focus of vibrant anthropological scholarship. This work has examined the interconnections between human and more-than-human worlds, offering nuanced insights into the web of intimate relations and sensory connections between places, people, and other beings. Yet while there have been several notable studies of toxic indoor environments (e.g. Murphy 2006; Shapiro 2015), much of the focus has been on the out-of-doors, with less attention to the enclosed spaces in which people eat, sleep, and spend most of their lives. This panel builds on anthropological work related to housing, infrastructure, and the environment, to analyze the biological life, material assemblages, sensory experiences, and social relations that constitute the indoor environments we call homes.

Tracing vital elements such as air, water, and energy as they move in and out of doors, we are interested in the transformations of these elements within the indoor realm. We follow the shifting material nature of home environments as these elemental flows pick up toxic chemicals, transport mold spores, deposit dust, create warmth, and evaporate condensation. What role do infrastructures and everyday practices play in mediating connections across the indoor-outdoor interface? How are differential material conditions tied to economic status, social position, health, and wellbeing? What social relationships and political possibilities are produced through these transformations?

Relatedly, we explore connections between indoor environments and the making of a home. How is the idea of home tied to particular sensorial engagements from the temperature we feel to the mold we see, air we breathe, and water we taste? In what ways do various notions of toxicity and safety, dirt and cleanliness, safety and vulnerability, comfort and discomfort shape understandings of what belongs within a home? How are social inequalities exacerbated when conditions of austerity and a cost of living crisis constrain the material conditions of indoor life?

Anthropology and Environment Society

Jessica Barnes, University of South Carolina, Kristin Phillips, Emory University, Department of Anthropology

Kristin Phillips, Emory University, Department of Anthropology

Kristin Phillips, Emory University, Department of Anthropology, Jessica Barnes, University of South Carolina, Peter Habib, Emory University, Department of Anthropology, Victoria Nguyen, Amherst College, Department of Anthropology & Sociology Catherine Fennell, Columbia University, Department of Anthropology

Weather, Weatherization and the Environment Indoors: Housing as Energy Infrastructure

Houses have long played an important role in anthropological studies of social life (Levi-Strauss 1982; Carsten & Hugh-Jones 1995). Houses are built environments that secure humans from predation, theft, observation, and exposure to weather. They are also meaning-bearing spaces, tethered to ideas of home, that mark boundaries between vital (though flexible) social categories:

indoor/outdoor, social/natural, and public/private. In this paper, I theorize houses as energy infrastructures—networked material systems that mediate the effects of hot and cold weather in indoor environments, energy consumption, and utility bills. I ask: How do houses mediate energy distribution, economic relationships, and physical well-being across the indoor-outdoor interface in the Black Belt of southwest Georgia? How do people experience the indoor environments that such houses produce? And what are the broader social costs and effects of energy-inefficient housing? Through examining how debates about comfort, racialized housing stock, energy efficiency, and weatherization all converge upon the house, I complicate mainstream economic and social understandings of the house as a private good, rather than a public one.

Presenter(s): Kristin Phillips

Inhospitable Homes: Navigating Poor Indoor Air Quality in London

Air quality is a topical issue in the UK's capital, London, and a focus of intense policy, scientific, and activist interest. Yet that interest has centered on the levels of outdoor air pollutants that currently exceed WHO guidelines, with little attention to the quality of air in the indoor places in which people spend much of their daily lives. In this paper, I draw on a year of ethnographic fieldwork in London to examine the everyday experience of inhabiting spaces with poor air quality. Entering into three homes, I explore the feel, smell, and sight of bad air. In the first, a terraced house occupied by a white British single mother and four children, the absence of airflow in a small space sealed by tightly closed windows is palpable; in the second, the smell of cigarette smoke pervades a studio apartment occupied by a Syrian refugee family; in the third, the dampness of the air is rendered visible in mold that blackens the walls of a British-Moroccan family of seven's apartment. In all three homes, the poor air is experienced, also, through the lungs of their child occupants who live with asthma. Coupling these ethnographic encounters with interviews with ventilation technicians and air quality scientists, this paper reflects on the shifting nature of and somatic ways of knowing one of the most fundamental dimensions of the indoor environment – the air that we breathe.

Presenter(s): Jessica Barnes

Clogged Pipes: On Making Home and Maintaining Infrastructure in Contemporary Lebanon

Water is not only life; it is the essence of domestic order. From washing and bathing to scrubbing and mopping, water is manipulated to establish the indoor space by absorbing in its substance dirt (Douglas 1966) that is purged down drains. Yet for the domestic sphere to be adequately maintained, the tap must remain open. In Lebanon's Bekaa Valley, extensive investment has revamped distribution centers to ensure that water is an abundant resource for all subscribed residents. Water access depends on residents' installation of 1000L tanks which are refilled weekly from the public water establishment. Yet the zone between the reservoir and residents' water tanks—the piped network itself—remains an aged and damaged system. Such broken infrastructure wreaks havoc on domestic plumbing systems: dust, sand, and pebbles enter cracked pipes and are released into residents' water tanks, aggregating into a layer of sediment which often clog homes' pipes, faucets, and appliances. Clogged pipes reveal a curious intersection of the presumed exterior environment and indoor sphere. Such mundane yet costly concerns encourage residents to develop a basic consciousness of plumbing and systems thinking, to recognize the problems and solutions associated with the absence and presence of water in the domestic

sphere. From scrubbing tanks to installing pumps, this paper explores the ethnic, gendered, and classed techniques of producing and maintaining a home by unclogging pipes.

Presenter(s): Peter Habib

"A House within a House": Interior Environments, Exterior Exigencies, and Elemental Exposures

Architects in Beijing's old city today are innovating novel ways to insulate and augment interior spaces amid the capricious atmospheres of urban development, communal infrastructure, and material decay. Offering new modes of domestic containment, designers promise a resolute autonomy from the wind, rain, dust, pollution, and mold characteristic of the capital's historic courtyard homes. In response to this fortification of interiority, this paper examines the immediacy and intimacy of indoor ecologies and their unruly elemental entanglements precisely as they are revealed in projects of architectural enclosure. Thinking with interiority not through its distinctions to exteriority, but the connections, mutualisms, and dependencies that constitute it, I suggest that as Chinese urban life is redesigned into ever more discrete units, attuning to indoor environments critically reorients attention to the quotidian forms of sociomaterial assemblage and human-nonhuman relations that exemplify how most people come to know the environment and understand ecological endangerment.

Presenter(s): Victoria Nguyen

1063 The Future of Praxis Anthropology:

Learning from the Legacy of Kathryn A. Kozaitis

11/20/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

Kathryn Kozaitis has defined anthropological praxis as "partnered, ethnographic, community-based, ethically sound research; inquiry- and field-based instruction; and participatory citizenship within the university" (2013, 134). Kozaitis not only implemented this approach in her own research but applied it in building BA and MA programs with applied and praxis orientations at Georgia State University; she mentored a generation of scholars who are now building upon her teachings both within and outside academe, and across academic and community settings. Kozaitis has argued that while we may approach incitements to "engagement" in the university with skepticism inasmuch as they can be read as "a symptom of neoliberal policies and...'audit cultures'," we must nonetheless recognize and value the potential for "more differentiated types of productivity and contributions by faculty, including expanded and diverse paradigms of research, scholarship, and creative activity that are situated in public domains and with the public as partner and stakeholder" (ibid., 136).

On the occasion of Kozaitis's transition to Professor Emerita at GSU, this panel explores the work of her former students – diverse in their institutional positionings (which include academic research, educational administration, and private consulting) and career stages (from PhD candidate to

Professor to independent professional) – to assess what a praxis approach illuminates for the discipline as a whole and how a new generation of anthropologists continues to reinvent it. The papers describe a broad range of ethnographic projects that employ community-based praxis and participatory action approaches in order to reconceptualize and address crises and inequities. They include depictions of how praxis anthropology links academic research with community stakeholders (as in Hill's work on sustainability in Ecuador and Odum's collaborative studies of violence in Mexico and Guatemala); how it engages asymmetrical risk, stigma, and public memory (as in Robinson's research on a Florida reform school and in Odum's paper); how it brings anthropological thought and methods into extra-academic spheres of professional practice (as in Winn's description of work in governmental and historical preservation as well as educational spaces); and how it brings newly reflexive and transformative perspectives to higher education settings (as in Tottenham's use of praxis anthropology in educational administration).

As a group, the anthropologists engage critical questions that include: How does praxis anthropology render new ways of thinking about empowerment, economic and social justice, and belonging? How can and does it interpret and ameliorate various forms of violence to which we bear witness "in the field" and "at home"? And how does it frame our own universities not as home perches from which we research other settings, but as spaces for anthropological intervention and praxis in themselves?

Jennifer Patico, Georgia State University, Department of Anthropology

Cassandra White, Georgia State University, Department of Anthropology

Michael Hill, Universidad San Francisco de Quito, Alisha Winn, Consider the Culture, Kaniqua Robinson, Furman University, Department of Anthropology, Dana Tottenham, Emory University, William Odum, Columbia University Lisa Gezon, University of Alabama at Birmingham, Department of Anthropology

Community Tourism and Ethnography in Yunguilla

The work of Kathryn Kozaitis offers perspectives on community-based praxis, collaborative reform, and inclusive methodologies in the interest of social justice. Inspired by her legacy, this presentation focuses on participatory community building in Yunguilla, Ecuador. Through NGO and public sector collaborations, Yunguilla transformed economic dependence on extractivist deforestation and contraband commerce to sustainable, community-based tourism, strengthening sociocultural organization and identity. Undergraduate students and community leaders collected life history interviews and produced a documentary film on the testimonies of the abuelos (elders) to contribute to community memory, intergenerational continuity, and greater inclusion. The case demonstrates how the principles embodied by Kozaitis' anthropological corpus—purposeful and collaborative praxis and pedagogy—lead to collective empowerment forged through ethically informed and humane relationalities.

Presenter(s): Michael Hill

Praxis as Foundation for Community-Engaged Work

In my first year of graduate school at Georgia State U., advisor and mentor Dr. Kathryn Kozaitis introduced "praxis." This new world of theory and "the praxis of anthropological knowledge" consisted of unlimited possibilities to impact change in communities and institutions. Kozaitis' "Partners in Reform: What's Culture Got to Do with It?" (1997) describes the praxis model CARE and its application to APS teachers, emphasizing cultural assessment research and engagement. These theoretical approaches in praxis anthropology influence my community-engaged work in governmental and educational spaces, ethnographic research, and historic preservation. For this presentation, I examine the effectiveness of praxis-based theory and intervention in community-based research in a historic, redeveloped African American community. Lastly, I will explore how applied anthropology helps us "promote engagement" at our universities (Kozaitis, 2013) to provide outstanding scholarship beyond the classroom.

Presenter(s): Alisha Winn

Praxis and the Politics of Memorialization

Anthropological praxis involves a combination of intellectualism, compassion, and empathy in service to humanity (Kozaitis 2000, 62). As a student at GSU, I was introduced to anthropological praxis by Kozaitis, who emphasized the importance of social responsibility for anthropologists, including "dialogue and partnerships across historically and structurally constructed divisions" (82). Here I reflect on doing praxis research in the context of tensions and power dynamics in the public memorialization of the Arthur G. Dozier School for Boys (1900-2011), a reform school in Marianna, FL. Dozier received national and international attention when the abuse and neglect of students were exposed to the public. This generated a series of reconciliation and memory-making efforts as multiple stakeholders created, negotiated, and recreated its public memory. This paper explores the complexities of doing praxis and how I employ Black feminist anthropology as a theoretical and methodological tool.

Presenter(s): Kaniqua Robinson

Reframing Education Abroad as Social Justice Work

Kathryn Kozaitis calls upon us to find our "life's work" and inspired a generation of students to embrace anthropological praxis: intellectually mediated, ethically sound, and socially responsible work. As an applied educational anthropologist, this autoethnographic project centers on her guiding principles. This research considers the intersections of education abroad and alumni engagement through a social justice lens. The study examines the cultural imperative to systemic reform, a concept coined by Kozaitis, through the perspective of higher education's integration of education abroad as a core high-impact practice. This case study focuses on alumni who studied abroad, with outcomes for longitudinal data for action. If a common refrain is studying abroad was the most transformative thing that I did in college, then administrators should consider how these high impact practices influence alumni engagement and its potential role in increasing accessibility for the next generation.

Presenter(s): Dana Tottenham

Violence, Asymmetrical Risk, and Praxis Research

The stakes of ethnographic studies of violence are typically high for researchers and their interlocutors alike. In most cases the intensities and variables of risk are asymmetrically distributed. Circumstances tend to favor researchers, with our passports and institutional ties, who benefit if the project is simply underway, while our collaborators bear most of the risk. How can praxis-oriented research on themes of violence generate beneficial outcomes for our interlocutors, often who are our friends or even family, responsibly? This presentation will introduce and reflexively scrutinize four examples from previous projects – on the search for the disappeared in Mexico and on a neighborhood stigmatized by gang activity in Guatemala City – that demonstrate possible forms of praxis-oriented ethnography. These projects were collaboratively designed with our interlocutors and created to cultivate a sense of relatedness through the collective construction of shared memory and experience.

Presenter(s): William Odum

1573 Unbearably there: An anthropology of affect and response

11/20/2024 10:15 AM-11:45 AM

TCC 103

Oral Presentation Session

In a recent review, one of us argued for understanding the ethical subject as a caring subject who takes in "the weight of the world in their response to it" (Kuan 2023: 329). Building on this idea, this panel aims to engage the affective turn and recent adoptions of "image as method" (Stevenson 2014) to examine a problem we call "unbearable thereness." We wish to explore the range of human experiences that emerge as responses to difficult situations and circumstances. We take interest in situations in which matters at stake are registered as diffuse and phantasmal, or, present themselves as [i]too[/i] present, irreducibly specific in their detail and history, their sharpness and mode of impingement, their quality and weight. We have in mind affects, spaces and circumstances such as the din of a subway station, portends of an undesirable future, bodily pain, remorse and regret, political occupation, the loss of loved ones. When and how do social actors bearing the unbearable perceive matters at stake as an incomprehensible pile-up or a "series of precisions" (Stewart 2017)? What systems, technologies, and practices mitigate thereness? Can the unbearably-there include experiences worth attuning to and cultivating? What genres of being-with the unbearable does ethnography lend itself to?

We begin this interdisciplinary panel with Teresa Kuan's paper, which will lay out the terrain to be explored, in relation to her own work in a family therapy clinic. A longtime friend of "thereness," Lisa Stevenson will then draw from her work with Colombian refugees in Quito to raise a series of questions about subjectivity and time-space. She observes a contradiction in the notion that the unbearable might be lived with, and asks, where to locate the subject. Here, now, elsewhere, or not-elsewhere? Lone Grøn examines a heartbreaking case of love in a time of dementia, drawing from work with couples in Denmark thrown into journeys of transformation (Mattingly 2019). If "poisonous knowledge" borne in bodies offers one way of thinking about the contradiction in bearing unbearability (Veena Das as quoted by Stevenson, this panel), could living and making a

home with an intruder be another? Melissa Park considers from a neurodiversity perspective the unbearable thereness of uncommon ways of bodily sensing and its relation to hurt in the everyday, drawing from participatory-ethnographic research in Montreal. The presentation asks how unbearable thereness might be constitutive of the very heart-rage ([i]cœur[/i] -rage) that transforms relations to common sense. Zohar Lederman ends with a circumstance of indisputable thereness: the ongoing war in Gaza. Counter-intuitively, the presentation outlines not the unbearability of war itself, but rather, the loneliness one bears in feeling the entire world does not care about you. The panel as a whole will move between multiple scales of analysis, from culturally situated neurophysiology to geopolitical history.

Society for Psychological Anthropology

Teresa Kuan, Chinese University of Hong Kong, Department of Anthropology, Melissa Park, McGill University

Teresa Kuan, Chinese University of Hong Kong, Department of Anthropology

Teresa Kuan, Chinese University of Hong Kong, Department of Anthropology, Lisa Stevenson, McGill University, Lone Groen, Melissa Park, McGill University, Zohar Lederman Cheryl Mattingly, University of Southern California

The unbearable-thereness of some things: An uncontrolled comparison of states of impingement

In recent years, anthropologists have taken immense interest in attending to those dimensions of human life and historical experience commonly described as diffuse, roughly articulated, indeterminate, ineffable, or phantasmal. This interest has been expressed in the affective turn, the hauntological turn, and in a newly conceived mode of ethnographic engagement known as "image as method" (Stevenson 2014; Mattingly and Grøn 2022) Though each trend stems from different lines of inquiry, they share in common a resistance against the discursive and the formulaic, certainty and fixity, conscious thinking and modes of knowing. In this presentation, I would like to propose a counterpoint, in the spirit of making room for those aspects of human experience that consist in "too much" knowing, "too much" clarity and sharpness, "too much" perception. Robert Levy's classic work on "hypo-" and "hyper-cognition" (1973, 1984) is somewhat relevant, as is Webb Keane's account of Sumbanese "hyper-hermeneutics" (2016: 85). Here I want to focus on singular life and historical circumstances in which something impinges in a way that is simply too much to bear, without ever becoming "repressed" or "spectral" (Good 2019). Reading across my own material from a family therapy clinic and biographical writing, the presentation will be an experiment in "uncontrolled comparison," i.e. cherry-picking from existing documentary material to demonstrate a universal human theme (Sahlins 2013: 2).

Presenter(s): Teresa Kuan

Not-elsewhere

The idea that we might live with ("bear") something that is unbearable presents us with a contradiction. By definition, the unbearable cannot be borne. And yet, as ethnographers we are not dealing with definitions, but with human lives, and it seems that there is an important way that

people continue to live in the face of what is unliveable and bear the unbearable. Das's notion of "poisonous knowledge" that women bear within their bodies, like a tumor, or a monstrous child, might be one way to begin to think this contradiction. But if what is unbearable is irremediably present, what about the self? Does the self recede in the face of the unbearably there? Pandolfo draws on the psychoanalyst Gladys Swain to suggest that one can become a subject of one's own madness if one recognizes the gap between the eclipse of the subject and its obliteration. Is there a way in which the "unbearable" forces a kind of eclipse (but not obliteration) of the subject? Furthermore, if one is to bear the unbearable, can one [i]always[/i] be present to it? In what time/space is the "unbearably there" [i]there[/i]? Are we, as subjects of the unbearable, always present to it, even if it does not become spectral itself? In this paper, drawing on my work with Colombian refugees in Quito, I would like to describe what I have been calling the "not-elsewhere," a way of describing the fact that we are present in times and places that while not "here" and "now" in any naïve sense, are also "not-elsewhere."

Presenter(s): Lisa Stevenson

Unbearable Love in the Time of Dementia

"I want it out of my house," Anna says resolutely about dementia, "I need a break from it!' Building on Kuan's understanding of the ethical subject as a caring subject who takes in "the weight of the world in their response to it" and Stevenson's observation of the contradiction in terms of living with (or 'bearing') the unbearable (see abstracts, this panel), I explore the way in which dementia has "moved in" with Anna's family, her husband – in his late forties – having been diagnosed with Alzheimer's. Living with their two children in a provincial town in Denmark, their family life becomes increasingly enmeshed with dementia and other care professionals from the municipality, leading to new forms of extended kinship and care networks.

I will dwell on the multiple senses and affects of unbearability in this family; the unbearability of proximity to rupture, stillness, decay; of deceit, lies and loneliness; of wanting out, wanting in or being excluded; of kinship/State relatedness and intimate belonging (Johansen and Grøn 2022). Taking up work within kinship studies that have explored the darker side of kinship (Garcia 2014, Kuan 2020, Grøn 2020, Han 2021) and bringing in voices from anthropological phenomenology (Desjarlais and Throop 2011, Schnegg 2023) and world philosophies (Kirloskar-Steinbach & Kalmanson 2021), I explore unbearability as love in the time of dementia.

Presenter(s): Lone Groen

Viscerality of feeling: The unbearable thereness of uncommon sense

This paper explores the deep entanglement between sensory perception and ethical action. Based on participatory-ethnographic research with autistic youth and adults, mental health professionals and patients, and persons living with Alzheimer's and/or related conditions and their carers, this paper presents a series of [i]bodily sensing imprints[/i] that [i]they[/i] marked as significant (c.f., Stevenson 2014; 2022; Grøn & Mattingly 2022). Attending to small, seemingly mundane yet perplexingly particular moments (Mattingly 2019) that emerged in grocery stores and metros, in- and out-patient clinics, and dance sessions in the community, I draw attention to the entanglement between neurophysiological and existentially-meaningful experience. Imprints speak both to the

unbearable thereness of [i]un[/i]common sensing and its relation to "hurt" in the everyday, as well as how viscerality can spontaneously open an "us" to unexpected horizons. "Unbearable thereness" may prefigure ethical transformations as a kind of fuel, like the fire of [i]liget[/i] (M. Rosaldo 1980).

In this presentation, I wonder if a focus on "unbearable thereness" can provide a lens into in-between-ness, beyond any categorical distinctions. What would it mean to understand the visceral presence of unbearable thereness as not just constitutive of a cultural force (R. Rosaldo 1993) but also as the very heart-rage ([i]cœur[/i] -rage) of ethical action that transforms relations to common-sense.

Presenter(s): Melissa Park

Hell is Here: Loneliness as Apathy in the 2023-2024 War in Gaza

"In hell everyone is indifferent to one another. [...] It is not contempt which defines relationships in hell; it is apathy." These words from theologian Jeffery Sobosan ring true in the current context of the War in Gaza, formally between the state of Israel and Hamas. The lack of empathy, however, is well-felt between Israeli and Palestinian citizens, where the suffering of one side is ignored, or even denied, by the other.

This project will consider Gaza to be hell. It is hell because Palestinians who have lost their loved ones and who are suffering great injustices beg the international community to put an end to their misery, yet they encounter apathy. They encounter apathy from the international community, Israelis, Jews around the world, and their fellow Arabs. This is not to say of course that no one expresses empathy towards Gazans or shows support. Rather, Palestinians feel the world is apathetic. Feeling utterly alone, Gaza, and perhaps the entire world, is a place of unbearable thereness. It is potentially the same hell expressed by Elie Wiesel in a very different context: "The Talmud teaches man never to judge his friend until he has been in his place. But, for the world, the Jews are not friends."

Part of a comparative project examining loneliness as a bioethical issue in various domains, this presentation considers loneliness in the context of the ongoing war in Gaza. It will advance an argument that may mitigate the loneliness of hell in Gaza and elsewhere.

Presenter(s): Zohar Lederman

1572 Vernacular Political Technologies: Conflicts, Tactics, and Strategies under Free-Market Authoritarian Regimes

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Oral Presentation Session

The last few decades, the world has seen the intensification and expansion of neoliberal free-market logics. Social safety nets have shrunk even as jobs have become scarcer and more precarious. Alongside these changes has been the persistence of authoritarianism in many

autocratic countries coupled with its rise in many democratic countries, often in tandem with neoliberal logics. Under this comingling of authoritarianism and neoliberalism, governments are rolling out ever more advanced surveillance technologies to regulate and control their citizens. In this context, liberal democratic methods of political participation–civil society, voting, and protesting–are proving increasingly ineffective and sometimes even impossible. At the same time, free-market entrepreneurship can form a way in which people contest autocratic structures even as the market erodes communitarian goods. This panel examines how these complex environments are giving rise to new vernacular political technologies–forms of alternative bottom-up tactics, strategies, and practices of resistance, refusal, and complicity. Focusing on the story of a broken elevator, Phuong studies how local big men in downtown Ho Chi Minh City seize ownership of public goods to make profit under the purview of eroding socialism. Dimmery investigates how Naxi and Yi taxi drivers in Southwest China relocate from a small town to the city to make a living and how they draw on religious poetics to organize against marginalization and maintain connections to their homes under the forces of authoritarian free-market modernization. Sudcharoen studies carnivalesque social media in military-dominated Thailand, examining how the voice of authority intermingles with folk humor and popular cultures. McGrail studies how Muslim artists engage in the strategy of "acting blur" to evade state surveillance in the hypermodern soft-authoritarian Singapore. Lau examines the decolonial politics of storytelling among Indigenous Lisu subsistence farmers in China, illuminating how farmers share and circulate stories about disasters to reclaim sovereignty from the autocratic state. Together panelists ask: What are the conflicts, negotiations, and strategies emerging in the enmeshment of authoritarian regimes and free-market forces? What is the role of media, art, religiosity, ceremony, and storytelling in rehabilitating peoples' sense of belonging and community in dog-eat-dog, ruthless, and sometimes absurd environments? And how do neoliberal and authoritarian logics intertwine in complex, inextricable, and sometimes paradoxical ways? Using fine-grained ethnography to examine the emerging vernacular political technologies as they unfold on the ground, this panel moves beyond the dichotomy between neoliberalism and authoritarianism to examine the complex interplay between the two and the creative ways people navigate their combination.

Association for Political and Legal Anthropology

Ting Hui Lau, National University of Singapore, Department of Sociology

Xiao Schutte Ke, University of Pennsylvania

TRI MAC PHUONG, University of Victoria, Department of Anthropology, Katherine Dimmery, Yale University, Moodjalin Sudcharoen, James McGrail, Leiden University, Ting Hui Lau, National University of Singapore, Department of Sociology

Of Mice and the Man: The Politics of Dissensus and Infrastructural Seizure

On a nondescript day in 2016, the only elevator serving the 42 Nguyen Hue Apartment Building in downtown Ho Chi Minh City broke down. At the following ward-level meeting, stakeholders couldn't come to consensus on how to fix it. The problem ironically was a communistic one: how to govern the process of exacting costs from each according to their ability and disbursing resources to each according to their needs. After prolonged deliberations the verdict was decisively anticommunist: one resident volunteered to finance the entire cost of fixing the elevator but in turn would charge

ten cents for use per head thereafter. This essay examines the (il)legal process of infrastructural seizure in which a single individual seizes ownership of a public good and converts it into private property for profit-making under the purview of socialism. By foregoing collective responsibility to fix the elevator, the population-at-hand lost their rights to it. What had belonged to the domain of civil society transformed into equal-opportunity piracy. But the elevator monopolist is only a small mouse among local big men capitalizing on atomized dissent to seize infrastructures like the building in question. Engaging with theories of techno-politics and graduated citizenship, this essay rethinks shifting categories of parasite and populism to illuminate the material arrangements of late-socialist seizures – the variegated formal negotiations and informal conflicts between the state and the popular.

Presenter(s): TRI MAC PHUONG

Making (In)roads: Indigenous Aesthetics and the Ceremonial Appropriation of Chinese Urban Space

Since the 2000s, many young Naxi and Yi ethnicity men from Sanba County (in southwest China's Diqing Prefecture) have relocated to the city of Xianggelila, where they earn money by driving taxis. Their driving, along with their ongoing engagements with nearby mountains, work to trace ceremonial roads through urban space, remaking the city as an extension of Sanba. At the same time, their interactions with elements of the cityscape draw powerfully on Sanba poetics aimed at managing interactions with unknown places. It is from this artistic and religious basis that I understand these drivers' subsequent organizing—to pursue attacks on rival groups at night, and to resist Xianggelila taxi companies' inequitable labor practices by mobilizing several taxi driver strikes between 2011 and 2016. Drawing on long-term ethnographic fieldwork in Sanba and Xianggelila, I show that the movement of rural, ethnic peoples into Chinese urban spaces need not result in state-centric visions of "modernization" and assimilation, by which the city itself becomes a tool for eliminating troubling human difference. For the Sanba drivers, longstanding cultural practices centered around religious poetics are crucial vernacular technologies for collaboration and survival. Through them, the drivers bonded together across ethnic difference, organized against the city's spatial and infrastructural forces of marginalization, and maintained connections to their homes in Sanba.

Presenter(s): Katherine Dimmery

How to Converse with Phuyai: Social Media Carnivalesque and Youth Uprising in Thailand

In mid-2020, young protestors in military-dominated Thailand took to streets demanding for wide-ranging political and sociocultural reforms. Streets, however, were not the only site where the movements took place. Following Bakhtin's (1984) theorization of carnivalesque, this paper explores how the "social media carnivalesque" emerges as subversive forces that destabilize officialized and uniform social systems. What is the nature of the "social media carnivalesque," and what possibilities for political claim-making exit on this space? What are the strategies of resistance that digital protestors use to challenge authoritative voices? This paper analyzes how a viral video that has been widely circulated in Thai online communities turned into a series of political memes. This paper argues that the heteroglossic nature of social media enables the voice of authority, or phuyai ("adult"; literally translated as "big people"), to unconventionally intermingle

with folk humor and popular cultures. This carnival-like space transforms state discourses into parodies and creatively dismantle the child-adult hierarchy which structures different scales of power relations. The virtual carnivalesque emerges as a ritual site where meme posting becomes an annual event and continually serves as a tool of empowerment for Thai progressives.

Presenter(s): Moodjalin Sudcharoen

"Act Blur, Live Longer": Muslim Artists Blurring the Neoliberal Boundaries of Singapore's Smart City

In 2024 Singapore was again named the "Smartest City in Asia", a position achieved through its strategic deployment of surveillance infrastructures and technocratic governance. This paper explores the practices of four Muslim artists whose work challenges the limiting categorisations produced by this Smart-City governance. Based on fieldwork conducted since 2023, I argue that by offering their work plausible deniability through the strategy of "blurring" these artists are able to operate in the highly surveilled context of authoritarian Singapore. However, this is not just a strategy of evasion; by engaging with the anthropology of invisibility, and the Islamic concept of Al-Ghaib (the unseen), I argue that these artworks disrupt established categories and binaries, revealing the inherent complexities obscured by the veneer of technological efficiency. Through these works, which go beyond the visible, and quantifiable, I ultimately argue that by complicating the neat categorisation of the Singapore state, these artists create space to imagine something otherwise.

Presenter(s): James McGrail

Storytelling as Relational Sovereignty: Disaster Narratives among Indigenous Lisu Subsistence Farmers on the China-Myanmar Border

Located in the Eastern Himalayas on the borders of China, Myanmar, and Tibet, the Nu River Valley is officially part of China. Since the early 2000s, marketization and rapid development has transformed the Valley and strengthened the hold of the Chinese Communist Party over this borderland region. The Lisu—a transnational Christian Indigenous group and the majority in the Valley—have been grappling with these changes. During the El Niňo years between 2014 and 2016, around the time when President Xi Jinping's anti-poverty campaign further ramped up development in the region, landslides ravaged the Valley. Government discourses promoted the idea that these disasters were natural and evidenced the need for modernization. Lisu stories about landslides testified otherwise. These stories suggest that development—road building, bridge construction, and mining—was the root cause of disaster. Development disrupted reciprocal relationships with spirits, God, and the land, causing landslides. I argue that Lisu disaster storytelling is Indigenous law making. Through stories, Lisu enact what Indigenous Studies scholars term relational sovereignty—sovereignty enmeshed in interconnected reciprocities among people, non-human animals, spirit, God, and land—and reclaim their authority over the land. Examining storytelling as law making, this paper highlights forms of relational and embedded sovereignties that work against settler-colonial and authoritarian notions of power.

Presenter(s): Ting Hui Lau

1789 Can Harm Reduction as a Praxis of Political Love Survive Professionalization?

11/20/2024 12:45 PM-02:15 PM

TCC 115

Oral Presentation Session

In the context of enduring mass casualties from drug overdose, harm reduction is increasingly gaining recognition as an alternative approach to punitive drug war policies. While this appears to be a straightforward public good, the on-the-ground ways in which harm reduction is currently implemented, understood, practiced, funded, and evaluated are evolving, and often moving away from its roots in mutual aid and social justice. While some harm reduction organizations operate as grassroots praxis driven by people who use drugs, in other contexts it is being professionalized within non-profit and medical institutions, while certain interventions (e.g., naloxone, an overdose reversal medication) are being outsourced to police and treatment centers who now also claim to do harm reduction (Szalavitz 2021; Campbell 2020; Vakharia 2024). Even amidst such expanding notions of harm reduction, and despite decades of scientific evidence attesting to its public health effectiveness, antagonistic local, state, and federal policies continue to codify an uneven landscape of harm reduction that altogether denies many communities access to services (Syvertsen & Pollini 2020). Taking seriously a conceptualization of harm reduction as a form of political love and praxis centering compassionate care, this panel brings together empirical analysis and theoretical insights from anthropologists working in harm reduction to critically reflect on the impacts and implications of its evolving practice. Questions that participants think through include: What do Black feminist, Indigenous, queer, and spiritual perspectives teach us about harm reduction? What are the most effective ways to ensure that policies and services remain true to whom they serve? What is the role of anthropological research in supporting policies and programs? How should we respond when the police insert themselves into harm reduction policymaking and spaces? And finally, can harm reduction remain a form of political resistance and praxis, or is it time to imagine alternatives?

Society for Medical Anthropology

Allison Schlosser, University of Nebraska Omaha, Sociology and Anthropology Department, Jennifer Syvertsen, University of California, Riverside

Jennifer Syvertsen, University of California, Riverside, Allison Schlosser, University of Nebraska Omaha, Sociology and Anthropology Department

Breanne Casper, University of South Florida, Department of Anthropology, Allison Schlosser, University of Nebraska Omaha, Sociology and Anthropology Department, Keshav Kundassery, Selim Gökçe Atici, Rohit Mukherjee, Lauren Textor, University of California - Los Angeles (UCLA), Department of Anthropology Jennifer Syvertsen, University of California, Riverside

Value in Practice: An Evaluation of a Syringe Exchange Program in Florida

Harm reduction programs offer critical services for people who use drugs. Often, these programs focus on providing lifesaving services and goods for people who use drugs including safe injection equipment, overdose prevention training and medication, and first aid services. Yet, the value of harm reduction is not solely limited to these interventions. This paper presents data gathered from an evaluation of one harm reduction program in the state of Florida. Twenty-five interviews and 100's of hours of observation showed that the ethic and experience of love and care through harm reduction, or harm reduction praxis, were equally important to program participants as the supplies provided. Given the social and political nature of substance use and harm reduction, particularly in the state of Florida, this presentation seeks to answer the question - how can the shifting nature of harm reduction programs continue to center the values of participants in their programs?

Presenter(s): Breanne Casper Co-author(s): Nancy Romero-Daza

Urban Specters and Unsullied Places: Harm Reduction Policymaking Across Urban-Rural Divides

After growing acceptance of harm reduction in response to the devastating rise of drug overdose death in the U.S., recent social and political shifts have led to backlash against it. The specter of drug problems in "liberal cities" like San Francisco (SF) has been used to disparage harm reduction and block its introduction in other areas, often rural and politically conservative, that have little harm reduction but a great need for it. This paper explores harm reduction policymaking in this fraught sociopolitical context through the case of a recent attempt at harm reduction policymaking in Nebraska, a largely rural, conservative state in the Central U.S. Analyzing legislators' statements, advocacy efforts, and local media coverage of a proposed policy that would authorize syringe services programs reveals how representations of drug problems in urban areas, particularly SF, have been used to fuel fear of contagion of social problems from dysfunctional urban to unsullied rural places. Drawing on the anthropological approach to studying policymaking through practice and ontopolitical theory, we trace how these discourses reinforce drug use as crime and constitute all drug users as sick, limiting the potential to maintain harm reduction's roots in bodily autonomy and compassionate care. Finally, we consider the role of anthropologists in harm reduction policymaking and broader political resistance against the marginalization of people who use drugs.

Presenter(s): Allison Schlosser Co-author(s): Jeff Ondocsin

Biopolitics and Co-optation Inside the Harm Reduction Movement

Some scholars have argued that the latest iteration of government and private sector-funded harm reduction organizations are mere co-optations of a radical movement by the state for its biopolitical ends. These accounts tend to leave a crucial theoretical question unanswered. What exactly is biopolitics and why is it always-already assumed to be dangerous?

This paper charts out an answer by attending to harm reductionists' fraught attempts to configure new ways of thinking about care, love, and the self. Harm reductionists do this work in a moment in which 20th century biopolitics is fading, and something far more sinister threatens to take its place. Have we reached a point at which recovering a lost biopolitics constitutes the limited horizon of political engagement? If so, how might we reorient pessimism about co-optation into a theorization

of ways in which harm reductionists' politics are acutely responsive to the demands of this current moment?

Presenter(s): Keshav Kundassery

Is there an addict who 'matters forth' harm? Spontaneous care, exhaustion, and expert capture in Japan

This paper challenges narratives of 'concept creep' and 'expert capture' by tracing the social life of the concept, harm reduction, and multiple standpoints through which the notion is taking root in Japan. The concept began its dissemination first in expert circles and then in grassroots spaces, generating a distinct ecology of psychiatric care of what I call exhausted life. Japan is characterized by the absence of embodied harm: there are multiple, inconsistent discourses about what constitutes harm and in whose body harm is veritably manifest. Moreover, harm reduction agonists steer clear from discussions about monitored use, needle exchange, and replacement drug therapy. Harm reduction seems adequately vague to appeal for improvement without unwanted visibility in the face of a punitive state, but vaguely inadequate to mobilize resources for a systemic approach to mental health policy and decriminalization. In response to this ambiguity and entrenched distrust against medical institutions, maverick clinicians in Ruru clinic gave rise to a mode of caring that targets exhausted life, a concept through which I investigate the interplay of harm and care alongside the clinic.

Presenter(s): Selim Gökçe Atici

Combatting Therapeutic Nihilism in Psychiatry by Being in Community with Drug Users

Currently, psychiatry as a field only begrudgingly embraces the co-opted, medical model of harm reduction. Providers approach drug users with distrust (Lago et al, 2017). I leverage experience working as a street psychiatrist in Downtown Los Angeles to discuss how drug use can be systematically used to deny care to people with serious mental illness, using the case of a young woman with severe schizophrenia and uncontrolled HIV who often used methamphetamine and opioids. Repeatedly and in many systems of care, she was labeled as only having a methamphetamine use disorder with minimal investigation or concern for her well documented schizophrenia and HIV, ultimately leading to a poor clinical outcome. I argue that this therapeutic nihilism is a perverse, terminal stage of stigma rooted in a deep history of denial of care for stimulant use (Murch, 2015). I link this to historic conceptualization of drug use and the use of "punishment" as a treatment response for socially marginalized drug users (Hansen and Netherland, 2017). Utilizing the experience of being a psychiatry resident, I discuss how therapeutic nihilism for drug users is taught directly and indirectly leading to psychiatrists receiving messaging to not trust stimulant users. I end with the need for anti-stigma programming. Embracing harm reduction's core principle of learning and working collaboratively with drug users can be a tool to combat the impacts of therapeutic nihilism and stigma to drug users.

Presenter(s): Rohit Mukherjee

Abolitionist Harm Reduction During Times of Crisis

Harm reduction has demonstrated the urgency and efficacy of mutual aid-based models of care; now, the U.S. harm reduction movement faces recognition, repudiation, and the risk of depoliticization. This talk examines the recent trajectory of harm reduction in Southern California. Using my dual positionality as ethnographer and psychiatry resident, I describe everyday practices of harm reduction in both mutual aid and institutional settings. Key questions arise amongst interlocutors concerning what kinds of social change are possible, what methods and meanings of care are practiced and perceived as practical, the role of the state and government in being primarily for or primarily against people, and how system transformation might be achieved. I examine core principles of the movement for harm reduction and identify potential mechanisms through which these principles may be endangered or enlivened across mutual aid and institutional settings. In the process, I investigate my own trajectory as someone who seeks democratization of expertise (Nelson 2011) while simultaneously sometimes occupying a professional position. In what ways does harm reduction risk elite capture (Taiwo 2022) or medicalization- the loss of autonomy over the meaning of care in community (Illich 1975)? I offer the potential for an "abolitionist harm reduction" (Levenson et al 2023) as a framework and set of strategies that could protect against these forces and work toward collective liberation.

Presenter(s): Lauren Textor

Discussion

3257 Embodiment, Collective Memory, and Political Geographies: Ethical Praxis and Collective Reckoning with Racial Violence in the U.S. South, Part 2

11/20/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

The papers in this panel investigate interrelationships between racial violence, political geographies, bodily memory, and public history in the U.S. South by asking: How does a long and contested history of racial violence affect African American perceptions of danger and safety embedded in the landscape of the U.S. South? How are legacies and ongoing dynamics of racial violence embodied and emplaced? How can public histories be re-constructed to account for these legacies and ongoing dynamics? The authors give primary consideration to the body as a site of individual and collective memory. They focus on the movement of bodies through physical and cultural landscapes as revelatory of collective memory and also as a means for reckoning with the past–what Burnet (2012) has called lived memory. These papers engage with the concept, political geographies, referring to the ways that power inscribes itself in landscapes and the built environment; and, how, in turn, people's experiences of this power are embodied and emplaced through their senses. The papers engage with the many historical and contemporary forms of racial violence against Blacks in the U.S., and how they produce landscapes embedded with embodied knowledge of danger and safety. Building on Saidiya Hartman's (2016) concept, the "afterlife of slavery," and Christina Sharpe's (2016), "in the wake," authors discuss Black survival efforts,

resilience, refusals, reinventions, and agency in the face of external repression from state structures and parastatal actors that have worked to "define and confine African Americans over the last four centuries" (Carter 2019, 11; Wacqaunt 2014). Black survival efforts are evidenced by such neighborhoods and movement patterns that are responsive to but not defeated by racial violence.

Association of Black Anthropologists

Jennie Burnet , Cheryl Rodriguez, University of South Florida

Cheryl Rodriguez, University of South Florida

Nicole Ruiz, Tailyn Osorio, Sachal Jacob, Georgia State University, Tayumicah Thomas Jennifer Coffman, James Madison University, Jennie Burnet

Reconstructing Public Histories of Racial Violence in Florida: The Role of Public Education & the Systemic Constraints on Educators

Maintaining the public education system in the United States and setting education standards is a responsibility that predominantly falls onto the individual states with minimal federal involvement. This level of authority can lead to the histories of minority groups being systematically excluded from the classroom. This project is a case study reviewing the institutional constraints public educators in Florida face when teaching about racial violence perpetuated against African Americans. The primary data for the project will be legislation on public education as well as state academic standards passed within the last five years by the Florida Department of Public Education. For the analysis, particular emphasis will be placed on grades 9-12, while also considering how recent legislation impacts the way incidents of racial violence can be covered in higher education.

Presenter(s): Nicole Ruiz

Collaborative Community Research in the Face of Racial Violence: A Case Study of Rosewood and the Rosewood Massacre

The Rosewood Massacre epitomizes the racial violence that permeated the socio-political landscape of early 20th-century Florida. In January 1923, a white mob, incited by unfounded accusations against a Black man, decimated the prosperous Black community of Rosewood, resulting in loss of life, destruction of property, and the displacement of the community's inhabitants. The Rosewood Massacre remained conspicuously absent from public discourse for decades, emblematic of a broader trend of erasure regarding Black history in Florida and the US. This erasure reflects systemic biases ingrained in historical narratives, which often prioritize the perspectives and experiences of dominant groups while excluding those of marginalized communities. Black history erasure persists in Florida, manifesting in educational curricula, public memorials, and cultural representations. Efforts to reckon with this legacy and amplify Black voices in historical discourse remain ongoing, necessitating an approach that encompasses research, education, advocacy, and community engagement. This paper explores the intricacies of research on historical racial violence to highlight methodological and epistemological steps towards a research design of reflexivity, care and collaboration as continuous throughout the research

process. Historical memory, racial justice, social change, and the researcher's position are interconnected in these efforts.

Presenter(s): Tailyn Osorio

Echoes of Violence: Reckoning with Sundown Towns & White Supremacy in Georgia

This paper examines contemporary representations of idyllic pasts in public history and heritage tourism sites in Georgia. These representations erase the harsh realities of slavery, lynchings, Jim Crow laws, political repression of black Georgians, and destruction of African-American communities through urban renewal. Drawing on ethnographic fieldwork, interviews in Chatham and Forsyth counties, as well as archival research, the paper explores recalcitrant attitudes among white residents that help perpetuate normative (white) portrayals of the past and marginalize African-American experiences of racial violence. Unlike neighboring counties which have seen significant immigration of African-Americans, in Forsyth county, a former sundown town, demographic reduction in the white population has been due to immigration of Asian-Americans. Despite some local efforts to confront Forsyth's fraught past, the local historical society has not substantially changed its public history praxis. In Chatham county, on the other hand, the local historical society and heritage tourism sites have increasingly tried to reckon with difficult histories. Nonetheless, these efforts have been incomplete, at best. Persistent white supremacy–embedded in power structures–shapes public memory through symbols of authority, limits public recollection or memorialization of specific events of racial violence, and minimizes the impact of past racial violence on the present.

Presenter(s): Sachal Jacob

Co-author(s): Jennie Burnet

Resistance, Refusal, and Reinvention: African-American Praxis in the Wake of Racial Violence

In southwest Georgia, African Americans have experienced multiple forms of racial violence, injustice, and discrimination after the legal end of slavery. This former heart of Georgia's cotton plantation economy encapsulates the African-American struggle for liberation in the U. S. South. Building on Hartman's "afterlife of slavery," and Sharpe's "in the wake," this paper examines African-American praxis amid white supremacy's many forms by exploring the intertwined histories of Lee, Terrell, and Dougherty counties. Rural Terrell and Lee counties' population remained majority black through the 1960 census. Yet, less than one percent were registered to vote. Dougherty county and its city, Albany, arose as a prominent site for the Civil Rights Movement in the 1960s with an emphasis on Black voter representation in the region. White supremacist violence attempted to quell these efforts and significantly impacted African-Americans across the region. In its wake, Lee quickly emerged as a predominantly white county and an affluent bedroom community for Albany. Despite these many injustices, Black residents have engaged in multiple forms of peaceful resilience, such as pursuing higher education, black farming initiatives, and forms of expression, such as dance and fine arts. Through ethnographic data and archival research, this paper elaborates on black resistance, refusal, and reinvention to develop the contemporary African American community in Albany.

Presenter(s): Tayumicah Thomas

Co-author(s): Jennie Burnet

2690 Engaged and Action-Oriented Research in Biocultural Anthropology

11/20/2024 12:45 PM-02:15 PM

TCC 112

Roundtable/Town Hall - In-Person

A quarter century ago, Building a New Biocultural Synthesis (Goodman and Leatherman, 1998) challenged anthropologists to consider how large scale political economic processes resulted in diverse effects on local cultures and ecologies. More importantly, it pushed scholars to consider the biological consequences of these processes and the ways in which they impacted health and well-being on local and global scales. Since then, a new generation of biocultural anthropologists have pushed the field to embrace theoretical considerations of structural violence, historical trauma, situated biologies, and syndemics and have raised new questions that engage social and environmental justice issues. In this roundtable, we invite biocultural anthropologists at the cutting-edge of this research to discuss the next step – how they are using their research to engage, and in some cases address, persistent global problems such as racism, sexism, and socioeconomic inequalities (among other issues). Our goal is to begin to collectively assess the state of research-informed praxis in biocultural anthropology today and to lay a foundation for future engaged work moving forward.

Biological Anthropology Section

Paula Tallman, Loyola University Chicago

Rick Smith, George Mason University, Department of Sociology & Anthropology, Thomas Leatherman, University of Massachusetts, Amherst, Josh Snodgrass, University of Oregon, Department of Anthropology, Alan Goodman , Lesley Jo Weaver, University of Oregon Paula Tallman, Loyola University Chicago

2042 Ethics and Risk in Anthropological Praxis: Navigating Socio-Political Landscapes

11/20/2024 12:45 PM-02:15 PM

TCC 117

Roundtable/Town Hall - In-Person

The question at the heart of this round table discussion asks: How do we maintain ethical integrity to our disciplinary standards amidst the complexities of an ever-changing political climate? Our discussion hinges upon the intersection of ethics and risk in anthropological praxis to consider broader contexts of shifting political trends and contentions– a current challenge not unique to Florida. We will explore the ethics and obligations associated with teaching and research, examining how we frame discussion on hot-button topics and the decisions surrounding what to include, conceal, or camouflage. The discussion will address these topics along multiple scales,

navigating the multifaceted dimensions of our responsibilities toward students, fellow educators, and the broader discipline. How do we grapple with the delicate balance between upholding disciplinary pillars while also mitigating potential risks, especially within a context of pressing discussion and regulations regarding diversity and inclusion. We invite discussion of solutions and practices for community-building and centering care around and in our anthropological praxis. We also emphasize the importance of bringing these conversations into formal spaces, transcending backchannels driven by worry and fear. Ultimately, this round table endeavors to assess and propose strategies for ethical teaching, research, and mentorship, while navigating the tensions ingrained in a perpetually evolving political landscape and the shifting boundaries we must consider between ethics and risk.

General Anthropology Division

Jessica Chandras, University of North Florida, Department of Sociology, Anthropology, and Social Work, Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work

Ann Bordin , Monica Rodriguez, University of Central Florida, Department of Anthropology, Jordan Wright , Steven Rousso-Schindler , Carter Mudgett , Jason Miller, Washburn University, Department of Sociology & Anthropology Heide Castaneda, University of South Florida, Department of Anthropology, Tailyn Osorio

1748 Evangelicals, Catholics, and Vodouyizan in Haiti: The Challenges of Living Together

11/20/2024 12:45 PM-02:15 PM

TCC 111

Roundtable/Town Hall - In-Person

Evangelicals, Catholics, and Vodouyizan in Haiti: The Challenges of Living Together is an exploration of the three major religious traditions in Haiti: Protestantism, Catholicism, and Vodou. It also examines their transnational contexts in which Haitians forge transnational communities in countries beyond Haiti. The book studies carefully the long history of conflict and animosity that has divided people of faith in Haiti for many years. The book gives attention to how interreligious tension defers nation-building and national peace in Haitian society. The religious marketplace in Haiti is very diverse, so the history of the presence of different religious branches is marked by a lot of tension. By considering the socio-economic and cultural milieu in which these traditions continue to evolve in Haitian society, the authors use various methodological approaches and theories of religion to understand how religion affects human dynamics, migration, and identity. The authors also make recommendations on how adherents of Vodou, Catholicism, and Protestantism can come together to engage in genuine interfaith dialogue toward understanding, common good, and human flourishing in Haitian society and the Haitian diaspora.

The book is divided into three equal parts. Part I explores the roots of religious disagreement and interreligious conflict between these three religious systems. Part II studies the dynamics and exchanges between the individuals subscribed to these great faiths. Finally, Part III studies Haitian

Vodou, Haitian Catholicism, and Haitian Protestantism in their transnational context in the Haitian diaspora. It also gives attention to the intersection of religion, class, and race in relation to these three traditions.

We hope Evangelicals, Catholics, and Vodouyizan in Haiti will contribute toa better understanding of religion in society and the human experience in Haitiand the Haitian diaspora. We also hope this book will contribute to the following

objectives:

1. A better understanding of the religious landscape and religious pluralismin Haiti;

2. To a candid approach to interreligious dialogue and ecumenical literacyin Haiti and the Haitian diaspora toward the celebration of religiousdifference and pluralism, participatory democracy, active citizenship, andnation-building;

3. To the celebration and affirmation of religious freedom and libertyconcerning the three great faiths in Haiti: Protestantism, Catholicism,and Vodou;

4. To use the moral teachings and ethical values of these three major religionsin Haiti to strengthen democracy, champion Haitian humanity and dignity,and eradicate poverty and violence in Haiti;To understand that the resources of these traditions are vital to improvethe country's civil and political societies toward a more just communityand a new Haiti;

6. To use the strategy of interreligious dialogue and practice to preventfuture interreligious tensions,reduce religious violence

Association of Black Anthropologists

celucien joseph, SanJacinto College, Lewis Clormeus

Bertin Louis, University of Kentucky, Department of Anthropology, Lewis Clormeus , Lenny Lowe Karen Richman, University of Notre Dame

3335 Food in Process: Taste, transduction and shifting terrains of culinary production

11/20/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

This panel examines the many slippery processes through which matter or ingredients are turned into something that meaningfully and fleetingly constitutes "food". Popular and scholarly literatures often focus on food, dishes or cuisines as social facts (or after-the-social fact), tracing how desires for something stable called food emerge out of sociopolitical ideas about taste, place, authenticity, and nostalgia. This panel instead is focused on food's spatial and temporal instabilities, tracing processes of flux and transduction through which the fixed form of food is sought yet never fully achieved. The panel ethnographically examines the semiotic, sensory and technical work required

to produce successful approximations of "meat" in German labs, and the embodied and domestic labor through which taste and memory mesh and shift in the estuarine coasts of the Little Rann of Kutch, India. Two of the papers trace how simultaneously physical and digital infrastructures of food production - ghost kitchens and YouTube kitchens - pose new possibilities for reshaping gastro-politics both in the restaurant and at home, from LA to Singapore. Throughout the panel, we center how production relations, political economy and historical conjuncture are entangled with these intimate processes of culinary practice and contestation.

Society for the Anthropology of Food and Nutrition

Sucharita Kanjilal, Bard College, Anthropology Program, Ariana Gunderson, Indiana University, Bloomington, Department of Anthropology

Sucharita Kanjilal, Bard College, Anthropology Program

Ariana Gunderson, Indiana University, Bloomington, Department of Anthropology, Sita Mamidipudi, Donghyoun We Akhil Gupta, University of California, Los Angeles

Mimicking Meat: Transduction and Sensory Success in Meat Replacement Products

Nothing is meatier than meat. Meat alternatives, also called fake meat, can never beat meat at meat's own game. And yet – climate, health, and animal rights advocates aim to lower or eliminate meat consumption, and in certain contexts they achieve this (impossible?) goal of replacing meat. In Germany, many meat products have readily available meat-free doppelgängers: shoppers can choose between a dozen brands of fake schnitzel, and the vegan sausage selection is dizzying. By mimicking the sensory experience of meat, meat alternative producers ideally allow consumers to continue participating in meat-centered social routines — but without the meat — by purchasing the right product.

In this paper, I will present my research with meat alternative producers in Germany as they performed the transductive work of making meat out of not-meat. Transduction is a translational process that analogizes one semiotic system with

another; fake meat producers, in seeking to recreate the sensory experience of meat, also aim to replace its indexical penumbra and role in social life (Silverstein 2003). I will examine how makers perceive sensory success in their products and how they decide what counts as an effective replacement for meat and a good fake meat.

Presenter(s): Ariana Gunderson

Fish is Cursed to Never Return: Narrating Ecological Loss through Taste in the Little Rann of Kutch in India

Taste is a form of embodied and historical knowledge, activated through the performance of commercial and domestic labor, and as a sense of time, place and orientation in the world. This paper is based in the Little Rann of Kutch, an estuarine region in West India, where water and land, human and non-human actors, saltwater and freshwater, meet. This region is inundated by the sea during during four months of the monsoon, and a saline desert for the rest of the year. However, this historical pattern of inundation and recession is being disrupted by global climate change and

unpredictable rainfall and weather patterns; salinity intrusion in freshwater sources and agricultural lands; and a shift from artisanal to large-scale industrial production of salt. These disruptions have caused large-scale environmental dispossession of human and non-human forms of life. My interlocutors narrate ecological loss through stories about species that are no longer found in the waters here, and especially, accounts of "wrongness" of the taste and texture of fish. Such accounts of lack and sensorial experiences of "wrongness" encapsulate the unjust social, ecological and political relations that my interlocutors are mired in. Based on 15 months of ethnographic research, I ask - What is the role of stories, songs or accounts of taste, especially of fish that are no longer found in the region; or those that are found, but taste "wrong"?

Presenter(s): Sita Mamidipudi

Fracture and flux: Ghost kitchens and their diffuse processes of production

This presentation uses ghost kitchens in Los Angeles as an analytic object through which to explore how the processual might be understood in contemporary spaces of food production. Specifically, I focus on how digitality enables ghost kitchens – spaces within which ingredients are processed into food and food is processed into orders – to themselves exist in a constant state of being in-process. Unlike traditional brick-and-mortar restaurants, ghost kitchens have no front-of-house. Instead, ghost kitchen businesses are operated out of large warehouse-like structures that house multiple delivery-only restaurant "concepts," and transactions and orders of food are mediated entirely through third-party delivery platform apps (e.g., Uber Eats and DoorDash). Ghost kitchens are thus emergent restaurant formations which can only manifest at the nexus of physical and digital infrastructures. In this paper, then, I ask broadly: in what ways has the digital refracted the processes that (re)produce what might commonly be understood as a restaurant? What implications might this have for the ways in which food is processed, both by the producers in the ghost kitchen and the consumers in their homes? I draw on early ethnographic data from ongoing dissertation fieldwork to suggest that investigating the sense of diffuseness, fracture, and flux of the ghost kitchen has notable influence over how food is processed in- and ex-situ.

Presenter(s): Donghyoun We

Discussion

3449 Globalization, Neoliberalism in the Early Years: Policy and Practice in South East Asian (post) Colonial Contexts

11/20/2024 12:45 PM-02:15 PM

TCC 107-108

Roundtable/Town Hall - In-Person

Our roundtable discussion aims to present novel perspectives on childhood and education in the South Asian contexts of Bangladesh, India, and Pakistan. In response to pressing global, national, and local challenges, our research explores how the global discourse on quality education, effective parenting, and proper development shapes learning practices. As four scholars from South Asia, we employ ethnographic case studies and qualitative methodologies to critically

evaluate the policies and practices that impact the learning and development of young children. Moreover, we explore how global educational practices shape and are incorporated into home and school environments. We focus on how the Global South's local learning and developmental perspectives influence global practices and standards interpretation. Within early childhood education (ECE), globalization and neoliberalism are influential forces that interact with historical and ongoing colonialism, shaping children's experiences (Viruru,2005; Nxumalo, 2016). Worldwide, there is an increasing focus on regulating and standardizing ECE and childhood through social and educational policies. International organizations like UNESCO and UNICEF have significantly contributed to establishing a universal definition of "quality" ECE applicable to all children. Quality standards guide curriculum content, teacher qualifications, and classroom environments (Henward et al., 2021). As a result, globally, there has been a rise in external accreditation processes, with services being evaluated based on their compliance with predetermined benchmarks.

Our field sites in South Asia present unique vantage points for analyzing the complex interplay between globalization, neoliberalism, and diverse colonial legacies, including the enduring impact of Eurocentric colonial knowledge in Early Childhood Education (ECE). As Castro (2019) notes, developmentalism and globalism as part of the hegemonic modernization project originated in Northern countries and were projected onto the world as an inevitable and to-be-desired future. Cultural and historical practices influence knowledge construction, development, and context, forming an inseparable and mutually influential relationship (Rogoff, 2003). Despite this interconnectedness, social and educational policy discussions often overlook its significance (Tiko et al., 2019).

Thus, we examine the complex interactions of sociopolitical factors in classrooms, community resource centers, parenting spaces, and digital platforms. As a decolonizing endeavor, we prioritize understanding how individuals interpret and engage with social, material, and spiritual worlds. We aim to fill the gap in scholarship on childhood by offering distinct perspectives from the Global South.

Council on Anthropology and Education

Allison Henward

Moutushi Mahreen, Pennsylvania State University, Md Rifat Hassan Liju, Pennsylvania State University, Madiha Noor , Samrat Sharma Allison Henward

2968 Imagining Pilgrimage in a Continuum: Beyond the discursive boundaries of Religious/Secular II

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon C-D

Oral Presentation Session

Pilgrimage negotiates a complex spectrum, intertwining the religious with the secular. Forms of pilgrimage may not always be identified in terms of secular/ religious binaries, often influenced by

diverse factors such as cultural traditions, political agendas, and personal beliefs. This continuum allows varied communitas to emerge, co-opt and reproduce discourses, serving different political projects and socio-cultural meanings along the way. Nationalism, a derivative of colonialism for instance, finds a place within this spectrum, both shaping and being shaped by pilgrimage practices, as nationalist pilgrimages in certain charged borderzones or to foster a sense of belonging such as diasporic homecoming. Aspects of colonial pasts may be reified to produce certain kinds of pilgrims within specific ideological spaces while conditions of neoliberalism may reshape the idea of pilgrimage beyond the religious discourse such as festivals. Certain subjects and subjectivities are produced through these journeys, reflecting and perpetuating societal structures of gender, class, caste, and ethnicity.

Tourism's influence further complicates the pilgrimage landscape, wielding a significant world-making capacity that reshapes the traditional pilgrimage experience. As pilgrimage sites become increasingly intertwined with tourist destinations, the dynamics of identity formation and narrative construction evolve, within a religious/ secular continuum. The pilgrimage journey itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.

Attempting to contain pilgrimage practices and beliefs within neat boundaries proves challenging, as they are deeply enmeshed within a messy entanglement of cultural, social, and political forces. This meshwork reveals what is made present and absent within pilgrimage experiences, offering insights into the complex interplay of human relationships, ideologies, and power dynamics. Ethnographically engaging with these entanglements allows for a deeper understanding of pilgrimage as a dynamic and multifaceted phenomenon, enriching anthropological praxis through nuanced analysis.

Society for the Anthropology of Religion

Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Aindrila Chakraborty

Bennetta Jules-Rosette, University of California, San Diego

Subhadra Channa, Pawel Plichta, Bennetta Jules-Rosette, University of California, San Diego, Stephen Selka Tami Blumenfield, Yunnan University

Seeking out ones Roots: Revisiting Ancestral Home

Prior to the age of extensive mobility associated with a neo-liberal economy; one great emotional trauma for anyone from South Asia was the movement away from one's house of birth, the repository of one's childhood memories and the residence of the family deity (kuldevta). Even if people moved away, they would make periodic visits, for kinship ties and rituals. People who could not come back for reasons of their dislocation or inability to travel, or more drastically, if the original place of birth was inaccessible, due to its destruction or demolition or creation of new geo-political boundaries, lamented their loss. After the Partition of the subcontinent in 1947, many people were traumatized by the incision of their roots, especially losing touch with the house of their birth. Many still go back, whenever possible to visit their ancestral homes, or where the homes had been. This revisiting or sense of loss and return has been at the source of much literature, cinema and poetry and at the core of South Asian identity. South Asian personhood has been described as 'dividual', as

embedded within the kin and lineage and the family shrine is symbolic of the multiple relations that goes into creating the complete 'personhood'; return to the Bhita-Maati is therefore a pilgrimage of social and ritual fulfillment. In this paper, this pilgrimage, the return to self and personhood will be described with input from various sources, ethnographic, cinematic and literary.

Presenter(s): Subhadra Channa

Building the image of the Camino de Santiago through recommendations of pilgrims and tourists: Reshaping the pilgrimage experience with TripAdvisor

In 2023, more than 446,000 people reached Santiago de Compostela and registered with the Pilgrim's Office. In recent decades, the Camino de Santiago has become a phenomenon which defies the binaries of pilgrimage and tourism. It brings together phenomena of a religious, spiritual, cultural, social, educational, tourist and even sporting nature. Indeed, Camino de Santiago 'itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.' People who have reached Santiago de Compostela describe their motivations and experiences in different ways. They also use different forms of expression, such as diaries, memoirs and blogs.

The TripAdvisor portal is one of the contemporary tools for pilgrims and tourists to share their opinions. The aim of this presentation is to answer the following questions: What kind of image of the Camino de Santiago does this tool create? How do the short recommendations, which I treat as micro-narratives, of pilgrims change the perception of the traditional form of pilgrimage? What is the essence of the pilgrimage experience from the point of view of the authors? What aspects are important in the description and recommendation of the pilgrimage experience?

Presenter(s): Pawel Plichta

Visitation Rites: African Art Museums and Monuments as Sacred and Secular Touristic Sites

Drawing on a structural model of museum transformation, this paper examines how "visitation rites" create sacred and secular touristic sites. These sites are both celebratory and traumatic emblems and icons for tourist audiences. Some of these sites have become iconic markers in landscapes of memory. Cases to be investigated include Gorée Island in Senegal, the Cape Coast Castle Museum in Ghana, the Smithsonian National Museum of African Art, the Smithsonian Museum of African American History and Culture, the Musée de Civilisations Noires, Senegal, and the Musée du quai Branly, Paris. Although they have contrasting histories and display practices, all of these institutions attract tourists who make pilgrimages to discover legacies of slavery, colonial control, and liberation through exhibitions, object displays, and a grammar of lost and found encompassment. This paper explores the social practices (praxis) and ideological work (cultural grounding) of these touristic sites in order to unearth their iconic impact. It interrogates how and why some of these spaces have become "heritage sites." It assesses the significance of these sites in a global south/north dialogue within museum culture and touristic praxis.

Presenter(s): Bennetta Jules-Rosette

The Secular Sacred: Heritage Tourism and Spiritual Journeys in Bahia, Brazil

This paper examines the relationship between cultural heritage, the sacred, and tourism. The ethnographic focus is on encounters between locals and tourists at the yearly festival of Our Lady of the Good Death (Boa Morte) in Cachoeira, Bahia, Brazil. The festival is celebrated by the Sisterhood of Our Lady of Good Death, a lay Catholic confraternity whose members are both Catholic devotees and practitioners of the Afro-Brazilian religion Candomblé. For those who attend the festival, including tour groups of African Americans I interviewed, this festival embodies Bahia's image as a place grounded in unique spirituality connected with African authenticity, simultaneously, framing Boa Morte as a form of cultural heritage. My paper concerns the complex relationship between the spiritual or sacred and the cultural or secular at the festival. I discuss how the government of Bahia has recognized Boa Morte as cultural heritage of the state, claiming it as part of the soul or spirit of Brazil, blurring the line between the sacred and the secular. I explore how African American visitors often frame their trips to Bahia and to the festival of Boa Morte as both a search for cultural roots and as a spiritual journey, blurring the distinction between "roots tourism" and pilgrimage. Finally, I address the tension between different claims about what kind of cultural heritage it represents; Bahian versus African diasporic, and how the language of spirituality is used negotiate that tensi

Presenter(s): Stephen Selka

Discussion

1852 Infrastructures of practice

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

How does everyday embodied and material practice intersect with state policies and global geopolitics in a warming climate? How do we approach this question not only as a study of practice, but through collaborative praxis? To examine these questions, we engage in a conversation about the coproduction of theory surrounding craft practice from the Arctic to the Mediterranean, by academics and craft artisans working in diverse modes of knowledge and meaning making.

Craft making is embedded in social networks and local ecologies, while its resurgence in different contexts is part of global movements and values of decoloniality and sustainability. In Sápmi, the Sámi Indigenous homelands of Fenno-Scandinavia, revivals of Sámi craft production exist at the intersection of cultural assimilation histories and contemporary movements toward Indigenous-state reconciliation and environmental justice, and against infrastructural plans tied to geopolitical reconfigurations and melting Arctic sea ice. In Cyprus, cultural heritage and the revitalization of local crafts emerge amid postcolonial landscapes of forest management, and contemporary movements toward political unification and ecological sustainability.

As practitioners and academics working in Sápmi and Cyprus, and including Sámi and Cypriot craft makers, anthropologists and historians, we examine the entanglements of craft practice with colonial road networks, present state incursions, and the infrastructural reverberations of

geopitical and climatic futures. Moreover, we interrogate how these questions can be answered through multi-modal, collaborative practice between artisans and academics. The roundtable serves as a space of cotheorization in which we think through both the intersections of embodied and material practice with large-scale infrastructures, and the praxis of community-engaged research in studying these phenomena.

General Anthropology Division

Natalia Magnani , Matthew Magnani, Harvard University

Sami Laiti , Konstantina Achilleos , Matthew Magnani, Harvard University, Veli-Pekka Lehtola , Tuomas Venäläinen Veli-Pekka Lehtola , Natalia Magnani

2683 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 3

11/20/2024 12:45 PM-02:15 PM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized communities. Part 3 focuses on the Timpanogos people in the American West, Runa in Ecuador, Afro-Asian relations in Uganda, and the Indonesian scientific diaspora in the US.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University

Soren Pearce, Brigham Young University, Ashley Lundquist, Inhae Yap, Imam Subkhan ANNICK DELANNAY, Ecole des Hautes Etudes en Sciences Sociales (EHESS)

"Our People were Forgotten": Indigenous Oppression and Revitalization among the Timpanogos People in the American West

The Timpanogos people were among the indigenous inhabitants of the American West during the eighteenth century. After two hundred years of violence and several forced relocations, the American government eventually forced them into the Uintah Reservation in East Utah. Because of the state's unwillingness or inability to distinguish between Native American polities, the Timpanogos people were stripped of their tribal autonomy and placed under the authority of Ute leadership. Without federal recognition, the Timpanogos are legally part of a nation to which they do not belong, and which does not want them. Facing a prolonged existential threat of physical and cultural annihilation, the leaders of the Timpanogos Nation have been working for years to gain independence and reverse the destructive forces of the last two centuries. This paper, drawing on ethnographic research and oral history, explores the ways in which members of the Timpanogos Nation experience everyday millenarianism (Robbins 2002) as they continue to endure the dissolution of their people and attempt to alter their social reality through recognition of independence.

Presenter(s): Soren Pearce

Plants, Protests, Pachakuti: How Amazonian Plants Create Difference in the World

Land and Environmental Protests in Ecuador are a multi-species phenomenon in which various ecological entities combine with Runa bodies through Wituk and Manduru face paints. Wituk and Manduru provide the necessary powers to enabling Runa in preventing the end of the world that comes through consumptive practices.

Presenter(s): Ashley Lundquist

"We only see skin": Afro-Asian racial relations and thin engagement in Uganda

This paper addresses questions of Afro-Asian racial relations in postcolonial Uganda through fieldwork among South Korean missionaries, NGO workers, and economic workers in Kampala. In this setting, Koreans in Uganda seek neither political recognition nor belonging, and thus cannot be viewed through the usual theories of minoritarian rights, naturalization, and migration. The relatively recent immigration of East Asians to Uganda is, however, a crucial juncture for new demarcations of "Asian" as a racial category that continually unfolds, rather than congealed historical construct. Views of Asians are also bracketed by the longer regional history of South Asians in East Africa, and the 1972 expulsion of South Asians from Uganda. In the present moment, I show how Ugandans' impressions of East Asians are formed through urban ambulatory practices through public transportation, street signs, media, and passing impressions. I argue for this seemingly distanced, "thin" engagement as no less real a relationship than normative notions of racial intimacy through physical closeness and embodied engagement.

Presenter(s): Inhae Yap

Techno-Nationalism and the Indonesian Scientific Diaspora in the United States

This study proposes the concept of techno-nationalism as a framework to understand how the Indonesian scientific diaspora constructs and maintains national identity within the diasporic

space. Beyond simply facilitating communication and reconnection between dispersed populations and their homelands, technology is viewed as an active agency in constructing national identity through cultural practices. The research departs from dominant techno-nationalist discourses emphasizing national innovation systems and cultures. Instead, it focuses on the transnational level, examining how the Indonesian scientific diaspora utilizes technology to foster techno-nationalism within their adopted home. Drawing upon an ethnographic investigation into the Indonesian scientific diaspora in the US, this study illuminates the nuanced dynamics underpinning the phenomenon of techno-nationalism and scientific diaspora. It underscores the capacity of techno-nationalist discourses to transcend territorial boundaries, engendering trans-state nations. This research also challenges brain drain perspectives, suggesting that the Indonesian diaspora, through cultural practices and social networks enabled by technology, can contribute to brain gain and elevate the national image on the global stage.

Presenter(s): Imam Subkhan

1449 Invisible Labor, Visible Flavors: Latinx Experiences and Social Transformation in U.S. Food Systems

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Oral Presentation Session

From production to consumption, this session explores the diverse roles and experiences of Latinx communities within U.S. food systems while critically examining the complexities of Latinidad and its impact on knowledge production, labor, and food traditions. The five papers examine case studies across the supply chain, investigating how Latin American diaspora communities navigate these spaces and documenting the struggles they face as they cook, farm, seek a good meal, and participate in commodity fetishism.

Ariana Avila's research situates farmworker experiences at the forefront of the industrialized food system and demonstrates the impact of food apartheid's slow violence in their communities (Nixon 2013; Garth 2020; Reese 2019). Despite this form of state-violence, farmworker communities practice strategies of livability and everyday forms of care in response to food insecurity (Mares 2017; Minkoff-Zern 2014; D'Anieri 2022) through food intercambios/pataje manje or food sharing, which manifest as everyday practices of care (Aulino 2016; Sadruddin 2020).

Ana Fochesatto's ethnographic study explores the experiences of Latinx farmers and workers engaged in sustainable animal agriculture in the Midwest, showing how they navigate structural barriers and leverage their labor and agricultural knowledge to move through different roles in the food chain and improve their socio-economic conditions (Minkoff-Zern 2019, Ortiz 2020, Korsunsky 2020).

From a political ecology perspective, Jake Dean explores the growing demand for mezcal in the U.S., the interaction of commercialization and 'authenticity,' and its impact on producers in Oaxaca–addressing the environmental stressors on agave species, soil quality, water availability, and land use.

Andrew Mitchel's research focuses on Oaxacan chefs in Columbus, Ohio and Los Angeles, California, examining their definitions of success, the adaptation of food based on consumer expectations and their continued ties to Oaxaca through culinary traditions. His work emphasizes the agency of chefs working to produce their food in diaspora while conforming to expectations of Mexican food in the U.S. (Heldke 2001; Martínez-Cruz 2019; Pilcher 2012).

Jerry Hernandez explores the intricate relationship between identity and culinary culture in an Indianapolis youth STEM urban farm, focusing on Afro-Latinx/Latinx youth in predominantly Black communities. The paper investigates how identity shapes the context of a "good meal" and the role of cultural identities in both enriching culinary traditions and fostering inclusivity and equity in food discourse within urban spaces.

Bringing together graduate student research from across the food supply chain, this panel engages a deep inquiry into the experiences of Latinx communities in U.S. food systems. The papers advocate for praxis that fosters equity and justice within food production, consumption, and identity in both rural and urban contexts across the United States.

Culture and Agriculture

Andrew Mitchel, Ohio State University, Department of Anthropology, Ana Fochesatto, University of Wisconsin, Madison

Jake Dean, University of California, Santa Barbara, Department of Anthropology

Jake Dean, University of California, Santa Barbara, Department of Anthropology, Gerardo Hernandez, Indiana University, Bloomington, Department of Anthropology, Ariana Avila, University of North Carolina, Chapel Hill, Andrew Mitchel, Ohio State University, Department of Anthropology Teresa Mares, University of Vermont, Department of Anthropology

From Tradition to Trend: Mezcal's Commercial Journey, Threats to Agave Biodiversity, and Small-scale Production in Oaxaca

Mezcal, originally a generic name for Mexican agave spirits, originates from the Nahuatl words for "maguey" (metl) and "baked" (ixcalli). The term has evolved to represent the name for spirits produced under the Denomination of Origin originally established in 1994. Generally ranging between 40 and 55% ABV, mezcal is noted for its smoky, savory, and earthy flavors in contrast to the sweeter, fruitier tastes of tequila. While most agave for distillation comes from monoculture industrial agriculture of Agave tequilana (for tequila) and A. angustifolia, mezcal can be produced from the cooked stems of several distinct species. In fact, many species used in mezcal production come from wild populations—including endangered species such as A. guadalajarana and A. marmorata. Given agave's extended maturation time and growing demand for the spirit in the United States, the mezcal industry—both small and large scale—is at a socioecological crossroads. The liquor's commercialization poses constraints on the 'authenticity' that connoisseurs prize, while also burdening agave biodiversity and local environments. This paper presents summer fieldwork with small-scale producers, consumers, and various individuals in Oaxaca's mezcal industry on the socio-ecological ramifications of the 'cosmopolitization' of the spirit.

Presenter(s): Jake Dean

Nourishing Identities: Afro-Latinx/Latinx Youth Perspectives on "Good Meals" in Black-Dominated Urban Farming

How does identity play into cultivating the land? How does intersectionality impact what we see as a good meal? Delving into the complex relationship between identity and culinary culture within the realm of urban farming, looking at Afro-Latinx/Latinx youth identities in spaces predominantly inhabited by Black communities, the paper explores how notions of identity shape and inform the concept of a "good meal". Through a lens that spans from agricultural production to culinary consumption at the Felege Hiytwot Center, a non-profit urban youth STEM Agriculture Farm, the paper aims to explain the intersections of race, belonging, and cultural resilience. Through a 7-week summer program at the center, the youth are taught how to grow, water, and harvest fresh produce. Because the produce was tied culturally to the space, often the foods made at the center reflected that culture. Through ethnographic research and frameworks of culinary culture, belonging, and everyday food practices, this paper aims to illuminate the role of identity in shaping the foodscape of urban farming. By centering the perspectives of Afro-Latinx/Latinx youth identities, the paper seeks to foster a deeper understanding of the diverse ways in which cultural identities inform and enrich our culinary traditions, ultimately contributing to a more inclusive and equitable discourse surrounding food production, consumption, and identity in urban contexts.

Presenter(s): Gerardo Hernandez

Food Sharing as an Everyday Form of Care among the Immigrant Farmworker Community in Immokalee, Florida

Immokalee, Florida is home to approximately 25,000 residents from countries like Guatemala, Haiti, and Mexico who work at the various campos (fields) and bodegas (packinghouses). Despite being the site of a multi-million dollar agricultural industry, this research identifies Immokalee as a place affected by the slow violence of food apartheid (Nixon 2013; Garth 2020; Reese 2019) impacting the people who work in the fields and packinghouses (Minkoff-Zern 2014; Mares 2019). A compelling foodscape emerged from this ethnographic project: the departure of produce and wild greens from the the fields and packinghouses and into food intercambios/pataje manje or food sharing as a form of ayuda/ede (help/assistance). This scholarship adds to the research on the moral economies of care, focusing on food sharing as a form of care. In Immokalee, food sharing is an ordinary, everyday strategy to make life livable when the state fails to provide for (and continuously attack) its residents (Garcia 2010; Han 2012). Creating and sustaining friendships are core to the food intercambios. By leaning into the frameworks of care, this paper details how food sharing becomes a way of expressing care as a response to and within food apartheid among the multicultural farmworker community in Immokalee. It is within the foodscapes of the campos and bodegas in which food intercambios/pataje manje manifests into "everyday practices" (Aulino 2016; Sadruddin 2020) of food as care.

Presenter(s): Ariana Avila

Taste, Success, and Identity: Oaxacan Chefs and the Dynamics of Cooking in Columbus, Ohio and Los Angeles, California

Andrew Mitchel's research is on restaurant work by Oaxacan chefs in Columbus, Ohio and Los Angeles, California. His work examines three core themes: these chefs' definitions of success within local conditions; the degree of adaptation of food based on consumer expectations; and continued ties to Oaxaca and Oaxacan identity afforded by culinary traditions. This work emphasizes both the inherent agency of chefs working to produce their culinary specialties in diaspora, but also the need to conform to what is anticipated from Mexican food in the United States. Specifically, Andrew will identify how chefs manage ingredients, flavors, and technologies as well as décor and presentation to suit local demands and tastes (Heldke 2001; Martínez-Cruz 2019; Pilcher 2012). These chefs have gone about applying their own praxis in their surroundings both in Ohio and California, producing their own networks of ingredient acquisition, cross-cultural exchange through restaurant food, and community formation via these same culinary traditions.

Presenter(s): Andrew Mitchel

Discussion

1934 Language Reclamation as Praxis : Status Quo and Quo Vadis.

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 6

Roundtable/Town Hall - In-Person

Paulo Friere's praxis as "reflection and action directed at structures to be transformed" provides a useful means for understanding developments on topics of language reclamation and revitalization in Indigenous communities. This conjunction of praxis and reclamation in recent research and practice characterizes a trend that assumes many forms and dimensions. This intersection can be profitably imagined as a weaving together of four conceptual strands that can be analytically distinguished and untangled. This panel explores some case studies from various Indigenous communities in the Americas and in Russia as a way of understanding current forms of reclamation praxis and the direction of their development. The first strand is the emphasis on a language community's reflection and the role of community members in using local ontologies of language (Hauck 2018; Ferguson 2019) and on developing Indigenous storywork values and aesthetics as a means producing emergent language vitalities (Perley 2011). Language reclamation, as defined by scholars like Leonard (2017), necessarily shifts responsibility for setting an agenda to the Indigenous language communities themselves.   The second strand is the dynamic interaction of Indigenous language ideologies within a larger and more complex ecology of use. Kroskrity (2018, 2021) has emphasized the need to analytically locate speakers and communities within the larger political economic contexts of dynamic language ideological assemblages. Such assemblages are interactive contexts including land relations, ancestral language and culture, culture contact, multilingual contexts (Kroskrity 2018, Narayanan 2018, 2022), state policy and power, and global capitalism. These larger contexts are the dynamic and interactive surround in which individual speakers and communities learn, maintain, and reclaim their languages and they profoundly influence both the foci of reflection and the kinds of transformational change that are available. These contexts provide the basis for a third strand, related to the dynamic interaction of Indigenous language reclamation, land, and community health and well-being (Taff et. al. 2018). A fourth

strand is the analysis of lingual life histories (Kroskrity 1993, 2021) as a source of insights into the biographical experiences that inform language transmission and language ideological production and change. Kroskrity (1993, 2021), Hinton (2013), and Leonard (2017) have all explored the use of lingual life histories and biographical approaches to understanding Indigenous language use, linguistic agency, and patterns of transmission.   The panel provides diverse viewpoints based both on the distinct language communities located in several nation-states and on various theoretical emphases in order to better understand similarities and differences in the forms of reclamation praxis currently observed and the forms these dynamic developments might assume in the future.

Society for Linguistic Anthropology

Paul Kroskrity, University of California, Los Angeles

Marybeth Eleanor Nevins, Middlebury College, Department of Anthropology, Jocelyn Ahlers, California State University, San Marcos, Sandhya Narayanan, University of Nevada, Reno, Cesar Barreras , Paul Kroskrity, University of California, Los Angeles, Kathryn Graber, Indiana University, Bloomington, Department of Anthropology Anthony Webster, University of Texas at Austin, Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology

Flash Presentation Session

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

1902 Material and Sensuous Nostalgia: An Ethnographic Photo-Essay for Gainesville, FL

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

As we are affected by our material environments, I propose a presentation of photography taken in and around Gainesville, Florida. This photo-essay explores a college town in transition post-Covid, Americana nostalgia, abandoned and "vacant" structures, and other visual curiosities that illuminate shared sensations of living in the South – all the stereotypes, imaginaries, and fantasy elicited by the spaces we inhabit, disregard, pass by, and allow to haunt us. Visually exploring the ordinary affects (Stewart 2007) of everyday life, I'm interested in the ways in which spaces aesthetically disturb us. What ethnographic stories are told, especially when people are out of frame, that force us to reckon with the aesthetic enactment of material remains? By following the aesthetic entanglements, sensuous interconnections, and vibrant materiality represented through images, I propose an ethnographic and visual exploration of a southern American college town's iconography, nostalgia elicited from abandonments, and the power and desire embodied when we sit long enough and refuse to ignore the qualities surrounding us.

Society for Visual Anthropology

Clate Korsant, University of Florida

2404 Miami Carnival and Gendered Respectability

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

This presentation explores the ways that revelers who participate in the Caribbean Carnival in South Florida negotiate Caribbeanness and respectability, mediated through the intersection of race, gender, and national origin. Based on ethnographic research conducted in Trinidad and Miami, this session examines how revelry, including dancing and expressions of Black joy is policed through unwritten codes of conduct. Divisive rhetoric from some participants and observers presupposes ethnic and cultural differences between African American and Caribbean participants, which emerge from gendered respectability politics and antiblackness.

Association of Black Anthropologists

Dan Castilow, Cal Poly San Luis Obispo

3324 Migrant Youth in Florida: Imagined Futures and Affective Experiences

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

From the persecution of humanitarian aid at geopolitical borders to the mass detention of asylum seekers, the third decade of the twenty-first century has opened with the rampant criminalization of human mobility around the world. A robust literature in critical security studies has examined the policies and narratives that construct the international movement of people as a "security threat" to nation-states across the Americas. Despite this context, young people from Latin America and the Caribbean continue to pursue migration projects, relocating to communities across the United States. They dare to dream of new futures for themselves and their loved ones despite immense personal costs, dangers, and draconian policies. Drawing from preliminary research with Latin American migrant youth living in Florida, this presentation explores young people's emotions and affective experiences as they simultaneously face possibility and constraint in local communities.

Association for Political and Legal Anthropology

Maria Barbero, Florida Gulf Coast University, Department of Social Sciences

1615 Performing Motherhood: Conscious Parenting as a Latina mother in Florida

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

Reflecting on how people educate themselves mediated by the world (Freire, 1970), this flash presentation emphasizes the importance of the quality of education as a practice of freedom and conscious parenting as I raise my children in Florida. Utilizing an autoethnography, I will describe my experiences with my children and how we navigate the state's conservative policies like book bans, etc. As a transnational feminist scholar, I have dedicated my teaching, research, and service to fostering diversity, equity, and justice. As a Latina mother raising my children in the diaspora, I now have a vital role in the legacy I want to instill in my children.

Association for Feminist Anthropology

Alessandra Rosa, University of South Florida

3451 Reproductive Health, Rights, and Justice Pedagogy and Praxis in Florida

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Flash Presentation - In-person Live

This presentation focuses doing anthropology by exploring reproductive health, rights, and justice with higher education students, primarily through an interdisciplinary undergraduate Honors capstone course at a state university in Florida. In the course, which I have taught regularly since 2020, students learn about social movements and social science scholarship before going on to do their own educational, advocacy, or service-learning projects. The space offers a forum for students, most of whom have grown up in Florida, to engage with what they have learned through their own educational and familial contexts, learn about and interact with local organizations focused on local reproductive issues, and to contribute to the local landscape on campus and in surrounding communities, depending on their own interests. In the midst of local struggles that we have analyzed in real time, students, many of them intending to be health professionals themselves, have learned from the experiences of others historically and cross-culturally while positioning themselves as informed community members.

Society for Medical Anthropology

Holly Donahue Singh, University of South Florida

2194 Pandemic Impacts on Anthropological Praxis: Reflections from Wenner-Gren Grantees

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

The worldwide spread of Covid-19 forced rapid adaptation for anthropologists in the middle of, or on the cusp, of fieldwork. Building from a Spring 2024 workshop, this roundtable brings together

Wenner Gren Foundation grantees from a range of anthropological subdisciplines and career stages to reflect on the pandemic's impacts to methodological, ethical and analytical approaches, as well as the discipline of anthropology itself. This roundtable will engage in how the sudden lockdowns, quarantines, curfews, and reduced travel compel new kinds of ethnographic knowing. Similarly, dialogue will center on how did the pandemic experience force novel ethical conundra or configurations in the dissonant overlaps between institutional, personal, familial, and community imperatives.   How did the pandemic prompt us to cast our anthropological praxis within novel structures of temporality and unexpected scales of intimacy and estrangement, confronting us with emergent institutional regimes of life and research? How have traditional ways of imagining ethnographic rapport been reconfigured by new pandemic modes of care for others and do no harm? What were the affordances and limits of adjustment to remote access? How can ethnographic writing or other means of representation incorporate the specific qualities of research during this historic event? How has the pandemic affected our writing praxis and notions of what counts as ethnographic data and our disciplinary standards? Those participating will critically engage with these questions from their fieldwork experiences in Cuba, Indonesia, Peru, Nepal, Chile, India, Madagascar and Mexico and from within the subfields of linguistics, legal, socio-cultural and medical anthropology. Through such discussion, the roundtable discussion will delve into what it means to do anthropology or to be an anthropologist in this period of crisis, disruption, and uncertainty. Through such dialogues the purpose of this roundtable is to critically engage with the ways that the discipline itself can develop in ways that integrate or attune to the ongoing complexities of pandemic ethnography?

General Anthropology Division

Mariana Mora, Center for Research and Higher Studies in Social Anthropology (CIESAS), Gabrielle Robbins, Johns Hopkins University

Aurora Donzelli , Julio Villa-Palomino, University of Michigan, Ann Arbor, Department of Anthropology, Tashi Ghale , Nikola Johnson, Emory University, Department of Anthropology, Gabrielle Robbins, Johns Hopkins University Danilyn Rutherford, Wenner-Gren Foundation, Miranda Garcia, University of Michigan, Department of Anthropology

2321 Praxis within and beyond polycrisis: a critical anthropology of contemporary Venezuela

11/20/2024 12:45 PM-02:15 PM

TCC 119

Oral Presentation Session

Over the last decade, Venezuela has endured a deep economic and humanitarian crisis, mass outward migration (now numbered at almost eight million people), a steady erosion of liberal-democratic institutions, the ongoing impact of international sanctions, and the destabilizing effect of various unresolved geopolitical tensions. The country has been branded a "failed state", an "anomic state", a "crony state" and even a "narco state". Yet for most ordinary Venezuelans, life must go on. This panel asks: what can contemporary Venezuela teach us about about so-called

"polycrisis" as it is lived? And what might this period of turbulence and upheaval reveal about the human experience more generally in what we might term the Anthropocene?

To answer these questions, this panel will deploy praxis as a unifying theme in three senses. First, we consider praxis as means of narrating our interlocutors' lives as they are upended, reworked, and remade in circumstances of ongoing instability and uncertainty. Second, we consider our own praxis as anthropologists – some of us as foreign researchers, others as Venezuelan citizens – working within this context. How should our approach to ethnographic and theoretical work evolve to wrestle with situations of profound hardship and turmoil, as well as with an increasingly deterritorialized population whose survival strategies stretch across borders and often change in short periods of time? Third, we utilize anthropological praxis to challenge established analytical frameworks and modes of thinking concerning contemporary Venezuela. Rather than seeing the country as somehow aberrant or peripheral, we regard its present situation as the product of a set of interlocking macro-dependencies – economic, energetic, environmental, and geopolitical – that are inherent to the global political-economic order. In this sense, polycrisis in Venezuela elucidates a broader set of insights into how human life is organized across multiple scales in the present moment.

This panel will cover themes such as authoritarianism, coloniality, energy transitions, everyday economic life, migration, and the gendered politics of care. Drawing on an array of original ethnographic studies and theoretical approaches, it will critically analyze the varied ways in which, through novel modes of praxis, Venezuelans struggle to make dignified, hopeful, and meaningful lives both within and beyond their country's borders. In doing so, our aim is to shine a light on the evolving dimensions of human experience both within and beyond polycrisis.

Society for Latin American and Caribbean Anthropology

Eva van Roekel , Matt Wilde, University of Leicester

Rebecca Irons, University College London, Department of Anthropology

Eva van Roekel, Antulio Rosales, Francisco Sánchez, Stéphanie Borios, Lorena Melendez Steven Schwartz , Rebecca Irons, University College London, Department of Anthropology

The politics and poetics of abundance. Gold mining and emergency trade at the Brazil-Venezuela border

Current theorizing on crisis and natural resources in Venezuela tends to largely reduce analysis of social life to power and causality. In this article, we introduce instead the notion of abundance to analyze the politics and poetics of gold mining and emergency trade at the Brazil-Venezuela border. Besides an economic substitute for oil rent capture and political project to validate new forms of exploitation, natural abundance (in this case gold) is also an important cultural category that residents and migrants in mining regions themselves invoke to make sense and remake their lives in the midst of emergency. Our central point is that the (imagined) abundance in Venezuela exists both as an exploitative project alongside a powerful poetic that projects new possibilities and hope for a nearby future. In other words, a focus on abundance combines the analysis of structural inequalities with the poetic potential of natural resources for Venezuelans living during crisis.

Presenter(s): Eva van Roekel

Co-author(s): Marjo de Theije

Bodegones and the changes in Venezuela's capitalism at a time of crisis

Between 2013 and 2021, Venezuela underwent one of the direst crises anywhere outside an armed conflict. Its economy shrunk approximately 80 percent and more than 7 million people fled the country. Venezuela's Bolivarian socialism, rooted in policies of wealth redistribution, price controls and the appropriation of subsoil rents to satisfy social needs was radically transformed. Largely due to the failures of these very policies and the imposition of foreign sanctions that severed Venezuela's formal economic relations with the US, the Venezuelan government shifted gears in terms of economic policy-making.

In 2017, amid runaway inflation coupled with scarcity, the Venezuelan government opened the door for private imports under lax regulations. It allowed the opening of stores that sold luxury items with prices denominated in US dollars, while often, these stores also sold necessities such as diapers, or superfluous but desired products like Nutella. The idea was to tackle scarcity, even if prices were too high to afford for most. These stores were known as bodegones, and they soon captured the imagination of scholars and analysts, as they symbolized the changes that were happening in the country. This article explains how the open-door policy to "fill up the shelves" exemplified broader changes of economic liberalization and political hardening amid the consolidation of a new and repressive elite.

Presenter(s): Antulio Rosales

Gendered experiences of smuggling among women at the Venezuela-Colombia border

What are the mechanisms by which women in mobility construct a sense of respect and recognition? How do they navigate and survive the criminal governance and state violence on the Venezuelan-Colombian borders? In this article, drawing from ethnographic evidence collected on the Venezuelan-Colombian border while doing smuggling and border crossing activities with a group of women, I seek to discuss the mechanism by which those women constructed a sense of respect and recognition for themselves while surviving the impact of Venezuelan humanitarian crisis and the criminal governances across the border. Most of the women part of this project were migrants from different regions of Venezuela, their lack of community support and networks contributed to their accumulated disadvantage. Tracing their migration paths and their daily border-crossing activities, my findings are oriented in two directions. First, women used mechanisms in a discursive and practical way, appropriating masculine-oriented terms and changing the meaning of those as in the case of "coronar". Second, from a theoretical view, this article's evidence aims to discuss the mainstream views of women's struggles focused mostly on what I understand as the continuum of "victim-resistance"; by not subscribing to this political view of women struggles, the evidence supports a gendered view of life experience for women during a humanitarian crisis, migration movement, and everyday violence."

Presenter(s): Francisco Sánchez

Bringing art into our praxis

Anthropological knowledge production/dissemination takes many forms, either written or oral, theoretical and/or analytical or applied, and the usual format is an academic production who might have a life only within the boundaries of the discipline. In terms of audiences, our usual reader is a peer. In this work, I want to share my experience on a different kind of knowledge production based on ethnographic fieldwork with Venezuelan migrants, not in the shape of an academic article but in an illustrated children's book (El Árbol de Yeniret) aimed at and disseminated among migrant families and their living communities in Peru. I frame this work as a way to give back to a broader nonacademic community and to bring to Peruvian public schools new relevant socially informed knowledge about the society in which migrants and non-migrants cohabit. I contend that we, as cultural anthropologists, should envision novel and meaningful ways to share our knowledge, especially for those of us working with people on the move, a community who faces multiple sources of discrimination and hostilities fueled by political decision makers, the media, etc. In this paper, the book will be used as a teaching tool for teachers to talk about migration, both within Peruvian borders and transnationally, and to develop empathy, thus contributing to producing useful and meaningful literature for the classroom when teachers usually lack local and reliable materials.

Presenter(s): Stéphanie Borios

Drought in a country without water

While Latin American countries such as Colombia, Brazil and Mexico have endured water rationing during intense periods of drought, in Venezuela the problem intensified almost a decade ago. What began in several cities as a kind of political punishment – water was cut off in places where anti-government protests took place – is today a reality experienced by the entire nation. The supply of water in homes, schools, hospitals, public buildings, shopping centers, parks and anywhere has become a privilege that the population can only access through trucks, private tanks or wells that are fed by groundwater, while poorly maintained networks and pipes mean that most citizens only have water, in the best of cases, for one or two days a week.

Drawing on the accounts of ordinary citizens who have developed various temporary solutions to accessing water, this paper examines how Venezuelans have come to rearrange their movements, their working patterns and their spaces around unreliable water supplies. It argues that everyday responses to water shortages, as well as to problems with gas and electricitiy, have become surivival strategies that structure people's everyday lives in profound ways and reflect their changing relationship with the state.

Presenter(s): Lorena Melendez

Discussion

1280 Praxis: Sensory Politics and Cultural Change

11/20/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

Philosopher Agnes Heller believed that unless the revolution became part of our everyday life, there could be no revolution. In this session we agree with this principle, and further propose that everyday life is closely tied to praxis as sensory experience. Praxis is a concept that has been defined in many ways. Aristotle saw it as important as theory (theoria) and skill (poiesis). He implied that some types of praxis have an ethical component. It was Marxist theorists, especially Gramsci and Lukács, who made praxis a concept meaning action for change. We are an international group of anthropologists who believe that helping highlight the role of sensory experience in the construction, understanding and subversion of everyday life opens the way to finding, supporting, and accepting the diversity of knowledges constructed through the body and through one's being in time and space. Here we are choosing the theoretical pathway opened by, among others, Agnes Heller and Karel Kosík, who conceptualized praxis as conscious action tied to collective purposes that is part of everyday life. However, we do so with a critical view of our own, aimed at the vindication of everyday aesthetics and sensory knowledge as reflexive praxis. We are interested in aesthetic praxis performed at various fields of the everyday, and in this session we are focusing on experiences that show how sound, music, taste and food can be thought of as fields of knowledge and praxis by locals and anthropologists alike. In particular, the papers aim to demonstrate how different people in different parts of the world put into play different sensory perceptions that result in the aesthetic performance, production, consumption and attention to sound and flavor-centered engagements with the world. The papers in this session will explore how chefs in Seville make conscious decisions in their restaurants to preserve biodiversity and make their restaurants sustainable, in the face of the intense process of gentrification affecting the city; how street vendors in Mazatlán, Mexico, contribute to food security while creating a new aesthetics of the everyday; how the staging of art productions in the Northwest of China contributes to local culture and to collective creativity and identity; the cooking experiences of Oaxacan traditional cooks as ways to preserve the memory of the travails associated with international migration and share the stored emotions with others, including those who never migrated; the importance of music bands in Seville for the construction of alternative social and cultural spaces, since the bands are instances of much needed cultural, ethnic and class integration; and the necessity to take ethnographic date back to locals in order to regain and steward forms of knowledge that are being rapidly lost. Together we argue that sensory experience is at the heart of everyday praxis, and of the imagining and re-framing visions and actions toward a better world.

Gabriela Vargas-Cetina, Universidad Autónoma de Yucatán, Steffan Igor Ayora Diaz, Universidad Autónoma de Yucatán

Ramona Perez, San Diego State University, Department of Anthropology

Steffan Igor Ayora Diaz, Universidad Autónoma de Yucatán, Maria Cruz-Torres, Arizona State University, Lanlan Kuang, University of Central Florida, Ramona Perez, San Diego State University, Department of Anthropology, Gabriela Vargas-Cetina, Universidad Autónoma de Yucatán, Scott Simon, University of Ottawa

Gastronomic Praxis and Resignifications of Local Foods in Seville, Spain

Following the pandemic, the city of Seville has undergone radical and progressive transformations that affect the old cask of the city, containing the Cathedral, the Alcazar, and many other buildings of historical significance, in a manner experienced by other cities in the world. Local people are

being displaced and residential units are turned into tourism apartments; there is a noticeable gentrification of the area, and restaurants, tapa bars, freidurias (establishments where fish and seafood are fried), and other food and drinks businesses are proliferating at a very fast pace. In this paper I examine the narratives, arguments, and explanations I have been given by restaurateurs, chefs, cooks, and customers of restaurants about the values and virtues of recent cooking developments. While the urban foodscape encompasses establishments specialized in "traditional," "new," and "modern" Seville cuisine, others specialized in Chinese, Japanese, North African, Mexican, Peruvian, and even fast-food restaurants, I will be paying attention in this paper to the gentrification of local foods and the strategies that chefs and cooks are deploying to achieve sustainable food. For example, some ingredients such as ortiguilla (a sea anemone), carabineros (a crustacean), were at some point, despised, now they have become expensive, and growingly scarce. I will discuss contemporary chefs' gastronomic praxis seeking to make their kitchens sustainable.

Presenter(s): Steffan Igor Ayora Diaz

The Visual Aesthetics of Street Food in Mazatlán, Mexico

Street vendors in Mazatlán, Mexico, daily transform the corners and sidewalks of the city into creative and vibrant urban spaces where food is produced, traded, and consumed. Their food not only contributes to the creation and maintenance of local livelihoods, but also to food security. This presentation, based on long-term ethnographic field work, discusses the various strategies that street vendors utilize to make their food appealing to potential customers. It examines the role of aesthetics in the daily work of street vendors and in the city's foodscapes. Thus, my main goal is to provide a broader understanding of the social and cultural dynamics of food street vending and its role in the informal urban economy. Another goal is to discuss the threats and challenges facing street vendors while pursuing their livelihoods and their implication for gender equity and social justice. Overall, my presentation reveals how street vendors use of praxis enable them to craft sustainable and viable livelihoods.

Presenter(s): Maria Cruz-Torres

Staging as Praxis

Drawing from fieldwork on expressive arts in China's northwestern region, I theorize staging as an aesthetic praxis across space and time. Incorporating ideas from ethnopoetics (Hymes 2003), music (Clark 2005), and gesture studies (McNeill 2005), I argue that staging as an aesthetic praxis, viewed ethnographically, reveals the intricate interplay of time-place and cultural boundaries between verbal-nonverbal coordination and audio-visual representations. The space-time of staging is pivotal to artistic productions and integral to fieldwork facilitating intuitive understanding and internalization of aesthetic values since ancient times. Staging as praxis highlights multimodal ethnopoetics co-constructed by language, the body, and the geographic and culture-historical environment. Incorporating data from my recent fieldwork, I demonstrate how classic and modern literary productions are indispensable for understanding the continuous construction of China's northern frontier culture and the southern urban/metropolitan culture that shape the country's music and performing arts culture to this day. Inspired by the theoretical approaches that conceptualized praxis as conscious action tied to collective purposes that is part of everyday life

(Heller 1984, Kosík 1967), I argue that staging as praxis highlights the somatic processes of visualization, vocalization, and historicization that occur simultaneously as a perceptual phenomenon.

Presenter(s): Lanlan Kuang

New Cuisine by Traditional Cooks: Hamburgers, Pizza, and Tacos de Tijuana in La Mixteca Baja of Oaxaca

Six hours from the capital city of Oaxaca and tucked into the peaks of the Sierra Madre Mountains, farmers and their families confer on which new food will be their weekly splurge. Returning community members from the US have brought with them recipes for secret sauces on hamburgers, thick and thin crust pizzas, and the prized techniques of grill masters from Taco Alley in Tijuana. These tastes and techniques learned from time spent in the US and on the US Mexico, border represent the transnational lives of the community. They are brought in both as a symbol of these experiences and to integrate known techniques and ingredients that have existed for generations. This paper explores the fusion of the new and the old through the taste, technique, and ingredients of various cuisine and the meanings they provide to community members who have left and come back, who visit but remain in the US, and of those who have never left but share the experience through food.

Presenter(s): Ramona Perez

Music as Praxis: Music Bands and Social Integration in Seville, Spain

In Seville, Spain, music bands tied to religious fraternities and processions must sometimes navigate adverse public opinion because they are loud, do not require prior music training, and their members can be rowdy. However, the bands' directors and managers often describe them as a good way to keep young people off the streets and out of trouble, teaching them discipline and love for Seville's culture. Seville is home to a highly patriarchal and class-conscious society, where scandals involving women's rape and organized drug traffic are in the local news. These music bands, instead, propitiate gender, ethnicity, and class mixing and acceptance, and create safe spaces for the creative questioning of established social norms. They started to incorporate women in the 21st century and are now a safe mixing ground for young people of all genders, including migrants and refugees. They are making true the music and safe sociality dreams of thousands of children and adolescents, including those living in neighborhoods which are counted among the poorest and most criminal-prone in Spain. The pride of the young musicians in Banda del Polígono Sur, for example, is palpable when they are asked the name of their band, which is the same as the name of their neighborhood. Music and music making in these bands are, I show, loci of transformative praxis in everyday life in pointing the way towards a better, more civil, more accepting, and more open Seville.

Presenter(s): Gabriela Vargas-Cetina

The Fading of Bird Sounds in the Anthropocene: Ethnographic Praxis and Biodiversity in Indigenous Taiwan

The Indigenous peoples of Taiwan were traditionally attuned to the sounds of forest birds, especially those used in practices of ornithomancy to determine the outcome of the hunt. Yet, as colonial law restricts hunting and as more Indigenous peoples leave the forests, these practices risk falling into obscurity. At the same time, Indigenous groups are investing in projects to document traditional ecological knowledge, with the hope of contributing to biodiversity goals while strengthening their own sovereignty. Collaborative ethnography can be an effective indigenizing praxis by demonstrating the value of traditional practices to community members and even state actors (such as national park employees and conservation agents). Based on two decades of research with the Sejiq Truku, I discuss the meaning of avian soundscapes in the mountain forests of Taiwan. How can the praxis of listening to birds promote Indigenous sovereignty and ecological stewardship?

Presenter(s): Scott Simon

2758 Re-examining Neoliberal Framings within Conversations on Agroecologies in the Climate Crisis

11/20/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Oral Presentation Session

In the pursuit of climate justice, we aim to re-examine the "New Green Revolution" and the neoliberal perspectives dominating conversations on agroecologies and food sovereignty (Gliessman, 2014). Many initiatives that have sought to build more sustainable agroeconomies have historically uprooted indigenous agroecological systems particularly in the Global South, jeopardizing established ways of life, knowledge systems, and local ecologies (McMichael & Weber, 2021; Holt-Gimenez & Altieri, 2013). Often, these agricultural experiments are introduced from the top down, forcing people to shift their traditions and local subsistence patterns to neoliberal models of productivity. With the climate crisis already disrupting livelihoods and causing environmental catastrophes in communities that have minimally contributed to climate change, this is a crucial moment to engage in scholarship and praxis that resists the (re)ushering in of neoliberal policies that reinforce the racial-capitalocene and its set(s) of geopolitical and economic relations that threaten farmers, their agricultural practices, and the environment (Zaitchik, 2023; Vergès, 2017). There must be structural changes to what "aid" and "development" looks like for farmers, and initiatives that seek to boost agricultural sectors should become more collaborative-integrating and strengthening indigenous agroecologies which are ultimately more sustainable than the vertical approaches that characterize neoliberal interventions.

The panel features discussions and a robust blend of anthropological and social science research that delve into contemporary issues with roots in recent history. Aldrighetti's research examines indigenous farming movements as a form of anticolonial resistance in Southeastern Mexico. Yveline Saint Louis's thesis critically analyzes and frame climate change as a multidimensional force that triggers anticolonial histories and desires for kujitegemea (self-reliance) through invocations of radical Black future-making and ecological continuity. Afonso's ethnographic work uncovers the multifaceted impacts of renewable energy development, encompassing landscape

transformation, land use conflicts, economic implications, and disruptions to traditional livelihoods. Finally, Rustamani draws on the lived experiences of rural farmers in Sindh, Pakistan, to highlight how urbanization, political instability, and climate change, coupled with postcolonial impositions and the Green Revolution, have endangered the very lifestyle and ecological ecosystem of rural areas.

Culture and Agriculture

Kashif Rustamani, Louisiana State University, Department of Geography & Anthropology, Yveline Saint Louis

Yveline Saint Louis

Jacopo Aldrighetti, Louisiana State University, Ana Isabel Afonso, Kashif Rustamani, Louisiana State University, Department of Geography & Anthropology, Yveline Saint Louis

Traditional Farming as Anti-colonial Resistance in Southeastern Mexico

Top-down policy making and enduring coloniality have intimately shaped Mexico's farming history. With the intervention of transnational corporations, the introduction of industrial pesticides, and an overall push for modernity, Mexico has undertaken the way toward 'development'. However, modernity comes at the expense of local/indigenous farmers by means of onto-epistemic – and at times physical – violence. While Mexican authorities exalt 'green' narratives by promoting projects concerning wind farms and solar energy parks, sustainability often occurs through indigenous land grabbing and displacement.

Counternarratives to Mexico's green colonialism can be found in indigenous farming movements from southeastern Mexico. The milpa, a small-scale agricultural system based on permaculture principles, comprises traditional techniques often associated with the indigenous peoples of Oaxaca and Chiapas. Grassroots movements concerning indigenous agriculture in these states has brought significant attention to local non-Western sustainable practices as alternatives to state-subsidized development, thus positing the milpa as a significant attempt at cultural preservation and indigenous self-determination in virtue of its traditional primary role in southeastern Mexico' indigenous subsistence.

Presenter(s): Jacopo Aldrighetti

Local Perspectives on Renewable Energy Transitions: Insights from the Portuguese Countryside

This paper examines the dynamics of social acceptance surrounding renewable energy projects in low-density territories of Portugal amidst the global climate crisis, focusing on solar and wind farms. Drawing on ethnographic research, the study explores local perceptions, controversies, and responses to these initiatives, highlighting intersecting factors that shape social acceptance.

Through detailed case studies, the research uncovers the multifaceted impacts of renewable energy development, encompassing landscape transformation, land use conflicts, economic implications, and disruptions to traditional livelihoods.

By foregrounding local voices and experiences, the paper advocates for bottom-up approaches to mitigate project impacts, emphasizing community engagement and participatory decision-making.

The findings underscore the importance of inclusive, context-specific solutions that prioritize local agency and foster resilience amidst evolving energy landscapes. This approach seeks to align with agroecological matters and bolster community resilience in the face of renewable energy development, while advancing principles of social justice and sustainability.

Presenter(s): Ana Isabel Afonso

Multimodal Ethnographic Research Among Local Rural Farmers and Agricultural Sustainability in Sindh, Pakistan

This research focuses on the social and economic issues of local farmers in rural Sindh, Pakistan, who have grappled with the adverse impacts of climate change, evolving agricultural practices, and inadequate state policies that often lead to discrimination against small-scale local rural farmers. This ongoing research explores the coping mechanisms of rural farmers, how they negotiate and engage with various organizational structures, including agriculture department and extension centers, market economy (trade), and socio-cultural entities including an examination of their awareness and access to rights, privileges, and development projects provided by institutions. This study also discusses the regional and national disparities in agricultural development; one such example of this is the Green Revolution. The Green Revolution was introduced in Pakistan during the 1960s, which mainly benefited elite farmers while reorganizing the Pakistani agriculture sector's social structure and worsening small-scale farmers' income. Green Revolution, urban development combined with climate change has put agricultural communities in the praxis of uncertainty and raising questions of what it means sustainable and just development for the rural communities.

Presenter(s): Kashif Rustamani

Exploring Tanzanian Agroecologies in the Climate Crisis

The racial capitalocene and its cultivation of global, yet unevenly distributed, climate chaos brings forth questions about possibilities for life beyond the death-dealing paradigms that seek to disrupt and disable Black and Indigenous ecologies. With each shifting season, the predictable becomes more unpredictable, threatening the livelihoods and established ecological practices and knowledge systems of those closest to the land. In Tanzania, where over 65% of the population is involved in agriculture for either employment, subsistence, or supplemental income, the changing environmental landscape is particularly foreboding. Drawing on the conceptual framework of Global Black Ecologies, this ethnographic study is a snapshot of the perceptions, challenges, apprehensions, desires, and futurities expressed by small farmers in the Arusha Region trying to hold on to a way of life that has historically been both a postcolonial symbol of self-reliance and a major characteristic of national identity. Through ethnographic vignettes and found poems written in collaboration with my interlocutors, I begin to frame climate change as a multidimensional force that triggers anticolonial histories and desires for kujitegemea (self-reliance) through invocations of radical Black future-making and ecological continuity.

Presenter(s): Yveline Saint Louis

3151 Rethinking Decolonization in Anthropology: A Project of the AAA's Anthropology Advocacy Council (Part II of II)

11/20/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

Everybody, it seems, wants to "decolonize" anthropology these days-decolonize our syllabi, our research methods, our theory, our conferences, our writing, etc.-but what does this actually mean? And who decides?

After forceful demands for decades (Allen and Jobson 2016; Bolles 2023; Harrison 1997), calls for decolonization have moved steadily closer to the mainstream of anthropology (Gupta and Stoolman 2022). Nevertheless, some have worried that the process of "mainstreaming" has attenuated decolonization of its critical, political edge (Jobson 2020; Shange 2022; Tuck and Yang 2012). A related difficulty is that even as a wider consensus emerges among anthropologists regarding the importance of decolonization, there is not always agreement on what this should mean or entail in practice. This problem is especially acute given that colonialism imposed not only worldwide political-economic hierarchies and physical violence but also epistemic terror as well, in which distinctions of race, class, gender, sexuality, ability, and nationality were used to valorize the knowledge claims of white elites ("Man," in Wynter's terms [2003]) while demeaning those of racialized others.

This panel seeks to engage with the epistemic, ontological, and ethical complexities that result when articulations of decolonization emerging from the Indigenous "4th World" (Manuel and Posluns 2019[1974]) and Global South challenge, destabilize, or otherwise unsettle orthodoxies prevalent in anthropology and allied disciplines in the academy of the Global North (Táíwò 2022). In what ways might the taken-for-granted ideal of decolonization itself be challenged by alternative conceptions from our intellectual interlocutors who are otherwise rarely consulted in conversations on global politics? Moving beyond "virtue-signaling," how might anthropologists push the envelope on what a radical decolonizing agenda could be by engaging with the diversity of decolonizing critiques that emerge from the 4th World and Global South?

One example of these tensions arises from anthropology's profoundly secular epistemology and ethics, an orientation that corresponds well with leftist and progressive political subcultures in North America and Europe but is often deeply at odds with those with whom we seek to decolonize our relations (Haruyama 2024). What would it mean for anthropology to destabilize this secular mindset and instead theorize with, rather than against, explicitly religious or non-western cosmological understandings of the world? How do the liberal, humanist values of anthropology "get in the way" of theorizing with those whose worlds are not confined by the metaphysics of modernity (Parreñas 2018)? Though acknowledging that any particular framing of decolonization will necessarily exclude other framings (Rouse 2023), these are just some among many of the thorny questions we seek to tackle in this panel.

Society for Cultural Anthropology

Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture and Global Studies, Lucía Stavig, University of Pennsylvania

Lucía Stavig, University of Pennsylvania, Arjun Shankar, Georgetown University, Sonya Pritzker, University of Alabama, Soumhya Venkatesan, Yair Agmon Margarita Huayhua, University of Massachusetts, Dartmouth, Department of Sociology and Anthropology, Ruth Gomberg-Munoz, Loyola University Chicago

Where Did the Soul Go?: Medical Anthropology, Soul Loss, and the Limitations of Modern Metaphysics

The last twenty years have seen a robust conversation in anthropology regarding communication across worldings (Viveiros de Castro 1998, 2004; de la Cadena 2010, 2015; Blaser 2013; Povinelli 2016), with concomitant push back on the ontological turn's seeming return to radical alterity (e.g. Nadasdy 2021). I contend that the latter is a straw man argument that forecloses engagement with the ontological turn's critique of anthropology's continued translation of other ways of being into the metaphysics of modernity. This critique is particularly salient for medical anthropology where illness and wellness continue to be conceived in (almost) strictly modernist terms. Processes of worlding do not just happen "out there;" they produce embodiments that shape experiences of illness and wellbeing. Many forcibly sterilized Runa (Quechua) women in Peru suffer from mancharisqa or spirit loss. This illness, also known as susto, has been explored by anthropologists throughout Abya Yala for decades. However, many medical anthropologists have treated soul loss as metaphor, a stand-in for more biomedically legible maladies such PTSD or hypoglycemia (Bolton 1981). Bracketing off susto's main symptom seems to suggest that the soul either does not exist, or that its study belongs to other (sub)disciplines.

Presenter(s): Lucía Stavig

The Brown Man's Burden: Bandung, Necolonialism, and Masculinity

The 1955 Asia-Africa Conference, also referred to as the Bandung Conference, was a convening of the diplomats, officials, and heads of state of twenty-nine newly independent Asian and African states. Held in Indonesia, the conference was perhaps the highest profile example of expanding Afro-Asian cooperation and dialogue during the mid-20th century. However, during the same conference, a new ideology associated with the "Brown Man's Burden" emerged as Asian nation-states began to see themselves in paternalistic relations with newly emerging African nation-states. I draw upon the discussions during Bandung to explore how brownness became linked with assimilability into white civilizational development. In turn, those from the "brown world" began to imagine nation building projects steeped in a masculinist understanding that also required that they see their own development in opposition to Blackness. I argue that the Bandung moment sheds light on contemporary forms of brown saviorism in the 21st Century.

Presenter(s): Arjun Shankar

Mapping (De)Coloniality: Space, Time, and the Metaphysics of Modernity

Recent scholarship in anthropology has engaged with the complex ways that speakers continually situate themselves in time and space, here attending to the ways that chronotopes—narrative configurations of time and space (Bakhtin 1981)— function in "ordering experience" (Lempert & Perrino 2007) as well as orienting speakers within social interaction (Agha 2007). Chronotopes have likewise been engaged as phenomenological orienting devices (Ahmed 2007) thatshape and constrain relational and embodied experience (Pritzker & Perrino 2020) and offer insight into the lived experience of political subjectivity (Pritzker 2023). This paper draws upon these insights to examine chronotopes of decolonization in anthropology and beyond. Increasingly mainstreamed definitions of decolonization, I show, often chronotopically imagine or "map" decolonization as a certain space-time of (im)possibility. Within this discourse, for example, chronotopes of "center" and "periphery" are commonly overlaid with chronotopes of "tradition" and "modernity" in ways that ultimately reinforce and reproduce modern, secular ideologies of power and difference. In contrast, this paper turns to scholars writing from Indigenous, Black feminist, and somatic perspectives who take the need to fundamentally reconfigure ideologies of time and space as a starting point for the theories and practices of decolonization.

Presenter(s): Sonya Pritzker

Undoing the Logic of the Colonizer

This paper draws on Achille Mbembe (2021) and Schalk Hendrik Gerber (2018) to argue that the challenge of decolonization is the undoing of the logic of the colonizer. Such a logic is premised on the definition of a centre and the subordination to its purposes of all that is not understood as the centre. Undoing this logic (whether from the colonial or the post-colonial era) requires building on vocabularies and conceptual frameworks other than, although inspired by the larger term of, decolonization. One such concept is Achille Mbembe's 'disenclosure' (2021, also Gerber 2018). Disenclosure refers to the dismantling of the logic of the colonizer by the removal of ways of thinking, knowing and being that divide people from one another, pushing some to the margins and reproducing the interests of those in the centre. The point is not to construct a new centre in the name of decolonization, but rather to keep the space of the centre open, difficult though this may be. Silvia Rivera Cusicanqui's generous and rigorous conceptualization of the motley (2020) offers a way to think about how to disenclose and build something that resists the logic of the coloniser in ways that eschew collapsing, radicalizing or papering away differences, rather finding a way to share the world with others.

Presenter(s): Soumhya Venkatesan

"Indijewous": On Decolonial Discourse and Elite Capture in Palestine and Israel

"Indijewous," "Decolonized Judean," and "Native Judean," are just some of the popular Instagram accounts mobilizing the language of indigeneity and decolonizing to categorize Jewish people as indigenous to the land of Palestine. In part, such accounts are responding to the "settler-colonial turn" (Busbridge 2018) in academic discourse about Israel and Palestine and increased global calls for the decolonization of Palestine (Salaita 2016). Yet in other ways they betray a much more profound cultural, theological, and political shift in Jewish settler identities. Indeed, Jewish settlers across Palestine have been fashioning themselves over the last twenty-five years as indigenous to the land: dressing up as natives, transforming the more-than-human world in the image of the bible,

and shifting temporal orientations—all ways to imagine their relationship to the land as one of intimacy and primacy sanctioned by a god given right (Feldman and McGonigle 2023). This search for indigeneity offers a radically different response to Mamdani's question of when the settler becomes native: neither through inclusion in the state nor through the investment in land and labor adopted by early Zionists (Zreik 2016; Evri and Kotef 2020; Mamdani 2020). Rather, it is by culturally inverting the foundational categories of identity at the heart of settler-colonial struggle and structure.

Presenter(s): Yair Agmon

Discussion

3077 Scales of Technical Expertise: Big Economic Policies and Quotidian Life

11/20/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Anthropology has historically been at the forefront of provincializing and decentering the power of dominant authorities. One of the biggest powers of our time is technical authority, a mode of expertise, economic organization, and a vehicle for urban and regional development which is able to work across scales - from the level of the global institutions to the level of urban development. Projects such as the management of state debt, regional infrastructure, urbanization, and financial inclusion are often perceived to be macro and abstract policies happening predominantly on the large scales of the global and regional. While seemingly removed from the ordinary person at the level of the everyday, experts, alongside state and private interests, often try hard to make these work across scales. They capitalize on local or regional networks while also speaking to concerns of global development and capital. And yet, people outside these power centers experience these projects with a different eye at scales and with immediacies that are not far from ethnographic observation. With the theme of praxis in mind, we consider how broad economic and development policy is operationalized and actually experienced. In interrogating this question, we also study how different actors relate or distance these policies to the domain of the 'political'. This panel thus explores the ways in which people experience the macro at the scale of the everyday. How do broad political projects at global, national, urban, and regional scales materialize in the lives of people whose stakes do not figure in the conception of these projects? How do the realms of macro economic policies, and national and transnational development projects produce quotidian subjectivities, struggles, hopes, and strategies in the context of large-scale economic change?

Association for Political and Legal Anthropology

Shantanu Nevrekar , Venolia Rabodiba, Stanford University, Department of Anthropology

James Mizes

Shantanu Nevrekar, Sophia Abbas, Shan Yang, Venolia Rabodiba, Stanford University, Department of Anthropology James Mizes

The Practice of Financial Inclusion: Cooperative Credit and Caste in Small-town India

Cooperatives are democratic and collectively-owned economic organizations seen as alternatives to state and market-based economies. However, globally, cooperatives have emerged within both state and non-state projects of financial inclusion. This is particularly true in India where cooperative credit societies and banks (henceforth cooperatives) have become integral to rural and small-town credit markets. In these credit markets, they compete with self-help groups, microfinance firms and small finance banks. However, as my interlocutors suggested, cooperatives were different from these other organizations. They offered easier access to credit, and privileged trust built on one's identity and social relations. Members of these cooperatives put them in contrast to other lenders, who were seen as intimidating with their emphasis on paperwork as the basis of trust. However, this 'social' basis for trust had its downside. Even when formally democratic, cooperatives in small-town and urban India have emerged as aligned with dominant caste and class networks. Can forms of economic organization like cooperatives not just reflect, but also reconfigure, caste identities and class relations? My paper interrogates how cooperatives negotiate and shape stratifications around caste and class in India. Working with traders, workers, and salaried middle classes - members in cooperatives - I examine how they utilize these organizations and understand their place in small-town credit markets.

Presenter(s): Shantanu Nevrekar

Getting things done: Dealers, Leakers and an Ecology of Intermediaries in Urbanizing India

This paper draws attention to the socio-spatial practices that constitute large scale urban transformation in contemporary India. Drawing from ethnographic data and a methodological focus on tracing biographies of disputed land plots in the National Capital Region of India, the paper maps how macro projects of urban planning, zoning, highways or roads are contingent on micro relations of caste, kinship, ownership and conflicts over land. To do so, the paper focuses on the quotidian practices and networks of local residents working as intermediaries, land dealers or map leakers that help negotiate these land based urban changes. For instance- many small-scale land dealers or contractors talk up and speculate about the emerging high rises, help book flats in emerging residential projects, help win public bids or help hike housing prices. Actors I call map leakers circulate knowledge through kin-caste networks and through information leaking that then determine the nature of state led urban planning initiatives. In doing so these actors form an ecology of intermediaries that rely on each other, travel between multiple worlds (of the state, village council, kinship or caste), hustle, sell, leak and help 'get things done' around land. How this ecology of intermediaries operate, what constitutes their everyday practice and how their local knowledge, forms of capital and everyday expertise assemble and curate land into urban infrastructure will be the subject of this paper.

Presenter(s): Sophia Abbas

Unpayable Debt: State Insolvency, Speculative Time and Indebted Life in Kenya

In 2023, Kenya spent 59% of the nation's revenue to repay its ballooning debt incurred for infrastructure projects. Along with Zambia, Sri Lanka, Egypt, Pakistan, Ghana, and other lower middle-income countries with substantial public debts, Kenya has crossed over the threshold of

insolvency in the global debt architecture. Driven by the rhythms of the repayment crisis, the government has expanded austerity policies supplemented by financial inclusion schemes to facilitate value extraction from below. In my fieldwork with a migrant community in the Great Rift Valley of Kenya, while debt transforms from a state obligation to a private burden, people also share and trade their limited resources, enabling the circulation of credit alongside collective survival. My research explores the everyday life of cohabiting with multiple forms of debt in Kenya, examining how state debt circulates across spatiotemporal scales. While pushing already-indebted individuals towards deprivation, these processes have enabled critical citizens to take shape as they demand to rearticulate their relationships with the state and financial markets. My research asks: (1) How does Kenya's state debt get re-spatialized and re-temporalized as private debt? (2) Through what daily practices do debtor-creditor relationships redefine the obligations between the state and citizens? (3) How do life, work, and social relationships get articulated through and co-constituted by debt in Kenya?

Presenter(s): Shan Yang

Assembling Connectivity: Regional Integration and Infrastructured Lives in Southern Africa

For countries the World Bank describes as "latecomers" to development, it proposes investment in regional connectivity infrastructures such as transnational roads and railways as a means for overcoming distance from global markets. In southern Africa, One-Stop Border Posts (OSBPs) are new infrastructural arrangements which promise connectivity and enhanced intra-regional trade through the faster movement of goods and people. Beyond these promises of fluidity how do these infrastructures and policies of regional integration affect the everyday experience of connectivity and mobility? I situate multiple reports and master plans around enhancing connectivity in Africa within the region's contemporary social, political, and economic landscape. I draw on my ethnographic fieldwork at the commercial terminal and truck yard of the Kazungula OSBP between Zambia and Botswana which is a premiere regional corridor connectivity project along Africa's North-South corridor. In this vast, technical, and expertise-saturated landscape are people whose lives and livelihoods are ordered, mediated, and affected by dis/connectivity. I illustrate how cross-border truck drivers, customs officers, and brokers attempt to traverse, but seldom overcome, the geographical impediments to which the World Bank attributes alienation from global markets. I use the temporalities of infrastructuralization to make sense of emergent experiences of space, mobility, and dis/connectivity and work.

Presenter(s): Venolia Rabodiba

Discussion

2120 The Anthropology of Tourism at 50 and the Legacy of Valene Smith

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Oral Presentation Session

Convened by Valene Smith, who passed away earlier this year, the first symposium on the Anthropology of Tourism was held in 1974 in conjunction with the AAA annual meeting in Mexico

City. This led to the ground-breaking publication of Hosts and Guests: The Anthropology of Tourism, edited by Smith (1977). Despite a sense of "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts (Smith 1989), which was subsequently addressed in her follow-up volume, her insights and theories paved the way for generations of tourism- and heritage-focused anthropologists. 50 years later, as the Anthropology of Tourism Interest Group (ATIG) transitions to a section, The Council on Heritage and the Anthropology of Tourism (CHAT), this is an auspicious time for us to consider the legacy of Smith and the ways in which her prescient work has informed and transformed the anthropology of tourism. Indeed, researcher, professor, museum benefactor, travel agent and licensed pilot, Smith was awarded the prestigious Ulysses Prize by the UN World Tourism Organization for her combined academic-applied work in tourism and her impact on the social scientific study of the sector. Each panelist has either collaborated with Smith or has been impacted by her and her theories, and will discuss her legacy and offer considerations of what the future of tourism may entail.

This panel is the second of three sessions organized in honor of Valene Smith. The second session consider how current hands-on approaches in tourism and heritage development employ strategies to serve vulnerable people, cultural sites, and environments; and the third session reflects on the future to reimagine the role of anthropology in tourism and heritage in the next 50-years.

Council for Museum Anthropology

Celia Tuchman-Rosta, Denison University

Amy Speier, University of Texas, Arlington, Department of Sociology & Anthropology

Nelson Graburn, University of California, Berkeley, Tim Wallace, North Carolina State University, Department of Sociology & Anthropology, Carter Hunt, Pennsylvania State University, William Nitzky, California State University, Chico - Museum of Anthropology, Michael Di Giovine, West Chester University, Department of Anthropology & Sociology Amanda Stronza

Valene Smith, A Pioneer American Woman Traveler and Anthropologist

This talk provides a first-hand account of the fruitful intersections between Valene Smith and me in the earliest days of social scientific interventions in tourism studies. Valene Smith was a pioneer anthropologist whose personal experiences as a travel agent, tourist and wife overlapped with her research. We met first in the 1974 AAA meetings in Mexico City and again at the 1975 AAA meetings in San Francisco. Early tourism research focused on economics and developments followed by social scientists concern with "impacts." As a tourist to Alaska, Valene suggested lessening the "impact" by creating and directing the tourists to "model village", what MacCannell called "staged authenticity." Valene was pleased with "anthropological" analysis of tourism for Hosts and Guests. Later we helped each other's work as we tried to convince publishers that our books on Tourist Arts [mere souvenirs!] and Tourism [holidays??] were serious publishable topics! In my first class teaching the Anthropology of Tourism, I used a manuscript of Hosts and Guests and MacCannell's The Tourist as texts, sending feedback to Valene as she was preparing her book for the University of Pennsylvania Press. We met at professional meetings and joined Jafar Jafari's Internationals

Academy for the Study of Tourism in 1989. Valene always kept up with the advancement of the topic, and continued to propose new directions, such as space tourism.

Presenter(s): Nelson Graburn

Valene Smith's Legacy to Applied Anthropologists

Mid-20th century anthropologists rarely noted the presence of anthropologists in their midst while they did their research. Valene Smith was one of the first to recognize that anthropologists' lens for studies was out of focus when it came to tourists and tourism, hence her call for papers at the 1974 Mexico AAA conference. Valene had long been an active observer of how tourism affects and could affect local communities. She is one of the few anthropologists who actually owned a travel agency. She led tours to far flung places as early as the 1950s. This paper focuses on Valene Smith's legacy to the applied anthropology of tourism. It traces Smith's connection not only to advocacy of the study of tourism by applied anthropologists but also for her emphasis on encouraging both colleagues and students to use tourism for good, as exemplified by the strong connection she had with students and colleagues as well as her legacy role in institutions like the Society for Applied Anthropology.

Presenter(s): Tim Wallace

Valene Smith and the Anthropology of Ecotourism

Ecotourism is not a term often cited among the many scholarly contributions of Valene Smith, yet here we argue that she laid much groundwork for the anthropology of ecotourism. In her writing, Smith identified the need to distinguish the impacts of tourism from other ongoing processes of colonization, globalization, extraction, and market integration that affect communities and their environments. Amid efforts to promote understanding of these distinctions, Smith called for "full cost accounting" of social and environmental consequences of tourism that brought attention to questions of "who benefits and who pays?" In calling for governmental discourse to catch up with grassroots activism, and the development of tourism policies that can be monitored, Smith anticipated strengthening of resource management institutions as a key benefit of ecotourism. Her long-term longitudinal fieldwork evaluating tourism-related cultural changes is likewise of value for understanding conservation-related outcomes of ecotourism over time. Even her earliest writing calling for training of tour guides anticipated the critical role of "education both ways" inherent to well-realized ecotourism ventures. These issues are essential for articulating ecotourism's value in biodiverse settings, and they have been woven throughout our writings on ecotourism. Hence, just as much of contemporary tourism anthropology scholarship can be traced to Smith's writings, so too can the anthropology of ecotourism.

Presenter(s): Carter Hunt

Co-author(s): Amanda Stronza

"Making the Museum 'Pay Off': Valene L. Smith, Applied Pedagogy, and the University Museum

Dr. Valene L. Smith saw the university museum as a social and dynamic space to stimulate curiosity and a thirst for learning. Her lifelong motto, "learn by doing, teach by being," was put into practice in the Museum of Anthropology at California State University, Chico, that she helped

establish fifty years ago. Her innovative thinking created a new university museum that focused on high impact teaching and the advancement and training of students to cultivate a new generation of museum professionals and explorers. This paper highlights what the Valene L. Smith Museum of Anthropology, then and now, represents as a testament to Dr. Smith's vision. Just like the world traveler and maverick, the museum continues to push boundaries as a mechanism for student professionalization, community collaboration, informal education, and cultural connections.

Presenter(s): William Nitzky

Hosts, Guests and Beyond: The Legacy of Valene Smith, Our Prescient Foremother

Anthropologists are a unique bunch, with a particular legacy of tracing kinship pedigrees to better elucidate a group's underlying social structures and values. By all means, Valene Smith served as the mother of the anthropology of tourism, as she was responsible for bringing together the earliest scholars interested in theorizing, for the first time, the cultural dynamics of tourism. By way of concluding this special commemorative panel of the 50th anniversary of Valene Smiths' pathbreaking panel, Hosts and Guests, and memorial for Smith who passed away earlier this year, I examine the development and intellectual trajectory of Smith's theories that laid the groundwork for a vibrant sub-discipline of the "anthropology of tourism", paying particular attention to the disciplinary contexts of the time. What can be seen is that Smith was not simply responding to current trends, but, with great prescience, was able to anticipate concepts that broader anthropological discourse, as well as tourism practices, would come to later. What might Smith say today about the future of tourism, and of our subdiscipline of the anthropology of tourism?

Presenter(s): Michael Di Giovine

Discussion

1577 Tracing Legal Artifacts in Contexts of Violence

11/20/2024 12:45 PM-02:15 PM

TCC 103

Oral Presentation Session

This panel invites scholars to unbind the study of law and its material instruments from the courtroom space in contexts of violence. How might documents, objects, and other artifacts that are excluded from trials or legal proceedings leave traces throughout the life course of a case, for instance, in war tribunals, truth and reconciliation proceedings, or asylum cases? How do the artifacts that fail to find a foothold continue to echo through archives, households, neighborhoods, and the weave of social life? Anthropologists have described the methodological challenges of studying how mass violence transforms the social (Navarro 2020), pointing to the ways that "fragments of subjective experience" (Rechtman 2006) fail to fit the demands of law's sharp-edged categories (e.g. criminal legal elements, categories of civilian and combatant, and definitions of harm) and notions of procedurally legitimate evidence (e.g. hearsay exclusions). In a burgeoning literature on documents, anthropologists note the central importance of case files as a device that gathers and excludes certain documents in constructing legal cases (Latour 2010, Oorschot and Schinkel 2015). In the face of these exclusions, scholars demonstrated how people create "counter

archives" (Hakyemez 2017) while striving to render their experiences of violence legally visible, collating documents that become, at once, tools for contesting state narratives and forming memories within kinship (Hussain 2019; Cronin-Furman and Krystalli 2021; Sehdev and Haldar 2022). Bringing this concern with documents and legal proceedings to bear on the study of violence, this panel asks scholars to move beyond equating absence with exclusion. We encourage tracking how exclusions of certain materials that speak to violence continue to produce echoes in legal institutions and beyond. We welcome papers charting these circulations and their political and ethical stakes across empirical contexts.

Association for Political and Legal Anthropology

Talia Katz, Johns Hopkins University, Department of Anthropology, Anna Wherry

Youjoung Kim, Johns Hopkins University, Department of Anthropology

Youjoung Kim, Johns Hopkins University, Department of Anthropology, Sebastian Ramirez, Princeton University, Gregoire Hervouet-Zeiber, McGill University, Department of Anthropology, Talia Katz, Johns Hopkins University, Department of Anthropology, Anna Wherry

Documenting Kinship and Reparative Justice in Post-Jeju 4·3 South Korea

This paper examines the ways in which the South Korean reparative justice project implicates state surveillance of kinship in the aftermath of Jeju 4·3, resulting in more than 30,000 deaths on Jeju Island from 1947 to 1954. Jeju 4·3 Special Act, enacted in 2000, presumes the state recognition of kinship to determine official victimhood. Through a case study of Sunhee, a female Jeju islander in her 70s whose relation to her biological father is not officially acknowledged, this research delves into the ways in which kinship documents not only serve as the state's bureaucratic tools for population management but also how they are utilized as a means of responding to the ruptures of everyday lives. Sunhee has not been able to claim for her victimhood as a daughter of her father, who was killed during the violence of Jeju 4·3. On the other hand, to mend disrupted familial relations under the repercussions of the violence, Sunhee's relatives created fictive kinship on government records to retain her legal presence when she was a child. Drawing on Foucault's analysis of power, this study conceptualizes kinship documents as dynamic entities that intersect historical legacies, bureaucratic mechanisms, and people's means of survival under mass violence. By exploring the micro-practices of the government's administration in establishing legal victimhood for Jeju 4·3, this paper suggests that kinship documents function as capillary connections between the state and people.

Presenter(s): Youjoung Kim

False Archives: On the Forms and Lives of Memory in Colombia

In 2008, 28 women from Soacha and Bogotá uncovered the first of what turned out to be thousands of cases of False Positives: civilians who the Colombian armed forces kidnapped, executed, disguised as guerrilla fighters, and buried in mass graves to bolster a fictitious war record. For each guerrilla fighter killed in combat (a positive) soldiers received almost four million pesos — less than a thousand dollars — as well as extra vacation days and accelerated advancement. Documentary practices were central to the transformation of innocent civilians into dead guerrilla fighters. Maps,

forensic analyses, accounting sheets, and intelligence reports, were mobilized to attest to fictions of warfare and culpability. This veritable archive of disappearance speaks to the epistemic production of war through practices of accounting and forensics. This paper juxtaposes these archives of false warfare against the memorious practices of the mothers and sisters of the disappeared. Thinking with the homemade altars, clothing of the dead, photos, and artwork of these women I inquire about the intersection of aesthetic and politics in the making of archives of death. These objects dislodge the primacy of documentary practices in telling stories of mass atrocity, speaking to understandings of justice or retribution that refract legal practices, reforming their language and vision into other experiences of life after loss. This paper explores how families of the disappeared inhabit loss.

Presenter(s): Sebastian Ramirez

Archives of Militarism: Documentary Practices of the Soldiers' Mothers of St. Petersburg

Drawing on work done in the archives of the Soldiers' Mothers of St. Petersburg (SMSP), in partnership with Kolia, a sociologist and veteran of the second Chechen war, this paper investigates the documentary practices of Russian conscripted soldiers, their kin and NGO workers during the wars in Chechnya. While these documents participate in and call for an economy of accountability in the "field of law" (to use the SMSP's workers' expression) and have become objects of memorialization in the context of State violence and repression (Sarat 2008), this paper also describes how specific objects in the archives subtly interrupt the conventional and strategic nature of these documents. A picture of young man sitting in his bath, a little notebook with a young conscript's innocent drawings, a series of letters to a mother in which the handwriting becomes increasingly illegible, discouraged or angry comments added by NGO workers in the margins of legal and medical documents, all these elements contained in this archive show how, in a context of permanent war and militarism, soldiers, kin and NGO workers live with and respond to a particular form of knowledge - embodied and "poisonous" (Das 2007).

Presenter(s): Gregoire Hervouet-Zeiber

On The Disappointments of the Human: Psychodrama and the Eichmann Trial

This paper re-approaches the well-studied Eichmann trial in Jerusalem (Criminal Case No. 40/61, Attorney General v. Adolf Eichmann) from the perspective of two "minor characters" – psychodrama therapists who use theatre methods for the purpose of healing. Tracing psychiatric knowledge production at law's margins, this paper attends to the life of an artifact produced for the courtroom that never quite managed to gain a foothold within. Drawing on archival research across Tel Aviv University's Department of Psychiatry, Yad Vashem in Jerusalem, and the Harvard Countway Library, this paper asks what might be learned about the figure of the human in the shadows of mass violence, about changing norms around psychiatric knowledge production, and about self-knowledge, from spending time with an incongruent and polyvocal psychiatric evaluation? The paper addresses the ethical and political stakes of a singular moment in the genealogy of the persecution of war crimes, wherein the Israeli prosecution to turn to psychiatric evidence to prove mens rea in a genocide charge. Contrasting the juridical and psychodramatic subject thus offers a way to attend to the disappointments of law and the stretching of the figure of the human in the shadows of mass violence.

Presenter(s): Talia Katz

Documents in the Grip of Doubt: Household, Madness, and the Real after Demobilization in Colombia

This paper follows "Gio," a former militant in the Revolutionary Armed Forces of Colombia, as he compiles and circulates documents into a carpeta (file/folder) while seeking state protection for anonymous threats. Gio's search for protection unfolds after the Colombian Constitutional Court's 2022 State of Unconstitutional Affairs ruling for the government's failure to prevent the assassination of former guerrilla militants who participated in the 2016 peace agreement. To date, Gio's carpeta and its documents have never been taken up by legal institutions and he has never received protective mechanisms. Instead of viewing this as a failure of the law to protect, the paper contends that Gio's and his kin's efforts to circulate his folder perform crucial work in the weave of relations during crisis, even as they never become official files. This paper shows how the carepta mediates doubts over whether Gio's threats are "real" or merely a symptom of, in his kin's words, "a paranoid delirium," helping the household gain a foothold in what "could be named as the madness of the milieu itself" (Das 2020). Gio's circulation of documents prompts a reexamination of the case file in legal anthropology. Anthropologists have illuminated how case files assemble materials that epistemically constitute legal objects. Gio's use of carpeta points to another kind of "file" that emerges from within a household, one whose life reveals a mode of securing kinship relations in the aftermath of war.

Presenter(s): Anna Wherry

2:30pm- 4:00pm

Flash Presentation Session

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

2990 All I know is "Gaawiin:" Struggles and Issues Encountered by Indigenous Students learning Ojibwe

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

Students with learning disorders and disabilities may struggle with secondary language acquisition. This can be an issue when master of that secondary language is seen as being an essential part of the student's identity. The conservation and preservation of Ojibwe, also known as Anishinaabemowin, is seen as very important in the Ojibwe community where this research was carried out. To emphasize the importance of the Ojibwe language, it is made a core part of the

curriculum at the community's tribal school. The students are required to demonstrate mastery when they transition from elementary to high school, and again when they graduate high school. Despite the importance of Ojibwe, the Ojibwe teachers are not given as many resources compared to other classes, which also includes support for special education students.

Due to the limited amount of resources available to the school they put their resources towards satisfying state and federal standards for education to meet accreditation. As a result, the Ojibwe teachers in the elementary school are often denied important and useful resources that would help all students but especially special education students. In order to adapt to their situation, they often utilize creative methods based in cultural teachings and exercises that they develop and implement on a trial-and-error basis. Some of these cultural teachings and exercises, while they benefit all students, may provide additional benefits to special education students. Especially in areas such as occupational therapy, improvement in core and foundational areas, and improved self-esteem and confidence.

Council on Anthropology and Education

Olivia Drexler, Michigan State University, Department of Anthropology

3623 Decolonial Praxis, Grassroots Activism and Indigenous Language Education Policy

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

Indigenous communities are facing both ideological and implementation challenges for creating space for their languages in education. As language policies in education continue to reproduce colonial language ideologues, Indigenous languages are systemically erased from schools/universities. Although the global education movement of the Sustainable Development Goal has recognized the importance of Indigenous language education for inclusive, equitable and quality education, the nation-states are not prepared, both ideologically and technically, to create an integral space of Indigenous language in education. Drawing on the theories of 'decolonial praxis' (Mignolo & Walsh, 2018) and 'language activism' (Combs & Penfield, 2012; Nyika, 2008), this presentation discusses how Indigenous communities in Nepal resist and transform hegemonic language ideologies and create space for their languages in education. I discuss how two Indigenous communities–Yaakthung and Tharu–adopt various forms of grassroots activism to transform unequal language education policies. I have used a participatory storytelling method (e.g., photovoice and workshops) to engage Yaakthung and Tharu elders and activists in sharing their struggles and stories of language activism. The data are organized and analyzed by using a thematic approach (Brown & Clarke, 2006) and discussed comparatively. The findings of the study show that Indigenous grassroots activism forms a strong and sustainable foundation of Indigenous language education policy. More importantly, this study implies that the grassroots activism also serves as a transformative Indigenous language pedagogy for the younger generations.

Association of Indigenous Anthropologists

Prem Phyak

2202 Ethics regrown between mother-daughter: object, plant, society

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

This research explores Li brocade (Lijin, 黎锦) , a textile created by Li women on Hainan Island in southeast China, and its role in connecting Li women with the outside world, forming their ethics, and its regrown in generations. Currently, teaching and learning of Li brocade have shifted from a traditional mother-daughter experience to a modern institutional setting, in which, Li brocade is reduced to pure textile technique. However, Li brocade goes beyond being a mere material object. In Li society, Li brocade practice is a significant activity conducted by Li women in family production to suffice everyday life. In this process, it takes Li women to a bigger world of nature and society which is out of home. In this process, Li brocade serves as a medium through which Li women engage with their environment, fostering a unique ethical worldview of interacting with the natural and social world. Such ethics passing down through Li brocade is the theory of life, a body of principles, which is in experience rather in theory. It evolves with each generation as new interpretations and adaptations are woven into the fabric of Li brocade in the world. This paper employs literature review and ethnographic research to investigate how the making of Li brocade, raw material gathering activity and social trading in society, embody Li women's ethics and regrown in generations. This is significant to extend the ethical future of Li brocade, which is lived and regrown with generations and the environment.

Society for Cultural Anthropology

Yan Yan

3189 Harmony in Honey: Indigenous Beekeeping for Sustainable Futures

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

Indigenous beekeeping practices among the Akha, Jinuo, and Lahu peoples in Southwest China represent a unique blend of traditional knowledge and sustainable livelihood strategies. This study aims to understand the relationship between Indigenous beekeeping and its contributions to biodiversity conservation and sustainability futures in the region. Through qualitative interviews and surveys conducted within these Indigenous communities, the research aims to uncover the underlying mechanisms through which beekeeping practices foster environmental stewardship and promote resilient ecosystems.

The methodology involves engaging community members, beekeepers, and local experts in in-depth interviews to explore their perspectives on Indigenous beekeeping, its historical significance, and contemporary relevance in the context of changing environmental dynamics. Surveys will

complement these qualitative insights by quantifying beekeeping practices, resource utilization patterns, and perceptions of biodiversity conservation among different age groups and genders within the communities.

Key themes to be explored include the ecological roles of indigenous bee species, traditional beekeeping techniques and knowledge transmission, and economic dimensions of bee products in local markets. The research also seeks to understand how Indigenous beekeeping practices contribute to maintaining and enhancing biodiversity, mitigating threats to pollinator populations, and fostering sustainable land use practices among Indigenous communities. By examining the nexus between Indigenous knowledge systems, biodiversity conservation, and sustainable futures, this study aims to contribute to a deeper understanding of the interconnectedness between cultural practices and environmental resilience. The findings will not only inform conservation policies and practices but also highlight the importance of Indigenous perspectives in shaping holistic approaches to sustainable development in Southwest China and beyond.

Anthropology and Environment Society

Xiaoyue Li

3341 Imagining and Enacting Care: The Limits and Possibilities of Intercultural Health in Peruvian Amazonia

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

In 2017, as the result of the collective effort of Amazonian Indigenous organizations demanding access to better healthcare services, the Ministry of Health of Peru approved a five-year pilot program to provide comprehensive and intercultural healthcare to communities in the northeastern region of Loreto. At the core of this model of care was the assumption that the health needs of the communities would be better addressed through the delivery of 'culturally competent', timely and comprehensive services. To that purpose, one of the pilot's main activities was the implementation of health teams that provided primary care services to hard-to-reach villages. Amid growing uncertainty about the continuity of the program, both communities and health teams felt disappointment that their efforts to improve health conditions in the villages would be short lived. Drawing on ethnographic fieldwork (2021-2022) among community health workers, leaders, families, and healthcare providers in the area of intervention of the program, in this flash ethnography I explore how these actors imagined care and what modes of care emerged in a context shaped by the precaritization and deeper fragmentation of the health system caused by the COVID-19 pandemic. Amid the continuous calls for intercultural health, I reflect on how Indigenous community members and leaders worked towards securing forms of care that reaffirmed their rights while revealing new ways of thinking and imagining health governance in Peru.

Society for Medical Anthropology

Dafne Lastra Landa, University of Pittsburgh, Department of Anthropology

3235 Salty Environment: Transformative Commodity Chain of Salt, Shifting Livelihoods, and the Uneven Modernity in the Sino-Tibetan Frontier

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

The Sino-Tibetan frontier is a region where the flow of goods is deeply incorporated into community interactions that continuously shapes the porous territoriality of this mountainous area. Salt, since ancient time, has been a pivotal commodity that links the farmers and nomads as well as the lands that nurture them. The unique "well-salt", or salt extracted from the underground brines in pastoral areas, is exchanged for food in the farming areas. This exchange provided both farmers and herders with basic sources of livelihood and simultaneously gave rise to the semi-professional trading and transportation teams, the horse caravans. The rapid modernization in the Sino-Tibetan frontier over the past two decades, characterized by the expansion of inter-regional markets, infrastructure development, and the integration of "peripheral communities" into Han Chinese-dominated institutions, has profoundly impacted local salt production, trade, consumption, and consequently, the social and geographical dynamics among various communities. To shed light on these changes, I conducted three months of ethnography of salt-food exchange in Markham and Namchen, two critical salt producing regions, as well as the in-between communities along the Sino-Tibetan frontier. This study examines how the transformative well-salt production and salt-food trade are linked to broader political-economic restricting in this region, and how they impact indigenous people's livelihoods and beliefs along the Sino-Tibetan frontier since the 1980s. It is found that the local salt market is gradually being squeezed out by cheaper mainland sea salt, causing traditional salt workers to shift towards tourism or wage labor. The historical memory of salt production and the cultural beliefs associated with it are fading. Simultaneously, the integration of modern markets and infrastructure has led to a significant reduction in caravan trade, disrupting the interdependent relationships based on local trade networks and community connections. The horizontal ties among Tibetan farmers and herders are thus shifting towards vertical dependency with bureaucratic systems and regional markets. While this has improved people's quality of life, it has weakened their autonomy and stability in livelihoods. Ultimately, the research emphasizes the empirical potential of uncovering social dynamics through studying the social life of things and its theoretical potential of bridging gaps between environmental anthropology and geography.

Anthropology and Environment Society

Botao Zhao, Yale University

2380 Living with Animal Kin in the Urban Environment: Rethinking Indigenous Ontology through Infrastructure and Multispecies Networks of the Amis in Taiwan

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

Studies on urban indigenous communities have traditionally focused on those who migrated to metropolitan areas and their social development in comparison to those who remained in their hometowns (Fischer 1975, Smart & Smart 2003, Rademacher 2015). State policies promoting urbanization and relocation have perpetuated this division. However, the lifeways of the Amis people, the most populous indigenous group in Taiwan, do not conform to such a simplified diversification. Instead, their experiences extend along two significant relational tracks: one involves multispecies networks in daily activities in suburban areas, and the other concerns environmental changes resulting from infrastructural construction. This project aims to reconsider indigenous ontology in relation to these issues within the contemporary urban indigenous setting.

Urban lifeways focus on the interaction between facilities and people who inhabit a "man-made nature." Imagination and mobility in urban areas also create "spatial heterogeneity," leading to the emergence of new identities (Massey 1994; Sheller & Urry 2006). Nevertheless, the experiences and practices of indigeneity are often treated as a suppressed and forgotten part of "urban heritage" in its neighborhood (Appadurai 1996, Brablec & Canessa, 2022). To address the oversimplified distinction between urban versus rural or cosmopolitan versus communal, the ontological turn of urban indigeneity is critically introduced: on one hand, infrastructure generates ontological experiments (Jensen & Morita 2015) and social complexity (Harvey et al. 2017); on the other hand, the incorporation of multispecies networks challenges and reshapes the boundaries of urban living (van Dooren 2014). By integrating infrastructure with human-species relationships, we can delve deeper into indigenous people's cultural experiences and perspectives on man-made nature.

This paper focuses on the daily activities of indigenous people since the colonial period and their interactions with animal kins as "significant other beings." Building upon the urbanized history of the indigenous people in Taiwan, this paper takes into account of indigenous ontology in a broader sense, encompassing human-species relations beyond subsistence strategies, as well as infrastructure of man-made construction and cultural ones such as rituals and ceremonies. Indigenous ontological turn not only link to cultural changes brought about by urbanization but also perpetuates lifeways inherited from colonial state ideology. Contemplating urban indigenous ontology will shed light on the emerging issues such as cultural and climate change resulting from living with animal kin through infrastructure and multispecies networks.

Society for Cultural Anthropology

Yi-tze Lee, National Dong Hwa University

1727 The Usage of Kichwa in Rural Schools in the Chimborazo Province: Teachers' Perspectives and Bilingual Education Praxis

11/20/2024 02:30 PM-04:00 PM

TCC 115

Flash Presentation - In-person Live

During the consolidation of European colonial power, the Ecuadorian school system supported racist, hegemonic systems of oppression toward Indigenous peoples (Oviedo & Wildemeersch,

2008). Today, Indigenous education is governed by the Ecuadorian Intercultural Bilingual Education Model (MOSEIB), which supports heritage language maintenance and cultural identity development for thirteen of the country's Indigenous nationalities (Andino, et al., 2021). In 2023, in the Chimborazo province which is home to the country's highest concentration of Indigenous citizens and serves as the setting for this study, one rural county declared itself the first trilingual division in Latin America with the local government stating its desire for all students to learn Kichwa, Spanish, and English, showcasing the region's commitment to multilingualism in a Spanish-language dominant society. Given the MOSEIB's programmatic goals of interculturality, how do both mono- and bilingual teachers enact bilingual education pedagogies, particularly translanguaging practices, "the flexible and meaningful actions through which bilinguals select features in their linguistic repertoire in order to communicate appropriately" (Velasco & García, 2014) at selected institutions? These are the practices believed to most center the linguistic skills, strengths, and identities of multilingual children in their learning. Drawing from a qualitative study employing survey data and participant observation, the proposed presentation interrogates applications of anthropological praxis by focusing on teachers' perceptions of their classroom pedagogies and perceptions of their students' language practices while considering contemporary challenges to the MOSEIB model and emphasizing practical applications for pedagogy. The authors employ a translanguaging lens to understand teachers' reported language usage patterns of Kichwa and Spanish during both formal classroom instruction and unstructured free time, motivations for using both languages together in conversation with children, and other pedagogical strategies to support multilingual development. The analysis also relies on a framework of culturally sustaining pedagogy (Paris & Alim, 2014) to investigate how school curriculum supports heritage language maintenance and to understand Kichwa language ideologies and attitudes. The study found that half of the teachers reported using both Kichwa and Spanish language practices in their classroom, and both survey data and observations evidenced extensive use of bilingual practice both in formal instruction and during unstructured play times at schools. Teachers reported natural kinds of bilingual practice and translanguaging that could be further leveraged to promote multilingual development and heritage language maintenance with the provision of additional institutional resources and Kichwa language training for teachers. Recommendations for future praxis applications and inquiry will be presented.

Association of Indigenous Anthropologists

Mallory Woods

2702 Biospecimen and Biobanking Practices: The Ethics and Cultural Politics of Biobanking.

11/20/2024 02:30 PM-04:00 PM

TCC 101-102

Oral Presentation Session

The assortment of preserved human bodily materials is essential in the research process relating to biology and medicine in areas as diverse as cancer research to tropical medicine (Coppola et al. 2019). However, the ability to curate specimens for long-term storage (biobanking), and sharing

practices of human specimens (blood, semen, breastmilk, foreskins, vaginal secretions, tissue) have raised many ethical concerns among scientists and communities, resulting in legal cases, new regulations, and policy changes (Buseh et al. 2013).

In the global South and other socially marginalized populations, biospecimens continue to be collected and, too often, shipped to research labs for storage, sometimes indefinitely, and for unspecified analysis outside the original consent and purpose (Hallinan 2020). This raises concerns about how those biospecimens are being shared, used, and eventually disposed of. Many researchers argue that biobanking is necessary, especially where the scientific infrastructure is inadequate and where there is potential for new knowledge.

We propose a panel to explore a) the racial, ethical, and cultural controversies, networks, and collaborations that would facilitate the advancement of human biobanking, especially in the global South and other marginalized populations, b) explore the ethics of biobanking and questions about data sovereignty among communities socialized for scarcity.

The panel will be organized along three themes: regulation and governance, best scientific practices, and community-based research protocols as outlined in the paper abstract below

Society for Medical Anthropology

Julie Julison, Wayne State University

Julie Julison, Wayne State University, Anneliese Long, Patrick Mbullo Owuor, Wayne State University, Department of Anthropology, Michelle Charette Denielle Elliott, York University

The Efficacy of Biobanking Human Fecal Matter.

The stockpiling and examination of elements collected from humans including tissues, bodily fluids, and fecal matter are stored in specially designed vaults, to ensure the proper safekeeping of these biological materials for extended periods to maintain a stock of diverse laboratory samples. In a court decision such as the Havasupai Tribe v Arizona Board of Regents, where the tribe successfully defended their right to saliva samples containing DNA returned, all research information not sanctified by the tribe in their oral consent was destroyed. This brings up the issue of data sovereignty, especially since these specimens contain the very essence of what makes us human, DNA. Our unique human signature is not only found in salvia and body tissues but in undigested remains of meals that are eliminated from our digestive tract in defecation. Many specimens collected from Native peoples have unique microbiomes and contain diverse communities of bacteria which scientists are just now learning about and want to study more extensively. The research and knowledge production potential that can last in these specimens is limitless. This research will examine the efficacy of biobanking human fecal matter as it relates to the rights of Native peoples to control the data sovereignty contained within their body autonomy.

Presenter(s): Julie Julison

Co-author(s): Patrick Mbullo Owuor

Perceptions of U.S. Biobank Participants on the Use of Polygenic Scores for Social Traits

Using data from biobank donors, polygenic scores were initially created to assess risk for diseases but are now developed to "predict" social traits. Proponents of PGS for social traits argue these will increase our understanding of gene-environment interactions. But little research has been conducted on biobank donors' perceptions of these scores. Therefore, we surveyed 467 biobank donors and conducted follow-up focus groups to explore their support of PGS for social traits and of using PGS in different contexts (e.g., by elementary schools). Participants were more comfortable with the use of their data to develop scores for medical than social traits (80% vs 40%). Support for PGS for social traits varied by trait and proposed use. We will report on participants' perceptions of PGS by education, age, race/ethnicity, gender, and disability status. Focus group findings reveal some optimism for careful use of PGS of social traits, but also deep concerns regarding the potential weaponization of scores, particularly for vulnerable populations. Our findings are relevant to the global push to increase the diversity of those who donate to biobanks. Given the rapid proliferation of PGS for social traits, biobank administrators will need to assess whether granting PGS researchers access to data meets existing consent and expectations of donors. Our study seeks to humanize the ethics of biobanking and questions about data sovereignty by highlighting the views of biobank donors.

Presenter(s): Anneliese Long

Ethical dilemmas in biobanking and biospecimen practices in clinical trials in East Africa

David Price has suggested that "what is needed is not depoliticized science but science that is ethically aware of and engaged in the political context in which it functions and is used." Critical to experimental medicine and epidemiological studies, the advancement of cold storage facilities and mechanical refrigeration has facilitated inequities in the collection, shipment, and long storage of biological products across borders for many years (Radin 2014). This is exacerbated by investments by public and private research institutions in human health-related clinical trials in the global South (Holst 2020).

However, many of these biobanking and biospecimen practices have ethical challenges and controversies that invoke colonial practices and racialized memories of marginalized populations whose bodies and body products have been unfairly used to advance the research agenda (Kowal 2013). Drawing from the anthropology of clinical trials and critical race theory, I examine the ethics and cultural politics of biobanking in clinical trials in East Africa using narratives from research scientists, institutional ethics review boards, and community members' experiences.

This paper underscores gaps in scientific relationships amongst collaborators and scientists from East Africa and those from the global North and provides insights into the inequities and inherent racism experienced in biobanking practices.

Presenter(s): Patrick Mbullo Owuor

Noce Contre Nature: Becoming with biospecimens in Kenya and beyond.

The collection, storage, and sharing practices of biospecimens have raised many concerns among scientists and communities, resulting in legal cases, new regulations, and international policy changes (Van Assche, Gutwirth, Sterckx, 2013). In Kenya, biospecimens continue to be collected

and, too often, shipped abroad for storage in the Global North, raising concerns about how African biospecimens are being shared, used,

and eventually disposed of. This paper summarizes and reflects on the "Biospecimen and Biobanking Practices in East Africa" workshop held in Kisumu, Kenya in May 2024. The workshop participants explored concerns surrounding the collection, storage, and sharing agreements of human

samples in clinical trials in the context of global health research. We suggest thinking about biobanking practices as part of a fraught and uneven ecological system. Flows of substances are mechanised, their vitality neglected by various human and non-human actors in the name of progress elsewhere. Biobanking is not a neutral practice, and often results in the de-humanization of bodily materials. We highlight moments of fissure and alienation within this ecological system, as voiced by workshop participants. Most relevantly to the call to which this abstract respond, we explore how actors involved in biobanking operations could foster ethical interconnections at all stages of the biobanking pipeline, to "become with" (Haraway 2008) biospecimen.

Presenter(s): Michelle Charette

Co-author(s): Denielle Elliott

2342 Blackness and Whiteness in the Americas: Race Across Space and Time

11/20/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

This panel focuses on race and racism in the Americas with particular ethnographic attention to the southern United States (Texas), Chile, and Belize. Anthropology's history is marked by both racist praxis and conceptual blindness towards the category of race. In efforts to rectify this sordid disciplinary past, anthropologists today are arguably at the forefront of making sense of race and racism. We bring a variety of theoretical frames to bear on questions of race-making and racialized experience in a range of cultural contexts. These papers demonstrate how southern whiteness in the U.S. prostitutes historical Blackness for modern-day political redemption; how the everyday behaviors and affective orientations of white identifying Chileans create racializing social stratification that intensifies with increased Black immigration; how underused archives in Belize reveal a shift from more fluid to more rigid racial classification that is entangled with particular socio-ecological formations in the late 1700s; and how contemporary coastal developments and climate gentrification are reshaping identity definitions among Afro-descendants in Belize. As a collective these projects highlight the global consistency of white supremacy in post-slavery nation-states while also emphasizing the unique cultural nuance of racial manifestation in different locales. By bringing together questions of cultural memory and heritage, quotidian everyday activities, historical socio-ecological context and the racializing impacts of environmental change at different historical moments and geographical locations, the panel offers insight into the praxis of race across the Americas.

Association of Black Anthropologists

Naomi Reed, Southwestern University, Department of Sociology and Anthropology

Melissa Johnson, Southwestern University, Department of Sociology and Anthropology

Naomi Reed, Southwestern University, Department of Sociology and Anthropology, Melissa Johnson, Southwestern University, Department of Sociology and Anthropology, Constanza Cameron, Southwestern University, Kris-An Hinds, University of South Florida, Department of Anthropology Nedra Lee, University of Massachusetts, Boston, Department of Anthropology

Black Surrogacy and the Sugar Land 95: How White Officials in Sugar Land, Texas use Black Subjectivity to Fabricate a Social Justice Image.

In 2018 the graves of 95 Black men who died during the convict lease era and were buried in unmarked graves were unearthed on a construction site for a new Fort Bend Independent School District (FBISD) school in Sugar Land, Texas. In the coming years, memorializing the Sugar Land 95 (SL95) would become a point of contention between FBISD and the community. Community activists and Black residents of the Houston area felt that FBISD had created a subpar cemetery for the remains and had not taken the search for descendants seriously. The initial discovery was also a national embarrassment for Sugar Land. After the death of George Floyd, FBISD declared a commitment to better memorialization efforts, proper DNA analysis, and genealogical searches for descendants. In reality they offered no funding, have made historically inaccurate claims about the cemetery, and have fallen into further contention with the Black community. I argue that their performance of prioritizing the SL95's memorialization is to ameliorate the city's bad image. This use of the SL95 for the improvement of a white town's subjectivity is what Toni Morrison calls a "Black surrogate." In this paper, I explore how the school district and the city use Black people–the SL95 and other Black people involved in their memorialization–to redeem the anti-Black behavior that archaeologists and school officials perpetrated earlier on and try to fabricate an image of being socially just.

Presenter(s): Naomi Reed

Emerging Racial Categories and their Socio-ecological Context on the British Coast of Central America in the Late 1700s

In Belize's early history, racial categories had not yet fully solidified and the people who lived in British settlements on the Caribbean coast of Central America were an unusually varied group of people (including a number of indigenous Central American peoples, British individuals, African-descended individuals among the free population (who because of financial situations arguably had varying levels of freedom), as well as people with mixed ancestry from all imaginable combinations of these groups, and enslaved people of African, partial European and indigenous American descent. While the economic history of the wealthier individuals has been described for this place and time; there is almost no scholarship on the subaltern populations, and historical material shedding light on their lives is scanty. In this paper, I employ underused archival records of private interactions between individuals in combination with census data and baptism, burial and marriage records to analyze how people are characterized racially in the various available documents, how these characterizations vary for individuals over time,and the social, economic

and political roles associated with these characterizations. I highlight how these racializing moments intersect with gender, enslaved status, and with specific places and socio-ecologies in the early British settlements. This analysis reveals the details of how racial categories shift and the ways they might shape life possibilities.

Presenter(s): Melissa Johnson

Chilean Whiteness: Affective Dispositions Regarding Race and Class.

Chileans follow white ideals of progress, modernity, and white standards of beauty, and utilize them to maintain racial and social hierarchies. Whiteness in Chile is not only about one's skin color but also about a performance that imitates eurocentric behaviors and aspirations, which obscures the understanding of race. This research takes place in my hometown of Santiago, Chile where I conducted ethnographic research with upper middle class Chileans for five weeks. I noted how everyday practices of the white upper middle class reproduced racial attitudes that maintain their class identification as white mestizos while also retaining membership to the collective Chilean identity. Chileans racial positioning is relevant not only within the country's social class but also opened the possibility to examine how Chileans perform power through whiteness in relation to the recent Caribbean and Haitian immigration. This paper builds upon existing literature about whiteness, racialized affect, race, and social class in Chile and Latin America, to bring to the fore the social network that whiteness creates and complicates Chilean racial perception.

Presenter(s): Constanza Cameron

Coastal Assemblages and Racial Reconfigurations: Environmental Decision-Making and Place-Making in Belize

Coastal communities in Belize are at the epicenter of dynamic transformations driven by environmental degradations, increasing tourism and increasing area settlement by expats. These shifts are not merely reshaping the landscape but are also deeply influencing the definition of community identity and structure among Afro-descendant populations with deep-rooted histories in these regions. This research delves into the lived experiences of Blackness in these coastal enclaves, revealing how identity is both experienced and continually reformed under the dual pressures of environmental change and economic development. Focusing on a coastal community in Southern Belize, this research examines the shifts in identity and their ramifications on local environmental decision-making processes. It highlights how Afro-descendant communities navigate, adapt to, and at times resist these transformations. This analysis not only sheds light on the socio-economic and cultural repercussions of these changes but also probes into their implications for environmental planning and community place-making. I unravel the complex interplay between identity evolution and environmental strategy, offering insights into the resilience and agency of Afro-descendant communities amidst profound socio-economic shifts. Through this lens, we contemplate the future pathways for sustaining cultural integrity and ecological balance in the face of relentless development pressures.

Presenter(s): Kris-An Hinds

Discussion

1552 Capitalism in Theory and Practice: Ethnographic Engagements with Racial, Colonial, and Critical Theories of Capitalism

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 4

Oral Presentation Session

How does capitalism (un)become patriarchal, anti-Black, and/or colonial or sustain such a form? Feminists, Black scholars, and Indigenous scholars have long highlighted how deeply entangled capitalist modes of production are with racial violence, gendered oppression, and colonial dispossession. This panel brings together ethnographic and ethnohistorical analysis to understand the localized mechanisms that produce "racial", "colonial", or "patriarchal" capitalism. Drawing upon ethnographic scholarship from rural Canada, to Columbia, to Ghana, this panel brings together scholars who study the interplay of capitalism with actors who remake themselves and their worlds in gendered, racial, and colonial contexts. Our papers push forward existing critical theories of capitalism by demonstrating the complexity of how these dynamics manifest. from the construction of "boss" identities in Ghana by Chinese entrepreneurs, to debates by Black birth workers regarding inclusion into capitalist markets of health care in the American South. Our work also explores how racialized markets dynamics emerge transnationally through kinship networks, how the gendered subsidy of development supports economic strength in Columbia, and the necessity of translation that underpins capitalist market formation in Italy. Our panel also explores how racialized colonial capitalisms change over time, and how ecological depletion and Indigenous resurgence interrupt the ambitions of white capitalists to reproduce a racialized and dispossessive form of capitalism. By placing actors back into capitalism, this approach can clarify how and why capitalism operates in such forms and its mechanisms of reproduction. These grounded ethnographic perspectives provide direct and concrete critiques and descriptions of the consequences of capitalism as it manifests in each place and time, and provides needed empirical context to deepen, extend, or critique the insights provided by theorists of the economy and capitalism.

Society for Economic Anthropology

Elliott Reichardt, Stanford University

Samuel Weeks, Elliott Reichardt, Stanford University, Luisa Madrigal Marroquin, Yuanwei Zong, Graduate Institute of International and Development Studies, Aurora Donzelli Gregory Morton

"Friends in High Finance: How Luxembourg Became a Banker for the Belgian Congo and Apartheid South Africa"

I offer an ethno-historical analysis of how bankers in Luxembourg became important service providers to borrowers in the Belgian Congo and Apartheid South Africa. I argue that personal networks among elites spanning Luxembourg and these two (neo)colonial regimes account for a part of how financial activities developed between the three jurisdictions. Close historical ties, the prospect of discrete and personalized service, and a guarantee of ideological affinity meant that regime and business elites in the Belgian Congo and Apartheid South Africa could always count on

their "friends in high finance" in Luxembourg. These "friends," provided a variety of essential finance- and banking-related services – including the provision of Eurocurrency loans and the formation of offshore companies – to mining and agri-business companies, industrial groups, arms manufacturers, state-owned enterprises, and governments. My paper intervenes in a pair of questions that scholars of finance have been trying to answer in recent years: first, about how financial markets take shape and grow; and second, about the linkages between (neo)colonization, geopolitical events, and the development of financial markets. While (neo)colonial geopolitical dynamics provided an opening for financial markets to develop in the Belgian Congo and Apartheid South Africa, it was these personal relationships, even friendships, that caused a variety of financial markets to take shape and grow.

Presenter(s): Samuel Weeks

Reconciliation Capitalism: Interruptions to the Reproduction of Colonial Racial Capitalism in the Forestry Industry of Canada

In the forests of northern British Columbia, the forestry industry is Indigenizing, and with it, the sustained reproduction of white supremacy and colonialism is showing signs of decay. Drawing upon 15 months of ethnographic fieldwork with loggers, First Nations, and state officials in Northern British Columbia, I explore how these structural changes are experienced and narrated by wealthy white loggers and First Nations leaders. Owing to significant success in litigating land rights, and a shifting Canadian public concerned regarding its colonial legacy, First Nations in British Columbia now are emerging as co-sovereigns recognized by both the British Columbian government and the key players in the logging industry. These changes, I argue have driven the emergence of "reconciliation capitalism", which reproduces the categories integral to violence of colonialism and white supremacy, while shifting how they exist in social life. Now these firms accumulate and reproduce themselves through the recognition of Indigenous Land, the inclusion of "Indigenous" peoples, and the sharing of revenue with First Nations. I argue that these shifts have diminished the power of settler capitalists while increasing that of Indigenous Peoples, despite settlers evading efforts at reparation or justice for past wrongs under colonialism. Nevertheless a profound ambivalence lingers amongst Indigenous leaders and people amidst this newfound settler obsession with Indigenous "consent" to extraction.

Presenter(s): Elliott Reichardt

Monitoras, free labor of care for future capitalist growth and economic development Guatemala

Guatemala has the highest rate of chronic malnutrition in children in Latin America. It is expected that preventing chronic malnutrition will improve the country's human capital and in turn will promote economic growth. This is part of a globalized logic of capital that sees the growth and development of the bodies of children as predictor of their future economic value. Behavioral change interventions to educate mothers on health-related topics is the main strategy to prevent the condition. Private corporations finance these interventions as an investment in their future profitability. Although these interventions have fieldworkers who supervise the work, the bulk of the labor is carried out by volunteer mothers. These mothers, known as monitoras, offer their unpaid labor as an exercise of care to their children, their families, and their communities. The labor in

these interventions reinforces their traditional gender roles of care. Based on fieldwork carried out at interventions to prevent chronic malnutrition this paper intervenes in two recent feminist critiques of capitalism: first the rendering of bodies as sites of investment for future value; and, second the mechanism by which gendered acts of care get inserted in the logics of capital. With this, I examine how the unpaid labor of these mothers and their traditional care responsibilities merge in the context of expectations that private corporations have around capital growth and economic development in Guatemala.

Presenter(s): Luisa Madrigal Marroquin

Bosshood for Export: The Identity Project of Chinese Entrepreneurs in Ghana

This ethnographic study examines "bosshood" among Chinese entrepreneurs in Ghana, highlighting its roots in global capitalist system. It explores how these business owners craft their identities through economic roles, social standing, gender norms, racial interactions, and aspirations for global mobility, aiming to depict "bosshood" as a symbol of social prestige beyond mere economic status.

The research identifies four key aspects of the "boss" identity: (1) societal recognition and respect that transcends economic motivations; (2) "boss-like masculinity," where gender roles bolster professional networks and business leadership; (3) racial dynamics showcasing a blend of perceived superiority and egalitarian management, despite underlying vulnerabilities; (4) aspirations for "Global North Citizenship" as a means to intergenerational mobility and enhanced life quality.

Drawing from anthropology of capitalism and feminist theory, it enhances understanding of how economic roles interact with personal beliefs and societal factors, emphasizing the complex interplay between individual identities and capitalist ideologies. Therefore, this study scrutinizes how individuals are socialized into a capitalist ethos and how this socialization can either buttress or challenge capitalist structures.

Presenter(s): Yuanwei Zong

Regimes of Capitalist Translation and Acts of Poetic Un-scalability in Rural Italy

A key (and generally overlooked) aspect of capitalist praxis and rationality concerns the practice of translation. Far from narrowly conceiving it as a simple process of interlingual transfer, recent anthropological scholarship sees translation as a metasemiotic infrastructure for speeding up and scaling up production and craft forms of sociality and subjectivity conducive to capitalist valorization. This paper examines wild cherry and sea fennel production by neorural farmers in Central Italy and shows how practices of translation and ideologies of untranslatability are essential for connecting small-scale farming and local niche markets to larger processes of semio-economic subsumption or distinction. By focusing on the strategic practices of gift-giving, translation, and (in-)commensuration surrounding the production, commercialization, and consumption of indigenous foodstuffs in contemporary Italy, I show how wild cherry and sea fennel producers shift in and out of capitalist lifeworlds. By deploying regional linguistic registers and offering free samples of their products they may produce scalable value or perform poetic acts of incommensurability, suggesting that regional food qualities can be savored but not translated into

(standard' Italian) words or replaced by industrially farmed varieties. In so doing, they alternatively participate in successful forms of capitalist valorization or craft ephemeral existential alternatives to the subsumption of life under capital.

Presenter(s): Aurora Donzelli

3274 Chronopolitics and Chromapolitics 2

11/20/2024 02:30 PM-04:00 PM

TCC 120

Oral Presentation Session

Time is politicized. Politics is temporal. Politics has a color. Color is never neutral. In this double session, we bring together 'chronopolitics' as explored in semiotic and linguistic-anthropological theorizations of the chronotope - the interested and power-laden narratives that link time, space, and imagined social personae (Parmentier 2007) - with interdisciplinary scholarship focused on the politicization of space and place (Lucy 1998; Love 2021). The sessions also explore 'chromapolitics' as the spatial-temporal-personal construction of perception. Our use of the "chroma-" of "chromapolitics" signals a "permanently problematic object" (Nakassis 2016) and point of entry into the historical and institutional politicization of color as a stand-in for various dynamic, (con)textual achievements, from arguments over "scientific vision" (Rossi 2019; Daston and Galison 2007) to human-cognitive universals (Berlin and Kay 1969; for critiques, Lucy and Schweder 1979; Levinson 2000) to the persistent recourse to "color" in the "epidermalization" of the historical-racial schema (Fleetwood 2011; Smalls 2020; Telep 2021; Campt 2023; after Fanon 1952). Color in these formations is used as a shorthand for perception, even if images have never needed color (or vision) for their reality (Rosa 2016; Babcock 2023; see also Hazel 2014; Reyes 2021; Nakassis 2023). Similarly, time has never been a neutral backdrop against which human dramas unfold, even if it is figured in colonial modernity as a homogenous, empty medium that moves in a line from past to present to future. Scholars across subfields of anthropology and beyond have long emphasized the ways that matter and bodies-out-of-place have also been matter- and bodies-out-of-time (Scott 2004; see also Koselleck 1979; Douglas 1966) in contexts of displacement, migration, empire, and colonialism (Fassin 2011; Ang, Ho, and Yeoh 2022; Espiritu et al 2022). Scholarship in recent decades has further explored the contemporary workings of a range of nonmodern temporalities, from messianic time to utopian time, queer time, interrupted time, passing time, multiversal/pluriversal time, and more - all of which differentially index, invoke, and prefigure political arrangements, whether present or yet-to-come (Jašarević 2024).

This double session examines how multimodal textual, visual, audio, and embodied-experiential productions get imbued with politics both within and against nation-building projects, cross-border geopolitics, migrations, rites of passage, sites of commemoration, and reproductions of and resistances to colonial legacies. By interrogating the contingencies of color, time, space, and personae, these panels demonstrate the variety of ways that colonial and imperialist powers are maintained, negotiated, and contested, not just as generic sites of governmentality and biopolitics (Foucault 1976), but also through particular artistic, digital, textual, institutional, and everyday acts.

Society for Linguistic Anthropology

Joshua Babcock, Brown University, Department of Anthropology, David Kwok Kwan Tsoi, University of Illinois, Urbana-Champaign, Department of Anthropology

David Kwok Kwan Tsoi, University of Illinois, Urbana-Champaign, Department of Anthropology

Joshua Babcock, Brown University, Department of Anthropology, Nicole Cox, Amherst College, Department of Anthropology & Sociology, Jessica Chandras, University of North Florida, Department of Sociology, Anthropology, and Social Work, Suzie TELEP Paja Faudree, Brown University, Department of Anthropology

Becoming White in Singapore: Looking At and From a Multiscalar Raciolinguistic Shifter

This paper begins with a recurrent assertion, admonition, and rebuke: that race in Singapore is not the same as race in the U.S. This claim is almost always used to foreclose rather than open possibilities. However, I take it as a starting point, not a conclusion. By refusing to accept the fantasy of Singapore's (or the U.S.'s) "apartness" (Trouillot 2021) on its own terms, I draw on autoethnography, critical autobiography, and participant-observation to track a series of embodied encounters in which distinct, yet densely interconnected racial geographies co-articulate (Gilmore 2002, 261). I reinterpret classic sociological theories of the "marginal man" (e.g., Park 1928, Stonequist 1935) through Wynter's critical excavation of modernist genres of the "Hu/man" (2003) and the burgeoning field of critical mixed-race studies (Rocha 2021) to trace the raciolinguistic ambivalences of whiteness-as-shifter (Babcock 2023) that become apparent when we look from, not just at, Singapore.

Presenter(s): Joshua Babcock

A Tiranga of Body and Being: Corporeal Politics of India in Color

National colors are frequently present in India's public diplomacy, from cultural performances to media and publications. This paper examines diplomatic contexts in which the colors of India's national flag, the "Tiranga" (tricolor), are imprinted in, worn upon, or enacted by the human body. In these cases, physical manifestations of saffron, white, and green interact with social and political indexes, shifting the flag and its colors from a visual object to a multi-modal tool of political imagination. Based on ethnographic and archival research on dance and yoga in India's international relations, I argue that the melding of bodies and national colors contributes to global nation branding projects, while also being subject to local re-imaginations of political ontology. The intersecting transformations of meaning, embodiment, and identity that emerge have implications for notions of citizenship and the body politic beyond state borders.

Presenter(s): Nicole Cox

Cartoon Aesthetics and Linguistic Pedagogy: Enregisterment of Cultural and Social Contexts in Banjara Language Education in Rural India

This presentation explores an enregisterment process in language learning among members of a Banjara community, a formerly nomadic Tribe in rural Maharashtra, India. Using ethnographic data from 2023, I explore how cartoon characters in educational media for Banjara children's Marathi language instruction – the mother tongue of the state but not the Banjara community – are semiotically linked to urban, middle-class values and registers. I explore in turn how cartoon

characters are creatively reconfigured by Banjara educators and students in the classroom. By focusing on how visual images serve as mediating resources between an urban-to-rural context, I track the politicized co-articulation of images and space through discourses circulating in primary-level pedagogy aimed at a minoritized linguistic community. I show how Banjara educators reconfigure educational materials to confront and resist hegemonic power relations in language pedagogy as an agentive form of knowledge production.

Presenter(s): Jessica Chandras

Decolonizing Black African Beauty? The Ambivalences of Afropolitan Women's Fashion in Paris

This article discusses the ambivalences of the 'anti-racist aesthetics' (Tate 2009) of Black women beauty through 'Afropolitan' fashion in Paris, France (Telep 2019). I focus on the ethnographic case study of Emilie, a Cameroonian Parisian woman who is a consultant in African luxury fashion (Telep 2022). Combining raciosemiotics (Smalls 2020) with postcolonial theory (Bhabha 1994, Hall 2005 [1996], 1997) and Black feminist theory (Crenshaw 1991, hooks 2006, Tate 2023), I analyze how images of Black female bodies as performed by Emilie through Afropolitan fashion ambivalently challenge Eurocentric colonial beauty standards. I argue that, while Afropolitan women's fashion aims to construct anti-racist images of Black African women, it also tends to reproduce the commodification of the 'exotic' Other (hooks 1992, 1995, Hall 1997) through a range of bodily, visual, and discursive signs, which constrains the agencies of Black women in the racialized global market of ethnic fashion.

Presenter(s): Suzie TELEP

1725 Future Tourism and Heritage Praxis: Imaging the Next 50 Years

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 5

Oral Presentation Session

Tourism is where everything old becomes new again. Concerns about the future of tourism's praxis also reflect long-standing concerns about the industry, the nature of travel, and the protection of cultural and natural heritage. As Valene Smith wrote in the preface to the second edition of her book Host and Guests (1989), there is as a "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts, given how central travel for pleasure is to human experience and societies. Nevertheless, as Smith's volume reaches 50 years of impact, this is an auspicious time for us to reconsider how anthropology has challenged colonial and imperialist approaches to the discipline and the ways in which it has failed to do so; the conference theme of "praxis" encourages us to also explore the future possibilities of tourism.

This panel will consider how current approaches in tourism employ strategies that both serve and threaten vulnerable peoples, cultural sites, and environments. The presenters will consider spaces that are often treated as being "next frontiers" in tourism locations, such as outer space, Antarctica, and virtual space. Some of the concerns they raise are persistent: over-tourism, environmental damage, and the fetishized quantification of travel through bucket lists and "seven continents."

Some of the themes explored here have long precedents but take on new meanings in contemporary tourism, such as ritual practice, (de)colonialism, and sensory experience.

This panel is one of three presented in honor of Valene Smith by ATIG (the Anthropology of Tourism Interest Group), which is in the process of becoming a section, CHAT (the Council on Heritage and the Anthropology of Tourism).

Council for Museum Anthropology

Clare Sammells, Bucknell University, Department of Sociology & Anthropology, Celia Tuchman-Rosta, Denison University

Celia Tuchman-Rosta, Denison University

Frances Riemer, Northern Arizona University, Karolina Nikielska-Sekuła, Magdalena Banaszkiewicz, Deana Weibel, Grand Valley State University, Department of Anthropology, Clare Sammells, Bucknell University, Department of Sociology & Anthropology Celia Tuchman-Rosta, Denison University

Anthropology of Tourism, Anti-colonial Feminism, and Imaginings of Sustainable, Equitable Tourism

Tourism as an industry is in turmoil. Bucket list destinations–from Tenerife to Venice to my hometown of Sedona Arizona–are suffocating from too many tourists. Anthropology of tourism scholars had hoped that the COVID pandemic would signal a paradigmatic shift in the ways we think about economic interests, environmental concerns, culture, and tourism. But the recent launch of the Royal Caribbean Icon of the Seas, the largest cruise ship in the world, suggests the tourism industry appears to be going even bigger.

In this paper, I draw on work of anti-colonial feminist scholars to address the conundrums, contradictions, and challenges inherent in contemporary tourism. Specifically, I raise questions about over-tourism, sustainability, local control, and heritage development. Positioning tourism as "gendered neo-colonial practice...through lenses that encompass colonial histories and

economics" has helped me to reframe the very presuppositions on which tourism initiatives are based. Turning that lens to my own ethnographic research, and in particular, my current auto-ethnographic musings as member of my overly-touristed town's new Tourism Advisory Board, I describe opportunities for reflexivity on tourism as industry, project, and experience and suggest a theoretically-informed praxis vital to imagining sustainable, equitable tourism.

Presenter(s): Frances Riemer

Conceptualising senses as heritage

This paper is based on an edited volume Heritage and Mobility from a Multisensory Perspective. It provides empirical examples of how people move with heritage, move to heritage and move through heritage pointing at an important yet theoretically overlooked agent of this movement – the multisensory body. Inspired by contributions to this volume, this paper focuses on the body in the movement and the body on the move engaging with heritage through its consumption, observation, experiencing, selling and (re)production. We unpack what it means to make heritage at a bodily

level using the example of nuclear shelters as tourist attractions. We discuss heritage and the senses, asking the question of whether sensory impressions and sensory practices can be seen as heritage themselves. We argue that the consequence of acknowledging the embodied nature of heritage is the recognition of sensory experiences as constituting heritage. Often the observable actions oriented toward performing heritage are less important than the multisensory stimuli that become the outcome of these performances. This further opens the possibility of conceptualizing sensory experiences as heritage beyond the materiality they may relate to and expands the scope of the extant ethnographic research focusing on the tourist experience.

Presenter(s): Karolina Nikielska-Sekuła

Co-author(s): Magdalena Banaszkiewicz

Unveiling Nowa Huta. Fostering education on sustainable heritage development through anthropological praxis

This paper explores anthropologists' role in heritage and tourism management. Drawing on the principles of committed/engaged anthropology the paper presents an educational RPG-inspired game focusing on sustainable heritage development in urban space, fictionally set in Nowa Huta. Nowa Huta, a post-socialist district of Krakow, has evolved from being stigmatized as an unwanted heritage during the transition period to being recognized as a valuable site of the heritage of socialist urbanism. Despite this shift, the district has become a thriving neighborhood known for its quality of life. The discussion with stakeholders aimed to assess tourism's potential for socio-economic development while avoiding the drawbacks of over-tourism. Using gamification as a facilitating tool to deepen understanding of participation, decoloniality and sustainability enhanced a shift in anthropological praxis, revisiting the role of empathetic listener toward user experience researcher. The project revealed the importance of ethnographic insight in designing strategies for empowerment based on critical thinking and ethical sensitivity. This paper contributes to the debate on the intersections of anthropology, heritage management, and tourism development, highlighting the significance of collaborative and ethically grounded approaches.

Presenter(s): Magdalena Banaszkiewicz

Defining the Role of Anthropology in the Future of Space Tourism

Tourism of the future will almost certainly include space tourism. Companies like SpaceX, Blue Origin, and Virgin Galactic have begun space excursions for paying participants, from 15-minute suborbital "hops" to multi-week stays on the International Space Station. If the promise of resumed human travel to the Moon is fulfilled, lunar tourism may become the newest form of space tourism in the next decades. I argue that future space tourism must involve the guidance and input of anthropologists to steer space tourism providers and the industry overall towards more ethical and culturally respectful practices. Drawing on the recent controversy surrounding the Astrobotics Peregrine lander (whose payload of Moon-bound cremated human remains combined mortuary ritual with space tourism but was criticized as a violation of the cultural and religious rights of the Navajo Nation), I suggest a model for anthropological praxis that calls for collaboration among anthropologists, cultural groups, and space travel companies to ensure space-focused tourism respects diverse understandings. I will use an anthropological perspective to consider the cultural

and spiritual significance of celestial bodies, the ethical use of orbital and more distant space, and how space tourism may affect societies on Earth. Anthropologists should help establish policies and practices to preserve the dignity of cultural sites and beliefs as recreational space travel grows.

Presenter(s): Deana Weibel

Protecting Antarctica in the Anthropocene: Biosecurity as Touristic "Ritual"

Antarctica is one of the most isolated places on earth, but the Antarctic peninsula hosts a skyrocketing number of tourists. Although they often describe Antarctica as "pristine," they express deep concern for its future in light of increasing human presence and climate change. Their concerns are ameliorated by biosecurity procedures employed on all tourist expeditions, such as checking outerwear for hidden seeds and disinfecting boots whenever leaving or re-entering the ship. This prevents the spread of seeds and diseases, and are essential for minimizing human impact on Antarctica. While biosecurity is essential to protecting Antarctica, I argue that it is also a secular ritual. Although tourists do not see this process as religious in any way, it fits the anthropological definition of a set of actions that creates shared meanings and changes relationships between participants and their world. Biosecurity purifies tourists before they enter the pristine space of Antarctica, and thus alters their relationships with Antarctica's wildlife and landscape. These "rituals" also help tourists negotiate their own complicated desires to protect Antarctica from humans, including from tourists such as themselves. This example invites us to reconsider the parts of touristic experience overlooked in dichotomies between "pragmatic" and "culturally meaningful," and to consider how tourism shapes understandings of climate change in the anthropocene.

Presenter(s): Clare Sammells

1104 Global Anti-Asian Racism Amidst Interventions of Kuleana Anthropology

11/20/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Racism is not a new subject in anthropology's history. Many would argue that anthropology has been complicit with some of racism's basic tenets of blood-based difference through the discipline's history. Anti-Asian racism is also not new as a phenomenon, stretching back in time and space, in particular with popular concepts such as yellow peril, model minority status, and forever foreigner immigrant identities, amid conditions of colonialism and postcolonialism. Given the time and place (and controversies) of this year's anthropology conference in Tampa, Florida, we find it a fitting rejoinder to engage in serious discussion around the topic of global anti-Asian racism. We intend this roundtable to simultaneously approach the phenomenon by examining political economic histories of racism, pernicious structures of difference, and interventionist praxis that works toward subverting different forms of violence. The colonial and post-colonial legacies of de jure racism and categories about indigeneity are fundamentally relevant for politics of belonging, racism, and exclusion that anthropology faces.

Our basic question: how do we as anthropologists of East and Southeast Asia intervene in the anti-Asian racism that has been part of the ongoing legacy of right-wing politics and Covid, well-extended through long histories of immigration and transnational encounters? How have different intersections of power structured the racialized encounter? And importantly, what can we as committed anthropologists do about it? Roundtable speakers will comment on histories, theories, and/or interventions surrounding global anti-Asian racism.

The concept of kuleana anthropology (kuleana, Hawaiian for responsibility, community, commitment) – that is, anthropology arising from and for community that takes a deep, long-standing relationship with community seriously – informs our dialogue. In short, kuleana anthropology incorporates praxis as its indigenous core. The responsibility of kuleana anthropology recognizes and works to heal different forms of violence – physical, social, psychological, spiritual, cultural -- that can undermine a community's sense of worthiness.

Our roundtable speakers represent diverse backgrounds: organizational/institutional affiliations (public and private universities); regional; career stages (graduate student to professor emeritus); race/ethnicity backgrounds that include Asian (Japanese, Chinese, Korean), African American, and white; genders; and sexualities. Our diversity does not assume particular vantage points from any or all of these elements, but asserts that diversity itself constitutes a valuable basis for engaging in difficult dialogues, such as the ones prompted by the Tampa meeting. One of our roundtable members teaches in Florida, providing a critical local dimension to our discussion. Note that we include in our roundtable the absented voices of those who have chosen to boycott the Tampa meeting.

Christine Yano, University of Hawaii, Manoa

Jane Ferguson , Sojung Kim, Johns Hopkins University, Department of Anthropology, Marvin Sterling , Ayako Takamori, Connecticut College, Akiko Takeyama, University of Kansas, Department of Anthropology, Christina Owens, Florida State University Kathryn Goldfarb, University of Colorado, Boulder, Department of Anthropology

1041 Grace as Reparative Praxis

11/20/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon IV

Executive Roundtable/Townhall - In-Person

Our roundtable centers a critical discussion of grace: what it is, when and for whom, and its potential as mediating force for what we call reparative praxis--for ourselves and communities, anthropology, and beyond. We consider its multiple forms as an ethnographic object, a mode of exchange, and importantly, a tool that demands reflection on and proactive engagement with the world in crisis we inhabit.

Grace carries sacred connotations from its ancient Sanskrit and Greek expressions of blessing to its place in Abrahamic religions as favor or power received from a god and gained in predestiny, prayer, or suffering. It shapes interpersonal and legal dynamics and informs ontologies and relations with divinity and other humans (Edwards and McIvor 2022, Osanloo 2020). As karma or

gratitude it attunes practitioners to subjectivity, status, and relationality under duress in war and the end of life (Mahadev 2023, Danely 2023). Grace can also be theorized as an exchange with ethical-moral dimensions (Scherz 2014). Pitt Rivers (2011[1992]) saw grace as "always something extra, over and above 'what counts,' what is obligatory or predictable," relating it to honor and circulation. Perennial questions in this framing are whether grace is truly a free gift, or if it's given, what's received in return.

From these bases, we explore grace's potential for a praxis we call reparative. Repair from injuries physical and symbolic is multiple--from care for oneself, others, and communities, to healing, restitution, and transformation. We ask how grace can be a force to empower us toward modes of repair: How do we give grace to ourselves when we fail to meet expectations--our own or those of our interlocutors, colleagues, or fellow citizens? How or should we give grace to others we find problematic or counter to our flourishing? Where does the power to give or receive it come from-- within us, our relationships, or an ancestral or metaphysical source?

The exchange or embodiment of grace can be a radical practice in conflict or its aftermath. It shapes dynamics of reconciliation and forgiveness but can reproduce inequality (Golomski 2024). For anthropology, we ask how grace could help to repair the injuries of our field's unequal citational practices, extractive methods, and moral and political trespasses related to generational, gendered, and racial imperatives or differences. Grace may entail partial resignation to critique in the name of dialogue, and we heed calls to pace and parse ourselves within anthropology's strife. This is not to disregard criticism but to find powers within us and our traditions to go on living amid discord. In the meantime, we believe grace can facilitate co-existence despite factionalism and be means to care about ourselves and anthropology (Mkhwanazi 2023), embrace acceptance (Thomas 2021), and do good--elicit reparations, enact moral moods, give tough love to those we believe need it, or decolonize our discipline and nations.

Casey Golomski, University of New Hampshire, Department of Anthropology

Neena Mahadev, Yale-NUS College, Meadhbh McIvor , Arzoo Osanloo, University of Washington, Casey Golomski, University of New Hampshire, Department of Anthropology Todne Thomas

1427 Language, Race, and the Praxis of Ethnography: Transnational Explorations of Education across Latin America, the Caribbean, and Diasporic Communities

11/20/2024 02:30 PM-04:00 PM

TCC 111

Oral Presentation Session

With the "multilingual turn," research in linguistic anthropology and applied linguistics has increasingly focused on diverse linguistic contexts and the dynamic language practices of racialized bi/multilingual students who are also often migrants (May, 2013). Yet, when it comes to education policy, significant praxis-oriented ambiguities persist in contexts of ethnolinguistic diversity, marginalization, and discrimination. This session brings together ethnographers of

education who consider how language ideologies (Silverstein, 1979), bi/multi/plurilingual education (Hornberger, 2017; Garcia & Otherguy, 2020), and raciolinguistic projects (Flores & Rosa, 2015) embedded in larger processes of global capitalism, colonialism, and forced migration shape the experiences of racialized bilingual students and educators living in or with diasporic ties to Latin America and the Caribbean. Panelists draw on their empirical work to examine an array of contexts: students of Haitian descent and their teachers in the Dominican Republic, Venezuelan migrants and refugees in Brazil, bilingual Indigenous educators and students in Argentina and Guatemala, and Latin American and Latinx students, including Afro-descendants, in the U.S. and Spain. Panelists combine a comparative and international educational approach with the praxis of ethnography (Rajan, 2021) in diverse contexts and participant subjectivities (e.g., indigeneity, afrodescendancy, diaspora) often neglected by educational research (Edwards et al., 2024; Busey & Silva, 2021). In so doing, panelists build upon the work of educational ethnographers and linguistic anthropologists who acknowledge that implicit and explicit educational policies around language, race, and their co-naturalization (Flores & Rosa, 2015) "require critical scrutiny as they are not neutral in terms of the social intents and consequences" (Wiley & Garcia, 2016, p. 49).

The first paper examines how public school teachers in the Dominican Republic and youth of Haitian descent evaluate Kreyòl in relation to their racial and linguistic identities, anti-immigrant discourses, and economic opportunities. The second paper identifies biliteracy practices employed by Indigenous teacher educators and students to promote language learning, Indigenous identity, and successful incorporation into the school system as future public teachers. The third paper explores how teachers, students and community members understand and endeavor to support Venezuelan migrants and refugees' language- and literacy-learning needs in Brazilian schools. The fourth paper analyzes how Indigenous state educational agents in Guatemala navigate colonial and racialized dynamics that may constrain or enable more equitable language-in-education reforms for Indigenous communities. The fifth paper highlights how the multilayered identities of Latin American and Latinx students at higher education institutions in the U.S. and Spain engage with anti-racist activism.

Council on Anthropology and Education

Ariel Borns, University of Wisconsin, Madison, Molly Hamm-Rodriguez, University of South Florida

Molly Hamm-Rodriguez, University of South Florida, Zaynab Gates, Yasmina Haddad, University of Wisconsin - Madison | AnthroClub, Ariel Borns, University of Wisconsin, Madison, Beatriz Padilla, University of South Florida, Glenda Vaillant Cruz Mariela Nuñez-Janes

The "Monolingual" Nation-State against Economic Demands for Multilingualism: The Role of Haitian Kreyòl among Youth in the Dominican Republic

In the Dominican Republic, language ideologies have historically naturalized borders with Haiti by positioning Kreyòl as a threat to national identity (Valdez, 2014, 2015). In the current context of repressive migration policy, Dominicans of Haitian descent use linguistic negotiation strategies to navigate marginalization based on their ethnoracial identities (Ortiz López & Medford, 2022). For youth, perceptions of racial and linguistic differences and their meanings are produced through interactions and institutional processes (Rosa & Flores, 2020) in schools, workplaces, and community settings. Drawing on ethnographic participant observation and interviews with young

adult students and public school teachers, I analyze how Dominican teachers and Dominican youth of Haitian descent use stancetaking, storytelling and voicing to evaluate Kreyòl in relation to broader, locally relevant figures of personhood (Agha, 2003). Findings illustrate that economic demands for bilingualism (English/Spanish) contrast with state anti-immigrant efforts to produce the country as monolingual (erasing Kreyòl). While Dominican youth of Haitian descent repress Kreyòl/Spanish bilingualism to avoid being interpellated as foreigners, they are also positioned as "exceptionally multilingual" and thus more qualified for jobs in tourism, which facilitates their ongoing exclusion from education and employment initiatives.

Presenter(s): Molly Hamm-Rodriguez

Biliteracy Practices in Action: Lessons and challenges from Wichi and Qom teachers from Northern Argentina

In the last four decades, efforts to promote teaching Indigenous languages in school settings in Latin America, home to 42 million Indigenous people, speaking more than 500 languages, are nurturing an emergent field of theory and practice about bilingualism and biliteracy in Indigenous contexts. Central to that endeavor are Indigenous language teachers who design, implement and assess biliteracy competence even when immersed in complex linguistical, social and political landscapes. Building on an ongoing research partnership and the continua of biliteracy framework, this study worked with 4 Indigenous language teachers and 41 Indigenous adult students learning Wichi and Qom at 2 teaching institutions in Northern Argentina. Data collected during 24 weeks in 2022-2023 include storytelling interviews, video-recorded classroom observations and student group interviews. The analysis identified six biliteracy practices carried out by teacher educators to promote language learning, Indigenous identity, and successful incorporation into the school system as future public teachers. Reflection on student learning showed the need to expand and incorporate best practices on teaching agglutinative languages more effectively, strengthening dialectal intelligibility, and developing institutional arrangements for coherent language learning experiences for Indigenous students. This, in turn, calls for joint efforts between Indigenous and non-Indigenous teachers, focusing on literacy learning.

Presenter(s): Zaynab Gates

Language Learning in Crisis Contexts: Venezuelan Children's Experiences of Literacy and Language in Northern Brazil

Advice for educating displaced students is limited and often contradictory. Literacy researchers claim that teaching children in their "home language" is the best and most efficient way of teaching reading. Alternatively, international organizations, such as the United Nations High Commissioner for Refugees (UNHCR), advise the inclusion of displaced students in the national education system of the host country where their "home language" is rarely the language of instruction. In fact, by the end of 2023, there were over 600,000 Venezuelan migrants and refugees in Brazil. This qualitative case study examines this tension in the context of a Brazilian elementary school serving Brazilian and Venezuelan students. This study employs interviews and classroom observations to explore how teachers, students, and community members perceive Venezuelan students' language- and literacy-learning needs as it relates to their present and future needs. This study will contribute a deep understanding of this complex crisis context where advice is contradictory and traditional

approaches may not be applicable or feasible. This study will be part of a larger study entitled "Co-Constructing Learning in the Classroom: The Influence of Venezuelan Migration on Brazilian and Venezuelan Children's Experiences of Education in Boa Vista" funded by Lemann Brazil Research Fund and led by Dr. Gabrielle Oliveira.

Presenter(s): Yasmina Haddad

Co-author(s): Gabrielle Oliveira

Indigenous State Agents and the Racialized Dynamics of Guatemala's Education System in Bilingual Communities

In Guatemala, changes to state institutions, national education reforms and 'professionalization' and 'capacity building' initiatives from international donors have created "a cadre of Maya professionals in areas critical for the implementation of the Peace Accords," including school management, curriculum, and linguistics (Johnson & Richards, 2016, p. 327). Drawing on data from a 14-month ethnographic comparative case study in the Western Highlands of Guatemala, I consider the experiences of Maya state educational agents who are working for an institution that has long served as a space of Indigenous oppression and erasure in Guatemala. Building on research of Indigenous state agents in Latin America, critical anthropology of development literature, and racialized organizational theory, I examine how mid-level Indigenous state actors (e.g., coaches and regional leaders) understand and navigate competing structures, policies, and logics across local, regional, and national levels of Guatemala's education system. Seeing institutions, like the Ministry of Education, as "constituting and constituted by racial processes that may shape both the policies of the racial state and individual prejudice" rather than as race-neutral bureaucratic structures as too often framed by organization theory scholars (Ray, 2019, p. 27) can help us understand intersecting linguistic, colonial, and racialized dynamics and mechanisms that may constrain or enable more equitable educational reforms.

Presenter(s): Ariel Borns

Latinas/os/x Encountering Discrimination in Higher Education in the US and Spain and Avenues for Change

While discourse about the value of "diversity" has become prevalent in higher education institutions (HEI), this is not always the case in practicality. In the last few decades, higher education worldwide has become more diverse, especially regarding race, ethnicity, and origin. However, individuals who bring diversity to HEIs are often disregarded and face discrimination. In this paper, we specifically focus on the experiences of Latin Americans/Latinos (including Afro-descendants) in HEI in the United States (Florida) and Spain (Andalusia), where their racial, ethnic, and national identities play a role in their inclusion/exclusion at their institutions. Looking at in-depth ethnographic fieldwork carried out in HEI in these two geographical contexts, we will assess the role the university space plays in fostering political mobilization that leads to change benefiting HEI. We explore the paths being put in place from below and above that embrace or fight diversity. This discussion is pertinent in the current context of the rise of the alt-right and attacks on diversity and multiculturalism. In Spain, particularly Andalusia, anti-racist activism has increased while, in the US, namely Florida, diversity programs are being dismantled, leading to an apparent decrease

in activism. By comparing these contexts, this paper aims to better comprehend the significance of activism as an agent for change within HEI, underscored by the exceptionally distinct situations of both countries.

Presenter(s): Beatriz Padilla

Latinas/os/x Encountering Discrimination in Higher Education in the US and Spain and Avenues for Change

While discourse about the value of "diversity" has become prevalent in higher education institutions (HEI), this is not always the case in practicality. In the last few decades, higher education worldwide has become more diverse, especially regarding race, ethnicity, and origin. However, individuals who bring diversity to HEIs are often disregarded and face discrimination. In this paper, we specifically focus on the experiences of Latin Americans/Latinos (including Afro-descendants) in HEI in the United States (Florida) and Spain (Andalusia), where their racial, ethnic, and national identities play a role in their inclusion/exclusion at their institutions. Looking at in-depth ethnographic fieldwork carried out in HEI in these two geographical contexts, we will assess the role the university space plays in fostering political mobilization that leads to change benefiting HEI. We explore the paths being put in place from below and above that embrace or fight diversity. This discussion is pertinent in the current context of the rise of the alt-right and attacks on diversity and multiculturalism. In Spain, particularly Andalusia, anti-racist activism has increased while, in the US, namely Florida, diversity programs are being dismantled, leading to an apparent decrease in activism. By comparing these contexts, this paper aims to better comprehend the significance of activism as an agent for change within HEI, underscored by the exceptionally distinct situations of both countries.

Presenter(s): Glenda Vaillant Cruz

1504 Learning, Doing, and Feeling "Good"? Challenges to Praxis in Our work as Anthropologists of Education.

11/20/2024 02:30 PM-04:00 PM

TCC 117

Roundtable/Town Hall - In-Person

This roundtable convenes participants who will discuss a fundamental question of significance to debates around praxis: what does "the good" look like in our work as anthropologists of education? Participants will explore a variety of contexts and settings in which notions of "the good" are being learned, taught, and pursued, with the goal of advancing dialogue and practice in our own work as anthropologists and encouraging greater consciousness of how notions of the good figure in the lives of those with whom we work.   The roundtable will focus on a set of related questions including:

•   How are different visions of the "good" at stake in our work as anthropologists?

•   How and under what circumstances is anthropological work "good" and how may this be seen differently by anthropologists and the people we work with?

- What visions of "the good" are being learned and transmitted in different settings by various actors?

- How are ideas about "the good" being transformed by institutional and discursive forces in various settings in sometimes paradoxical ways?

These questions will be explored by participants as they offer their reflections on their research and experiences in the following contexts:

David Saavedra discusses the paradox of good intentions among secondary teachers in Virginia who understand themselves to be working in solidarity with their immigrant students against oppressive and prejudicial forces, yet who simultaneously (and perhaps unknowingly) work to assimilate these same students into the American cultural landscape.

Bader Alfarhan explores how an NGO in Seattle attempts to transform diverse groups of visiting international exchange students into "good" leaders.

Elise Berman considers how the needs and desires of minoritized students--in this case, Marshallese--and those of underfunded school districts often conflict. She asks: how does one balance these needs and where does the "good" reside, especially when one wishes to advocate for culturally responsive education?

Jair Munoz addresses visions of the good in the context of disciplinary practices of teachers in Texas who are trying to "fix" "at-risk" youth in the face of the school-to-prison nexus.

Chenyu Wang offers a lens on how the infrastructure of higher educational institutions transforms students' desires to "do good" into matters of feeling.

This roundtable will offer both participants and audience an occasion to reflect on the often surprisingly complex and yet powerful ways visions of "the good" shape our work as anthropologists.

Council on Anthropology and Education

Diane Hoffman, University of Virginia

David Saavedra, Virginia Commonwealth University, Bader Alfarhan, University of California, Los Angeles, Elise Berman, University of North Carolina, Charlotte, Department of Anthropology, Jair Munoz , Chenyu Wang, Hamilton College Diane Hoffman, University of Virginia

2217 Making Waste Disappear: Questioning the Magical Thinking Behind Mainstream Circular Economy Discourse

11/20/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

The concept of a circular economy (CE) has gained considerable traction over the past decade as governments around the world adopt CE policies and corporations make commitments to circularizing their business operations. Promising to transform the predominantly linear 'take-make-waste' system, the CE re-imagines wastes as valuable resources that can be endlessly looped back into the economic machine. Thus, the problem of waste (and the environmental and social impacts waste engenders) is seen as merely an engineering problem that can be eliminated through techno-managerial solutions without compromising economic growth.

Despite widespread enthusiasm for moving towards circularity, some scholars are raising questions and concerns about the ecomodernist assumptions dominating CE discussions to date (for example see Isenhour et al. 2023; Hobson 2021). This panel explores the potential consequences of the magical thinking that underlies much of the CE rhetoric – such as the promotion of "innovative" technological solutions that address the symptoms rather than the systemic causes of waste (Liboiron & Lepawsky 2022), the uneven environmental and health burdens of commodity production and waste management infrastructure which are obscured from view (Alexander & O'Hare 2020), and how circular technologies create infrastructure lock-ins that leave unsustainable production and consumption unquestioned (Alexander 2016).

Drawing on the "technologies of (un)knowing" (Alexander & O'Hare, 2020) – this panel explores the different ways that wastes disappear from view – from intentional deception by industry players to unwitting blindness perpetuated by societal norms. Recent revelations regarding the shortcomings of recycling and the toxicity of single-use plastics have opened up formerly depoliticized waste-management decisions left up to experts to public scrutiny and debate. Here we explore industry tactics to obscure, deflect, and co-opt the narrative around waste management in order to avoid governmental regulations that would be "bad for business" and wait for the public to "fall back asleep" (Hird 2014). Conversely, highlighting grassroot efforts by environmental justice activists and environmental groups advancing more equitable, just, and transformative solutions - we theorize how "wider systems and power dynamics" (Liboiron & Lepawsky 2022:6) can be unveiled and kept in view.

Anthropology and Environment Society

Erin Victor, University of Maine

Cindy Isenhour, University of Maine

Justin Lau, Australian National University, Nicholas Kawa, Ohio State University, Rebecca Witter, Appalachian State University, Erin Victor, University of Maine, Chyanne Yoder, Catherine Alexander, Durham University, Department of Anthropology Cindy Isenhour, University of Maine

Ornamental infrastructure: The sublime circulation and the dim economy of wastewater in rural Cambodia

Growingly international NGOs and local enterprises in Cambodia have sought to mobilise the circular economy model as a solution to the absence of public sanitary infrastructure in the country. Drawing on a year-long ethnographic fieldwork, this paper explores a version of the circular economy that takes the form of a development project in rural Cambodia. The project aims to eliminate wastewater pollution by recycling household wastewater for hydroponic cultivation. I

examine how the project design incorporates technologies of diagnosis to visualise sites targeted for intervention. I argue that the project makes some material realties unknowable in the search for the correct diagnosis and creates what I term the 'ornamental infrastructure' – an infrastructural sublime without concrete infrastructural change. Drawing on disability theory, I suggest that the pursuit of cure and sublime perfection is what underpins the conceit of magical transformation of waste.

Presenter(s): Justin Lau

Bacteria Farming: The Vital Work of Microbes in Modern Sanitation's Ecologies of Excess

Wastewater treatment specialists in the American Midwest wryly describe their work as "bacteria farming." In this talk, I map out the workings of the modern sanitation system to illustrate how microbes are central to the treatment and composting of wastewater solids. In doing so, I examine current challenges facing the modern sanitation system and its microbial ecologies, which stem in part from the increasing complexity of modern sewage, including a growing influx of anti-bacterial personal care products. Drawing from ethnographic research in Chicago and Columbus (Ohio), I situate these wastewater treatment processes within much broader industrial ecologies of excess in which contaminants of emerging concern that are only barely perceptible in sanitation waste raise profound questions about the limits of urban sustainability and the so-called circular economy.

Presenter(s): Nicholas Kawa

Wasted. Environmental Injustice renewed through an Energy Economy of Waste

Industrialized agricultural and energy operations combined interests in rural North Carolina to advance "bioenergy" development in the name of climate mitigation. Industrialized biogas projects execute a circular economy as they "recover" methane to secure energy from accumulated, untreated hog and poultry waste and municipal solid waste. Seen differently, these projects sustain late industrial waste by transforming its value from a toxic, corporate liability to an ostensibly renewable commodity. We draw and depart from a transdisciplinary, community-engaged research partnership to consider the futures being protected and produced when economies substitute relations with land for relations with waste. Informed by feminist, decolonial, and sensory theory/method, we follow the waste, from the bodies of confined pigs and hens and from the 73 counties that send trash to the largest landfill in the state, through the pipelines and trucks that make methane consumable. We simultaneously follow the uneven flows of power that generate profit as they disguise the proliferation of waste and the injustices that are excused, even as they are renewed, along the way.

Presenter(s): Rebecca Witter

Co-author(s): Ben Pluska, Dana Powell

Looking for Loopholes: Perpetuating Injustices through the Co-option of Circular Economy Rhetoric

As activists across the world demand that policymakers put the planet and people above plastics and profits, there is a growing interest in Extended Producer Responsibility (EPR) schemes. Based

on the polluter pays principle, EPR holds producers responsible for the entire life-cycle of their products and packaging. Seen as a key policy tool for creating a more circular economy, the underlying assumption is that greater responsibility will incentivize producers to design out waste. Environmental justice advocates have long pushed for EPR schemes to hold producers accountable for the uneven harms and benefits from the extraction, production, consumption, and disposal of goods globally. However, corporate attempts to minimize the impact on their bottom line through exemptions, loopholes, and advancing "innovative circular solutions" such as chemical recycling threaten to hamper the transformative potential of these policies. Technologies of unknowing enable the performative transformation of waste into valuable resources, sidelining discussions of the social and environmental costs of waste. This paper draws on analyses of public testimony, interviews, and event ethnography to explore questions about when and how ideas of equity and justice are conceptualized and operationalized in EPR policies. I argue that utopian rhetoric around "closing loops" masks the ways that well-intended policies addressing plastic pollution can serve to reproduce inequity and injustices.

Presenter(s): Erin Victor

The Cost of "Clean" Energy: Life in a Chemical Recycling Sacrifice Zone

Mounting threats of hydrocarbon depletion, plastic pollution, and toxic incursions of microplastics into human bodies drive industry engagement with the circular economy. As the spearhead of "green" energy, chemical recycling aims to reduce plastic pollution by reintroducing post-consumer waste back into the economy through chemical reconstitution. However, plastic-to-fuel recycling amplifies production and reproduces environmental injustices. The advancement of these "green" technologies exposes frontline communities to new forms of toxicity and furthers socioeconomic disenfranchisement. Despite social and embodied harms, the

state-industrial complex fast-tracks projects through dysregulation and subsidies. Attending to disproportionate patterns of externalization embedded in petrocapitalist modes of production, this paper phenomenologically appraises the emergent effects of the Trinity Fuels chemical recycling development in Texas' petrochemical corridor.

Presenter(s): Chyanne Yoder

Anatomy of a failure: on the necessity of waste

In 2007, an English local authority announced its new waste management strategy centering on a large MBT (Mechanical Biological Treatment) plant and recycling targets. But by 2022, the strategy had spectacularly failed, residual waste was being landfilled while recycling had plateaued. A new draft strategy, purportedly aiming for a circular economy, relies on the same underlying mechanisms: MBT, recycling, and some waste minimisation.

Drawing, inter alia, on local officials' accounts, the strategy's failure can only partly be ascribed to different 'modes of governance' (disposal, reduction, recycling). Political demands, dwindling central grants, a 'policy void', audit, tensions in cross-sector contracts, technological/financial reliance on constant waste feedstock, and shifts in the global recyclates market are challenging the outsourcing model that has dominated waste management since the 1990s. Further, officials' own sense of 'doing the right thing' often counters their everyday work practices.

This situation invites broader questions about the state's role and function, its internal divisions, and cross-sector contractual relationships. Circular economy discourses typically 'vanish' wastes into resources in a depoliticised and aspatial imaginary. The impoverishment of British local government has turned waste into a different kind of resource – a means of generating essential income that makes waste crucial to local economies.

Presenter(s): Catherine Alexander

Discussion

1990 Migration Justice: Praxis and human mobility in the era of neoliberal authoritarianism, Part 1

11/20/2024 02:30 PM-04:00 PM

TCC 109

Oral Presentation Session

Migration scholars have long recognized the role of global power relations in shaping contemporary transnational mobility patterns. From colonial extractivism to the post-colonial neoliberal present, the last five centuries have witnessed the accumulation of wealth primarily by European and North American superpowers at the expense of the people and environments of Latin America, Africa, Asia, and the Middle East. Colonial and capitalist extraction has been accompanied by the creation of inequitable social orders and forms of governance that facilitate the exploitation of natural and human resources by local elites and foreign economic interests, resulting in conditions of permanent socio-economic insecurity for most Global South populations. The maintenance of these orders, moreover, has required state violence and terror often directly or covertly supported by the U.S. State Department. To further complicate matters, anthropogenic climate change is exacerbating displacement and forcing many subsistence farmers and agricultural workers to move across national borders. At the same time, neoliberal economies in the United States and increasingly in Europe eagerly exploit the labor of informal migrants who provide a workforce largely devoid of rights or legal recourse. The current global resurgence of xenophobic nationalism and authoritarianism significantly worsens both the causes and symptoms of this inequitable order. It further contributes to the erosion of tenuous frameworks for migrant and refugee rights while systematically erasing the role of northern industrialized nations and local elites in shaping the phenomenon, often casting migrants as morally dubious and potentially criminal economic opportunists who threaten the cultural integrity and drain the public resources of receiving nations. This panel invites publicly engaged anthropologists and their grassroots partners to consider the role of anthropological analyses and methodologies in addressing the injustices at the heart of contemporary migration from and in the Global South. It invites participants to consider the questions: What strategies do migrants and their allies mobilize to counter stigmatizing narratives and governmental policies and practices that limit their claims to rights and mobility, and to what effect? In what ways are notions of justice invoked in such strategies? How can anthropological analyses and methods support informal transnational migrants in their quest for well-being and freedom of movement across national borders? What transformations are needed in the ways sovereignty and legality are imagined in hegemonic discourses of transnational mobility to address

the injustices driving contemporary migration processes? Is the "migration crisis" a catalyst for articulating and enacting a global class politics that challenges neoliberal authoritarian capitalism?

General Anthropology Division

Roberto Barrios, University of New Orleans, Department of Anthropology, Tricia Redeker-Hepner, Arizona State University, School of Social and Behavioral Sciences

Maria Pabon

Jordan Levy, Karina Edouard, Lauren Woodard, Roberto Barrios, University of New Orleans, Department of Anthropology Amelia Frank-Vitale, Princeton University

Exodus as Resistance to Neoliberal Governance in Honduras: The Role of Anthropologist Expert Witnesses

This paper examines the current exodus from Honduras as resistance to state practices and neoliberal governance since the 2009 coup, by emphasizing the role of Hondurans' political consciousness and culture of resistance in navigating clientelism and networks of organized crime. The analysis provided is based on extended ethnographic research among Hondurans active in anti-coup resistance movements who have fought to maintain the public sector amidst neoliberal reforms; ethnographic research among, and expert witness testimony of in support of, Honduran migrants and asylum seekers. The paper engages questions such as: How do Hondurans read political landscapes of uncertainty and decide to become politically active in resistance to the post-coup status quo, or leave their country and seek asylum abroad?; How does knowledge that Hondurans acquire about how their state operates become useful to them in articulating before foreign immigration authorities the dangers they would face if forced to return?; and, How can scholar-activists who serve as expert witnesses translate Honduran political realities to U.S. immigration courts—even when Honduran governments and the Department of Homeland Security depict an overall safer and more positive situation than what asylum applicants claim? This paper argues that research among Honduran migrants should inform praxis, and that expert witnessing asylum cases is one arena where anthropological knowledge is both immediate and tangible.

Presenter(s): Jordan Levy

Of Two Worlds: Emergent coalitional politics and grassroots activism in Boston's Haitian diaspora

Since April 2022, migrants from Haiti, including many pregnant women with young children, have emigrated to Boston in increasingly large numbers—fleeing the humanitarian crisis unfolding in the country. As a result of policymakers' delayed response to assist newly arrived Haitian migrants, a Haitian nonprofit in Boston issued a call-to-action across the city's metropolitan area in July 2023. Shortly thereafter a task force was convened consisting of Haitian civic and religious organizations to address the unmet needs of newly arrived Haitian migrants. Importantly, many of the task force's members include clinicians from a regional hospital who provide medical care to newly arrived Haitian migrant women and children.

This presentation will examine forms of coalitional politics between Haitian clinicians at a regional hospital and members of the task force. It asks: What coalitional politics emerge through the

collaboration between Haitian clinicians and task force members, and how does their collaboration shed light on the spatiality of grassroots activism? How are meanings and practices of diaspora created in the wake of "migrant crises?" How are forms of diasporan grassroots activism shaped by notions of illegality? This presentation ultimately suggests that emergent coalitional politics between clinicians and task force members help create new political realities and challenge enduring historical myths concerning the figure of the Haitian migrant.

Presenter(s): Karina Edouard

Recalling Soviet Internationalism for Migrant Justice in the Global East

Russia is the world's fourth largest migrant-receiving country. Like other migrant destinations, Russia's economy is dependent on the exploitation of cheap labor. Restrictive measures, coupled with informality and corruption, further marginalize migrants, who experience discrimination, with few opportunities for legal recourse. Anti-migrant rhetoric, cultivated by European and American far right actors, has emerged in Russia, couched in terms ranging from anxieties about cultural differences to calls for racial purity.

What makes Russia unique though are Soviet legacies of internationalism that continue to inform especially older generations' understandings of who should be eligible for Russian citizenship and state support. Building on 13 months of ethnographic fieldwork on Russia's border with China, I draw our attention to the local efforts of officials and migrants to mobilize Soviet collective memories to call for more inclusive ideas of citizenship. How did officials and migrants alike appeal to collective memories of socialism, and to what effect? What new strategies for addressing injustices might emerge from analyzing alliances and inequalities that emerge across the so-called Second World and Global East?

Presenter(s): Lauren Woodard

Without Papers, Without Fear: The Struggle for Migrant Justice in Post-Katrina New Orleans

In the aftermath of Hurricane Katrina, countless tens of thousands of informal migrants traveled to the city of New Orleans to work in its cleanup and reconstruction. Their informal status with U.S. immigration authorities made them easy prey for exploitative contractors, homeowners, and police departments who repeatedly engaged in wage theft and exploitation. These informal migrants also changed the demographic and urban landscape of New Orleans, manifesting new ways of expressing Latin American and Latinx identity. In the two decades that followed Hurricane Katrina, informal migrants have struggled to secure their rights as residents of New Orleans and have employed a variety of strategies to do so despite an ever-present hegemonic narrative that criminalizes and casts them as a burden on American taxpayers. Based on participant observation and ethnographic interviews conducted from 2006 to 2024, this presentation reviews the strategies informal migrants have used to counter the injustices perpetrated on them on the basis of their immigration status as well as their triumphs, failures, and their remaining challenges as they strive to be more than homo operarius; that is, people reduced to the status of disposable and exploitable labor. The presentation ends with a reflection of the role anthropologists can play in supporting the efforts of informal migrants to redefine hegemonic discourses and moral economies of transnational mobility and legality.

Presenter(s): Roberto Barrios

Discussion

2588 Person-indexing Registers

11/20/2024 02:30 PM-04:00 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

In recent decades sociolinguists and linguistic anthropologists have made major advances in theorizing speech registers (and semiotic registers more generally). This work has shown how speech registers are cultural models of communicative activity comprising repertoires of signs that can be used to enact and otherwise indexically invoke metapragmatic stereotypes of various kinds. Paramount among such stereotypes are those linked to particular personae, that is, social types of personhood. Less attention, however, has been paid to how repertoires of signs can become enregistered to individuated entities (to social tokens, as it were). To explore this type of register, and to contrast it with speech registers as typically studied in sociolinguistics and linguistic anthropology (what one could call "persona-indexing registers"), Nakassis has introduced the term "person-indexing register." Person-indexing registers involve repertoires of signs which can be used to non-referentially (rigidly) index an individual existent, prototypically but not necessarily a person. Person-indexing registers organize many types of phenomena, from the semiotics of kinship (Fleming), cinematic celebrity (Nakassis) to branding and intellectual property regimes (Porquet) and institutions of state surveillance, to say nothing of cultural conceptualizations of individuality and the speaking subject of language. In one type of case, as explored by Wortham, enregisterment occurs over developmental time as repeated sign usage comes to characterize a biographic individual as an identifiable social type. Yet such processes also mediate the enregisterment of non-human individuables, such as corporations, kula shells, and, as Courtney Handman discusses in her paper, computer programs such as AI chatbots. In general, as the papers in this proposed panel show, person-indexing enregisterment involves processes whereby indexical relations are made proper-to (and thus potentially property of) some individuated entity (human or non-human) such that they may, when appropriately entextualized-in-context, index that existent in their individuality. In this way, they are distinct from but constantly articulated to persona-indexing enregisterment processes-often giving rise to them, but also vice versa.

Society for Linguistic Anthropology

Stanton Wortham, Boston College, Constantine Nakassis

Stanton Wortham, Boston College, Constantine Nakassis, Courtney Handman, University of Texas at Austin, Luke Fleming, Julien Porquet Angela Reyes, CUNY, Graduate Center, Department of Anthropology

Enregisterment across Individual Developmental Pathways

Silverstein and Agha's theories of enregisterment have generated many studies of how, across events, indexical signs become linked to socially identifiable types of persons for some domain of

speakers. Most of this work focuses on a range of signs that index social locations, as those locations are identified for and occupied by some social group. This is a central type of case, but Silverstein and Agha intended their theory also to describe how enregisterment occurs over developmental time as sign usage comes to characterize an individual as an identifiable social type. This paper sketches a complex case of enregisterment, drawing on data from a ten-year study of a Mexican immigrant community in an area of non-traditional Latino settlement in the Northeastern US. The paper examines signification in one event from the developmental pathway of an immigrant girl. Then it traces multiple trajectories of enregisterment along this girl's individual developmental pathway.

Presenter(s): Stanton Wortham

Person-Indexing Registers: Notes from the Cinema

This paper explores the dynamics of person-indexing registers—registers where the indexical target of the register's model of semiosis is an individuated, singular entity. Differentiating such cases from persona-indexing registers (e.g., legalese, dialects, etc.) and so-called idiolects, I turn to person-indexing enregisterment in the cinema, where filmic and non-filmic signs index particular individuals within the production format of film. I focus in particular on the star actor and auteur director, two intertextual principles that function as metapragmatic models of filmic textuality. I am particularly interested in how signs enregistered as proper-to the entity they index (a particular star or director) become construed as "their" property, and how this relation, through processes of cinematic entextualization, enlarges the repertoire of so-enregistered signs. I conclude by gesturing to the non-discreteness of persona- and person-indexing registers, the way they transform into each other through citational processes, and how an understanding of this relation affords insight into the politics and political economy of semiosis.

Presenter(s): Constantine Nakassis

Multiple Persona Disorder: Chatbots and the Search for a Neutral Language

Work on large language models highlights their ability to generate text in the guise of particular personas. Research discusses differences among output texts when spoken in the voice of historic figures, MetaAI allows chat with its language model as if it were one of 20 celebrities, and commercial services claim to create chatbots of deceased loved ones. This proliferation of person(a)s re-entrenches the idea that a neutral form of language is possible – personas seem like small tweaks to an underlying capacity for language generation. Yet emerging research also claims that the models conceal covert personas within them with their own sociologically identifiable features (conspiracy theorist, racist, 'woke') elicitable through experiments that test for the truthfulness, bias, or toxicity of different models. Research on LLMs that focuses on personas aims to uncover this neutral language even as it seems to require an infinite regress through layers of imputed personas to get there.

Presenter(s): Courtney Handman

Person indexing and the semiotic substance of kinship registers

In this paper I look at the complementarity between the indexing of historically unique and particular persons (social tokens) and the indexing of social categories or roles (social types) in kinship registers. Structuralist and symbolic anthropological analyses of modes of kinship relating emphasized nomothetic norms of, for instance, 'joking with' or 'avoiding' particular categories of kin. Recent work has been more sensitive to the intersubjective experience of kinship. It reveals that although socially standardized, the semiotic substance of kinship registers is fashioned from the existential particulars of the persons involved. This study illustrates that a focus on person (in contrast to persona) indexicality is not only useful for describing the distinctive and idiosyncratic dimensions of style. Rather, it suggests a cultural 'minimalism', whereby the flesh of person-attached practices is placed upon and animates the skeleton of sociocultural norms.

Presenter(s): Luke Fleming

"They see images, we see people!": Style as person-indexing register in plagiarism cases among US illustrators

Illustrations on packaging, in magazines, or on billboards not only point towards branded products; they also index their creators, the freelance illustrators who spend years carefully developing a signature style, a repertoire of aesthetic forms construed as their own. Maintaining a unique repertoire consistently recognized as proprietary is a monumental task in an industry where many other artists share the same influences, where style isn't protected by copyright law, and where AI models can generate stylized images in seconds. To investigate these person-indexing registers, this paper looks at a site of disjuncture where the volatility and fragility of style is foregrounded: plagiarism cases. Plagiarism cases showcase illustrators' efforts to construe style as a person-indexing register, highlighting the (economic, legal and technological) processes of commodification of personhood and the personification of commodities central to contemporary creative industries.

Presenter(s): Julien Porquet

2703 Planting, draining, claiming: The rooting and rerouting of wetlands, woodlands, marshes, and lakes

11/20/2024 02:30 PM-04:00 PM

TCC 114

Oral Presentation Session

When is a flood not a flood, but a lake returning? When is 'making the desert bloom' an act of war; when is conserving a marsh also an act of extraction? When does water storage require its draining? Though removing water has long been a part of colonial power, the return of water is not necessarily an anticolonial move. And though deforestation has long been a form of dispossession, re-planting too is not necessarily a reclamation. This panel thinks with water as a rich part of lifeworlds, not as an abstract isolated element, with the power to grow, overflow, or destroy. We use two hydrologic frames - draining and reclaiming - to think again about water, its presence or absence, and its role in a range of political, economic, relational, and affective projects. Reclamation - long a keyword of hydraulic engineering - remains a primary colonial misnomer; it

has long encompassed a range of technologies, from draining to irrigating to planting or clearing, that are core to the fluidities of land theft, nation-building, and extension of colonial sovereignty. Drainage, meanwhile, is never only the removal of water but a conduit for accumulation elsewhere. However, wetlands, marshes, and lakes also have the power to return and can be powerful partners in the work of reclaiming lands and waters. From 16th-century British planting and clearing of the British fens as an early land alienation process (Rowan Powell) to the resurgence of California's ancestral lakes and wetlands across contemporary industrial agriculture (Vivian Underhill); from the function of biodiversity conservation in militarism and multinational extraction in Iraq (Bridget Guarasci) to the elaborate infrastructures of underground water storage in Los Angeles (Sayd Randle) or the systematic denial of Palestinians from building drainage infrastructure to preserve their presence on their land in the Galilee (Muna Dajani), the contributors to this panel each examine very different formations of land, water, drainage, or flooding. By opening conversations between a range of waterworlds and their people, what can we learn about the stakes for contemporary work toward better relation with lands and waters?

Anthropology and Environment Society

Vivian Underhill

Bridget Guarasci, Franklin & Marshall College, Muna Dajani, Sayd Randle, Rowan Powell, Vivian Underhill Eleanor Andrews

Wetlands at War

This paper analyzes how "the environment" has been a frame of war in Iraq. Various war actors described the conservation of Iraq's marshes as the present-day reconstitution of the Biblical Garden of Eden in ways that operationalized war and extraction. As environmentalist concerns about the rate of climatic change grow, reflooding and protecting wetlands has become a central focus of remediation efforts. In twenty-first century Iraq, exiles, private multinationals and US President George W. Bush argued that biodiversity conservation of the country's vast southern marshlands was imperative to redeem the crimes of Saddam Hussein and safeguard an ethical future for the embattled nation-state. By promoting marshlands preservation, Iraqi exiles rose to new heights of political power, multinationals secured pathways to natural resource extraction of oil encapsulated in marshlands subsoil, and the US government established ways of re-branding an unpopular war as a pre-emptive humanitarian intervention. This paper exposes the potential for violence in ecological remediation due to the construction, nature, and deployment of its discursive sway.

Presenter(s): Bridget Guarasci

The politics of flooding and drainage in al-Battuf valley, Palestine

In al-Battuf valley, located at the heart of the Galilee (in now post-1948 Israel), the Israeli state embarked on its most significant infrastructural endeavor during the tumultuous period following the 1948 Nakba and the establishment of the Israeli state. This project facilitated the implementation of the Israeli National Water Carrier (NWC), which played a crucial role in redistributing water from Northern Israel to the Naqab Desert, predominantly to irrigate Jewish settlements, thereby aiming to "make the desert bloom." This paper investigates how the NWC not

only engineered an 'uneven waterscape' in the valley but also profoundly transformed Palestinian farmers' agricultural norms and practices, particularly around al-gharaq—an annual natural flooding phenomenon covering approximately 15,000 dunums during the rainy season. The study explores the reconceptualization of these flood events within the Palestinian imaginary, altering them from inevitable natural occurrences to disruptive calamities that require intervention. This paper will explore how such events of flooding have been reshaped in the Palestinian imaginary of al-gharaq as sites of disaster and nuisance under a (settler) colonial context during the colonial British Mandate then under Israeli settler colonial regime. I argue that perceptions of al-gharaq and attempts to control it through drainage projects have been mechanisms which Palestinian farmers adopted as a tactic to strengthen their existence on the la

Presenter(s): Muna Dajani

Aquifer stockpiles and replenishment rhythms

The looming specter of depletion frequently takes center stage in contemporary accounts of aquifers, with the not-so-distant future scripted as an era of dry wells due to profligate extraction. Examining a pair of technocratic projects of subterranean recharge, this paper considers a complementary set of temporal horizons and resource rhythms that have come to constitute urban groundwater management in Southern California. For water managers, groundwater basins here figure as key stockpiles within a complex metropolitan waterscape, carefully managed sites that enable their agencies to sustain uninterrupted deliveries in the face of scarcity elsewhere in the network. Replenishing urban aquifers thus emerges as a means to secure a system of water provision premised on increasingly unreliable hinterland extraction. Situating these carefully cultivated underground storage spaces within a network built around expectations of steady resource provision under conditions of hydrological inconstancy clarifies their role in sustaining established rhythms of urban resource provision.

Presenter(s): Sayd Randle

Draining and Planting: State formation in Early Modern England

This paper will analyze the consolidation of state power in England in the 1600s as it was enacted through the homogenization and institutionalization of agricultural practices. New social positions such as those of 'experts' and projectors (promoters of industrial schemes on a grand scale) often affiliated with emerging institutions such as the Royal Society (est. 1660) coalesced with public rhetoric which characterized "the land as broken and in need of repair; diseased, and in need of a cure; fallen, and in need of redemption." This applied to both woodland and fens, whereby the inhabitants were routinely cast through the frameworks of racial alterity (eg. characterized as half-savage, amphibious, breedlings). By exploring connections between the overlapping membership and correspondence of three English institutions formed within one month of each other in the winter of 1660, The Royal Society (November 28), the Council for Foreign Plantations (December 1), and the Royal Adventurers into Africa (December 18), I demonstrate that a set of deeply held ambivalences concerned with racial/gender/species crossing are key to understanding post-civil-war political thought, and the implications for English land use, and its subsequent articulation in colonial spaces in the latter part of the 17th century, such as the Caribbean and New World. Fen drainage and woodland management were a key aspect of this spatial and political project.

Presenter(s): Rowan Powell

When is a flood not a flood? Colonial Unknowing and the Return of Pa'ashi

Pa'ashi, also called Tulare Lake by settlers, is located in California's San Joaquin Valley. Once the largest freshwater lake West of the Mississippi, Pa'ashi has been dry for decades. It was drained along with the valley's other lakes by settlers in the late 1800s; now, large-scale agriculture now grows cotton and tomatoes on the former lakebottom. But in 2023, after intense rains and heavy snowmelt across California, it resurged, overtaking fields, farms, and dairies. Most mainstream media coverage has framed this water as catastrophic flooding - but these are not (only) floodwaters. This is a lake returning. This paper conceptualizes Pa'ashi's return among California Native water justice organizing and the long history of Indigenous dispossession in California. It also describes the ongoing incomprehension of Pa'ashi among the field of hydrology and water policymakers across California as a form of colonial unknowing that works in tandem with colonial hydro-materialities and legalities.

Presenter(s): Vivian Underhill

2508 Practicing Anthropology in an Anti-Woke Climate: A Conversation with Teacher-Scholar-Activists

11/20/2024 02:30 PM-04:00 PM

TCC 105-106

Conversation/Debate - In-Person

This session explores the challenges cultural anthropologists face while teaching and practicing ethnographic research methods in diverse educational settings, amidst a growing anti-woke climate. Drawing from experiences in a rural K-8 border town school, a small liberal arts college in the South, and a historically Black College and University, this conversation reflects on the complexities of being teacher-scholar-activists in today's socio-political landscape.

Central to our discussion is the impact of emboldened mainstream conservative viewpoints on our work, both in the classroom and in the field. We examine how these viewpoints, increasingly normalized as common sense and codified in law, hinder progress towards social equity and justice by perpetuating toxic masculinity, misogynoir, and white supremacy. Moreover, we address the tension between our commitment to promoting social justice and the challenges posed by rapidly changing policies and cultural narratives.

Key questions include: navigating disruptive conservative viewpoints in the classroom, managing institutional scrutiny, and navigating our own careers in a cancel-culture environment. We explore strategies for addressing anti-woke narratives within our institutions and communities, while maintaining ethical integrity in our research praxis.

Furthermore, we examine the differing approaches to studying social inequity across our institutions and discuss the pedagogical challenges of teaching ethnographic research methods in non-traditional settings. Ultimately, this conversation seeks to illuminate the ways in which

anthropologists negotiate the complexities of praxis in an increasingly hostile socio-political climate.

National Association for the Practice of Anthropology

Judith Williams, Furman University, Department of Anthropology

Ramon Lee, Spelman College, Department of Sociology & Anthropology, Jason Palmer, University of California, Irvine, Department of Anthropology Judith Williams, Furman University, Department of Anthropology

1043 Praxis in the Psychedelic Renaissance: Activism, Organization, Research & Healing

11/20/2024 02:30 PM-04:00 PM

TCC 116

Executive Oral Presentation Session - In-Person

Psychedelic renaissance (PR) refers to recent increases in research and clinical applications of psychedelic medicines. Anthropology played 20th century roles in acceptance of psychedelics into law, medicine, culture, and even religion thru: establishing bona fide religious practices central to legal defense; as expert witnesses and social activists; community activism and organization challenging power structures; investigating non-medical healing mechanisms and potentials; and knowledge-sharing for optimizing clinical adaptations.

Entheogenic religions worldwide were persecuted in state religious oppression. Anthropology's praxis in psychedelics began with James Mooney's central role in establishing the Native American Church (NAC). Anthropology revealed their importance to healing, spirituality and community. Anthropology and psychedelic science challenge hierarchies of state power, biomedicine, the pharmaceutical industry, and religious colonial ideologies that oppress indigenous traditions.

Anthropology has roles in guiding the ongoing PR in ways that protect rights, respect cultural patrimony, engage reciprocity, and integrate traditional wisdom. Wiedman recounts anthropologists' defense of peyote and the NAC since the 1890s, challenging state power structures that oppress entheogenic religion and Biomedicine's political and economic hegemony over healing. Gezon and Sears engage community-based participatory research for greater legitimacy of non-traditional voices in medical contexts, moving beyond tokenism of social justice perspectives by using community organization to disrupt structural power imbalances produced when medical, justice and education institutions impede responses to healing racial trauma. Torres reports on ethnic and racial minorities using psychedelics for healing to address individual and collective suffering, decolonization, and intergenerational trauma. Lehigh engages praxis in researching transformative psychedelic experiences at music events to develop harm reduction practices and knowledge of non-medical modes of psychedelic healing. Janik studies war veterans in a community that uses expert knowledge from anthropology to create collective rites to integrate experiences and engage the efficacy of ayahuasca through social fact making. Winkelman shows

traditional entheogenic rituals share similarities cross-culturally that suggest biogenetic bases, reflecting an indigenous science that can orient psychedelic research and treatment.

Our panelists show anthropology's relevance to knowledge production and legal processes to assure religious and legal freedoms. Panelists show their praxis supports the ethical and equitable access by marginalized communities, using community organizing to challenge discrimination and medical ideologies to assure social justice in the PR. Anthropological praxis provides correctives to colonial, imperialist, religious and state history of oppression of entheogenic sacraments.

Michael Winkelman, Arizona State University

Tarryl Janik, Michael Winkelman, Arizona State University, Lisa Gezon, University of Alabama at Birmingham, Department of Anthropology, Gabrielle Lehigh, University of South Florida, Department of Anthropology, Nicole Torres, Western Washington University, Department of Anthropology, Dennis Wiedman, Florida International University

ASC of Combat and Consciousness at Soul Quest

Healing refers to moving from psychosomatic disorder into a state of order. This transformative space, a process of moving from a chaos of indeterminacy, shows the importance of sitting within chaos, per Michael Taussig's approach, showing ayahuasca operates as a "pharmakon"—both a disease and a cure. Studying military veteran integration at Soul Quest Church of Mother Earth shows ayahuasca is better understood as "surrealist praxis" where the power of "wildness" produces an ASC which allow veterans to dwell in the unknown and to think deeply about the wisdom of chaos. In this process, veterans become a community of knowers creating a hermeneutic community of interpretation, use experts to explain and integrate experience, create collective rites, and help to define both the efficacy of ayahuasca and as a social fact in the making. This study elucidates how veterans and others in psychedelic health care benefit from a deeper understanding of collective ritual models for psychedelics.

Presenter(s): Tarryl Janik

Traditional Entheogen Use & Optimal Set & Setting

Similarities across extant traditional and mestizo entheogenic rituals suggest biogenetic bases and orientations for contemporary therapeutic practices. Similarities include preparation with positive emotional orientation and sexual abstinence and fasting. Rituals involve consuming entheogens in night-time familial or community group engaging in singing and mimetic ceremonies. Psychedelic visions provide information on causes of problems, particularly self-diagnosis by clients. Healers learn healing songs from these experiences. Therapeutic effects involve interacting effects of song and entheogens on emotions. Integration involves: incorporation of dreams; restrictions on sex, food, social contact, and drugs; and social support for changes in how one lives, feels, and relates. Healing requires changes in patients' relations to self, social life and the world. These similarities correspond with evolutionary psychology perspectives on ritual healing and suggest an optimal psychedelic set and setting. Traditional entheogenic healing is an indigenous science that can orient psychedelic research and treatment. Other shamanic technologies for optimizing psychedelic set and setting include: prolonged wakefulness; extensive physical activity (i.e.,

dancing, drumming, chanting, and music); and an animistic worldview, especially relations with animals as personal powers.

Presenter(s): Michael Winkelman

Praxis in Psychedelic Advocacy

Doing research on psychedelics has afforded unexpected opportunities for advocacy. This paper presents an intersection of advocacy and an ethnographic study of psychedelic integration in the Southeast United States. Mental health therapists strive to make information about the safe use of psychedelics more broadly available, particularly in a legal climate where not only are psychedelics illegal, but where a history of racist enforcement of drug laws makes it unsafe for people of color to engage in these conversations. This case study focuses on the politics of acceptance of a panel for a university symposium on substance use and social justice. Our proposed panel discusses ways in which clinicians and scientists can work with community partners about using psychedelic therapies to counter addiction and its underlying causes (such as racial trauma) in more collaborative, equitable, and community-engaged ways. Inclusion of this panel has encountered resistance from some of the organizers due to discomfort about the legal status of psychedelics and concern about a perceived lack of conclusive clinical trials. This paper explores how people from diverse communities 'stand in the gap' together, working to shift paradigms and dismantle structural power imbalances around these important conversations. It points to the importance of the politics of knowledge production in university spaces and the danger of tokenism in community-engaged research.

Presenter(s): Lisa Gezon

Co-author(s): Fanicy Sears

The Chemoethnography of Psychedelics

There is a disconnect in the study of psychedelics between their pharmacological effects and the individual contextual elements of the drug, set, and setting. Through my research on transformative psychedelic experiences at music events, I developed an innovative framework to examine how everyday contexts, such as music events, entangle with psychedelic pharmacology to create meaningful human-psychedelic relationships. This framework termed the chemoethnography of psychedelics, pulls from multiple fields of study to place human-psychedelic interactions in situ with the context of drug use practices to gain a holistic understanding of these experiences. In this recipe, the music festival enables and constrains what elements are present in the context of an experience. The presence or absence of these pieces determines what patterns of these elements can emerge within each experience. How these patterns form determines how the process of the experience manifests. How the process manifests and is experienced results in the product of a specific human-psychedelic relationship. Each piece of the chemoethnography of psychedelics builds from and relies on the preceding components. This framework operationalizes chemoethnography to develop a methodology to expand future psychedelic research to 1) consider the context as an essential factor contributing to psychedelic experiences and 2) advance knowledge and practice on medical and non-medical modes of psychedelic healing and therapy.

Presenter(s): Gabrielle Lehigh

Desperate Seekers and Psychedelic Remembering

The "Psychedelic Renaissance" is critiqued by scholars, activists, and indigenous peoples as the commodification of sacred plants, especially within the context of current industry trends of professionalization. Recent waves of decriminalization and legalization of psychedelics has led to a surge of interest in mental health fields and in ceremonial healing. Now, psychologists, clinical social workers, and other mental health practitioners are rapidly seeking "professional training" in modalities such as psychedelic-assisted therapy and psychedelic harm reduction. The programs frequently cost several thousand dollars and are largely inaccessible to historically marginalized and disenfranchised groups where psychedelics currently serve as an approach to healing, "decolonization," and the repair of intergenerational trauma. Some critics continue to identify this emerging interest as another manifestation of capitalist and colonial appropriation that exploits indigenous knowledge systems. Do such conversations have any relevance and application in the lives of those seeking assistance through the usage of psychedelics? This presentation provides research on perspectives from ethnic and racial minorities seeking help who have or are currently using psychedelics for healing or in personal or clinical practice. The reports detail psychedelic usage to address individual and collective forms of suffering and to "remember" an existence that isn't dominated by misery.

Presenter(s): Nicole Torres

Contending Discourses of Biomedicine, Peyotists, and Applied Anthropologists in Defense of Peyote

Contending discourses of Biomedicine, Peyotists, and Anthropologists provide a perspective on Biomedicine's political and economic hegemony over all other healing modalities and stimulus for the chartering of the Native American Church in 1918. Analysis of correspondence, legal, government and congressional records highlights Peyotist discourses countering biomedical narratives seeking to outlaw Native American use of peyote as a medicine. Anthropologists James Mooney, Francis La Fleshe, Oliver, Sidney Slotkin, David Aberle, Omer Stewart among others were called upon by Native American Church leaders as allies in defense of peyote as a religion and medicine. Biomedicine is now considering psychedelic medicine as a useful medicine. Defending Native American religions and medicines contributed to Native American survivance and serves as examples of praxis in the communities anthropologists collaborate and work with.

Presenter(s): Dennis Wiedman

2582 Praxis on the Ground: Mutual Aid, Collaboration, and Solidarities under Neoliberalism

11/20/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

This panel investigates practices of mutual aid and collaboration among experts (broadly understood), and the social relationships which pervade them. We focus on exploring how a

neoliberal political rationality shapes the personhood of various experts, both in practice and in potentiality. Claims-making practices (Cabot 2016, Isin 2009, Molé 2011) and provision of care (Redfield 2013, Ticktin 2011) are morally laden activities. As such, they provide a good place to observe how a particular moralized kind of citizenship (Muehlebach 2012) and personhood is made. However, there is more than one model of subjectivity which exists under neoliberal political rationality. The model of the responsibilized (Burchell 1993), individualist personhood is often contested with models and practices that foster solidarity, mutual aid, and practices which do not neatly fall under neoliberal rule. This contestation commonly happens not just within a social group but is also embodied within one person at the same time. We observe the processes of claims-making on the one hand, and practices of collaboration and solidarity on the ground on the other, as they are enacted in ways not exclusively specific to neoliberal ideal of the self-managing individual but are enmeshed in a variety of relationships of care and cooperation. Such an approach reveals the intricacies of everyday life, since it allows us to look at how people use opposing notions of expertise simultaneously without feeling conflicted, depending on the context, and power relations at play (Kleinman 2006, Zigon 2011). We hope to contribute to research on mutual aid and solidarity within expert communities, and to push scholarship beyond the catch-all explanatory use of neoliberalism.

Society for Economic Anthropology

Anika Jugović Spajić, University of Pittsburgh, Department of Anthropology

Jessica Greenberg, University of Illinois, Urbana-Champaign, Department of Anthropology

Judit Kroo, Anika Jugović Spajić, University of Pittsburgh, Department of Anthropology, Katrina Greene, Biola University, Milica Milic Kolarevic, University of Minnesota, Twin Cities, Department of Anthropology Rachel Hall-Clifford, Emory University

(Re)-making the 'self': community praxis and robotic futures in post-disaster Japan

This paper considers tensions in competing modalities of 'self'-making that attend the post-disaster reconstitution of the Japanese communities of Namie and Futaba, two of a group of towns that were evacuated and closed to residents for several years following the March 2011 tsunami and nuclear disaster. In their post-disaster reconstitution, these towns are working through models of recovery that prefigure the sociopolitical possibilities of super-aging and socioecological instability in Japan, exposing tensions between governmental top-down policies and local community praxis. On the one hand, institutional policies treat these towns as sites of corporate 'future-making' via AI and robotics focused corporate initiatives, highlighting traditional neoliberal ideologies of free enterprise and unrestrained capitalist innovation. On the other, local community praxis emphasizes alternative forms of community re-imagination that center possibilities for individuals to 'make themselves' outside of dominant social structures, attracting younger adults (architects, urban planners, community organizers) who feel marginalized from or are uneasy with the demands of discourses of jiko sekinin 'self responsibility' and are trying to find forms of 'self'-making outside of the market. Working through and with these tensions, this project explores what forms of self-making are understood as possible in these spaces, mapping how these different forms of 'self'-ing are contested.

Presenter(s): Judit Kroo

'You just get the role and name that you're a young leader or an activist or whatever': The politics and socialities of diabetes activism

In my dissertation fieldwork, I have collaborated with two organizations of expert patients with diabetes. I analyze the politics of these organizations Serbia, the social relationships that pervade them and how we can think about the potential for such politics to bring about social change. I am looking into subjectivities that these expert patients embody and the contested and competing notions that make them up. The notions and ideas that I refer to are those of leadership, expertise, responsibility, need, deservingness, and hope. I am exploring how a neoliberal political rationality shapes the personhood of diabetes activists, observing this through their organizing efforts, both in practice and in potentiality. I examine how notions of leadership and expertise—classic examples of neoliberalized personhood—are forced onto diabetes activism even when individual actors reject such labels and practices. I ask the following questions: What does it mean to engage with neoliberalized forms of subjectivities via discourses on expertise as a diabetes activist? How do neoliberal/postsocialist transformation and state abandonment (do not) provide avenues for radical and structural political change in healthcare settings? What kinds of hope through practices of expertise are possible in this political moment in Serbia?

Presenter(s): Anika Jugović Spajić

'I do not see them as my competitors': mutual aid among township women entrepreneurs

This paper will focus on the mutual aid that bed and breakfast (B&B) and guesthouse women entrepreneurs in the Black townships of Cape Town, South Africa extended to similar entrepreneurs related to guest referrals and shared accommodation opportunities. These entrepreneurs were intentional about referring overnight guests to other B&B and guesthouse women entrepreneurs in the townships and even splitting larger groups of guests between their establishments when they were at capacity and others had vacancies. They reciprocated this assistance with each other, which enabled them to accommodate more overnight guests in the townships, and therefore, not lose such clientele to hotels or B&Bs and guesthouses in the city center or the more conventional tourist areas of Cape Town. I will argue that the extension of this mutual aid in the South African neoliberal economic context provides an understanding of how mutual aid continued to have an impact on the relationships between these women entrepreneurs as well as reflected their need to work together to overcome the racial, economic, and social inequalities that plague South Africa. I gathered research for this presentation through ethnographic fieldwork with these entrepreneurs in the Black townships of Langa, Guguletu, and Khayelitsha in 2018, prior to the COVID-19 pandemic.

Presenter(s): Katrina Greene

Care, solidarity and comradery in postsocialist oncology wards

Responsibilization in postsocialist context of oncology clinics is a process at times resisted and at times desired by oncology patients. This paper discusses the stories of oncology patients and their medical professional counterparts in the complex relationship situated in oncology care in Serbia. My research shows that oncology patients forge alliances and at times deep friendships with their cohort in the space of oncology clinics. These connections do not only serve as the expected

emotional support, but rather offer a site where ideas, knowledge, networks and expertize propels the individual, and surprisingly collective, narratives and treatment projections forward, or unfortunately make the individual painfully aware of their own "stuckness" in both a place and a state (in every possible sense). Further, the exchange of experiences in oncology clinics opens up space for mutual aid and collaboration, but as my ethnographic data shows, also opens up space for comparison, realization of individual constraints and limitations, both medical and agentic in a wider sense. Concretely then, I ask, can relationships of care and cooperation simultaneously result in both productive and destructive potency to drive social action into motion? Or, in other words, what does solidarity mean in the context of life and death, cure and disease, care and absence of it?

Presenter(s): Milica Milic Kolarevic

1889 Reconfiguring ethnographic tools in early childhood educational policy research

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 6

Oral Presentation Session

This session will investigate how two complementary post-structural grounded ethnographic methods can be applied to conduct systematic cross-cultural and cross-context policy analysis in Early childhood preschool settings. We will draw on examples from five diverse contexts- Tanzania, China, Samoa, Appalachia, and new immigrant communities on the US's east coast- to exemplify the benefits of combining Comparative Case Study (CCS) with video-cued Multivocal Ethnography. We will show how combining these approaches can yield comprehensive, contextually rich insights into policy negotiation, translation, and emergence. By demonstrating the practical implications of these methods across varied projects, the papers in this session aim to contribute to developing more effective and contextually relevant early childhood education policies and practices.

This session's papers discuss the methodological benefits of utilizing variations of the Video-Cued Multivocal (VCM) interviewing method within a CCS design. CCS design is a well-established multi-site approach that compares policymaking across different settings (Vavrus & Bartlett, 2016). While CCS is typically employed in international contexts with centralized education systems, more recently, this multi-site approach has also effectively been implemented to understand the specificities of policymaking in the United States (Author, 2022). Vavrus and Bartlett's initial research emphasized interactions and flows of individuals, activities, concepts, and conversations across various spaces, including classrooms, courtrooms, government ministries, and other macro-level government areas. Their subsequent work extended the scope of analysis to include comparisons along horizontal and vertical axes, thereby addressing policymaking across time and space (Bartlett & Vavrus, 2022).

Policy is a dynamic process that undergoes continuous shifts and reconfigurations. To effectively manage policymaking intricacies, it is imperative to recognize the profound influence of implicit and unspoken cultural norms in diverse social and material contexts. However, most approaches to

studying policymaking and transfer lack sophisticated methods for studying the relationship between macro and micro levels in social and material policymaking processes across different environments. To do so requires the inclusion of the voices of disparate stakeholders. Thus, we turn to VCE. VCE uses videos as cues to facilitate discussions and dialogues among various stakeholders and heterogeneously positioned informants. In our studies, we use videos recorded in classrooms and other educational settings to capture the complexities of policy negotiations and the influence of diverse factors, such as teachers' beliefs, ideologies, regional circumstances, political dynamics, and external pressures. This comparative approach has the potential to challenge assumptions, highlight possible solutions, and demonstrate national policy limitations.

Council on Anthropology and Education

Allison Henward , Bethany Wilinski

Lesley Bartlett, University of Wisconsin, Madison

Allison Henward, kiyomi Umezawa, Yue Qi, Pennsylvania State University, SungRyung LYU Joseph Tobin

Reconfiguring Method Overseas

Our session begins by examining critical incidents during fieldwork that led to the development and strengths of our methodological approach. In part one, we discuss the origins, drawing on field notes and transcripts from studies conducted in Tanzania and Samoa. Our key focus is on two local incidents that inspired us to merge video-cued multivocal ethnographic interviews with comparative case study research designs. Through a methodological discussion, we describe the approaches to creating a dual, comparative, and multi-site model explicitly designed for ethnographic policy research. In line with Hornberger and Johnson's (2006) approach of "slicing the onion ethnographically," our approach entailed having participants compare implicit policymaking approaches across various geographical, social, and temporal contexts. By emphasizing the benefits of combining vertical and horizontal axes in our model, we will show how it enables participants to fully convey the importance of context and cultural sustainability in configuring policymaking.

Presenter(s): Allison Henward

Co-author(s): Bethany Wilinski

Transversal Comparison of Head Start's Dual Language Policy Using Video-Cued Multivocal Ethnography

In this paper, I present an anthropological comparative study to examine how Head Start educators implement the Dual Language policy. I focus on new immigrant settlement areas in Pennsylvania, where there has been a significant influx of immigrants, mainly from the Dominican Republic and Puerto Rico. My research question is how educators navigate the pressures of policy and school readiness and strive to reflect their language beliefs and ideologies in their daily practices.

To address this question, I conducted a multi-sited and comparative ethnographic study to explore how Head Start educators understand and implement the language policy. This policy, enacted in

2007 as part of the Integrated Head Start and School Readiness Act, mandates Head Start educators to incorporate children's home languages into their classroom practices.

Using a modified version of Video-Cued Multivocal Ethnography (VCM) and Comparative Case Study (CCS) methodologies for data collection and analysis, I aim to gain a comprehensive understanding of the broader context and a more equitable approach to serving multilingual children in this dynamic environment. In this paper, I specifically focus on the affordances of VCM in establishing transversal comparison.

Presenter(s): kiyomi Umezawa

Transnational Comparisons of Policy

In this paper, I draw on my doctoral research, a multisite ethnographic study on early childhood teachers' experiences during and after the global pandemic. I delve into how teachers interpret and perform their professional roles in diverse contexts within the U.S. and China. My research centers on how globally circulated and teachers in each country shape national perspectives of professionalism. Considering policy from the Ministry of Education in China and federal Head Start policy, I explore the interplay of gendered, racialized, and ethnicized identities in teachers' understandings and practices. Moreover, I examine how individual agency and resistance to imposed discourses contribute to transforming policy through everyday practices.

To capture a diverse range of voices from early childhood educators in the United States and China, the study modifies Video-cued Multivocal Ethnography, also known as the Preschool in Three Cultures (PSin3C) approach developed by Joseph Tobin in the 1980s. This study entails filming in a Head Start preschool class in central Pennsylvania and a kindergarten class in Jiangsu province, complemented by fieldwork and individual and focus group interviews conducted across two countries for this two-year study. In my analysis, I attend to a vertical and horizontal axis of policymaking.

Presenter(s): Yue Qi

Vertical negotiations of Multicultural Policy in Appalachia

This ethnographic study explores how predominantly white educators in a working-class, rural Northern Appalachian community implement culturally responsive teaching (CRT). It leverages a vertical case study approach and VCM to uncover how local pedagogies, values, and materials interact spatially to minimize the impact of federal and state-level ECEC policies promoting diversity, inclusion, equity, and belonging (DIEB) and multiculturalism in preschool education. By examining this dynamic on a vertical comparison, the study reveals how whiteness is negotiated, reconstructed, and solidified by regional race-class hierarchies and local economic factors.

Presenter(s): SungRyung LYU

1575 Repairing the Nation: Renegotiating Boundaries of Inclusion and Exclusion in 21st Century Nationalisms

11/20/2024 02:30 PM-04:00 PM

TCC 103

Oral Presentation Session

A central tenet of Euro-American nationalism as both an imagined community (Anderson 1981) and an invented tradition (Hobsbawm & Ranger 1983) is the perception of a shared language through which a unified public is formed (Fishman 1972). In nationalist discourse, language is often positioned as a sort of emblem of national identity (Jackson 1974). However, the complex language ideologies and discursive practices that justified carving out much of the world into nation-states (Irvine & Gal 2000) have been increasingly under pressure in the 21st century where new nationalist movements and publics have emerged within pre-existing nation-states. This panel includes papers that examine the complex intersection of language and 21st-century nationalisms within countries like Bolivia, Saudi Arabia, Algeria, India, and Italy. We examine how 21st-century nationalist movements–from the political right and left, top-down or bottom-up– have taken on new configurations, negotiations, and confrontations with citizenship in which language plays a central role. In these movements, nationalism is not only a struggle over an (invented) mythical past but is a project to repair the nationalist past for the new millennium. In this sense, 21st-century nationalism can be understood as struggles to reconfigure and renegotiate the inclusion of the previously excluded groups/languages or the exclusion of the previously included groups/languages. In so doing, these 21st-century nationalist movements have had numerous unintended consequences.

Works Cited

Anderson, Benedict. 1983. Imagined Communities. Verso.

Fishman, Joshua A. 1972. Language and Nationalism: Two Integrative Essays. Newbury House Publishers.

Hobsbawm, Eric, and Terence Ranger, eds. The Invention of Tradition. Cambridge University Press, 2012.

Irvine, Judith. I, and Susan Gal. "Language Ideology and Linguistic Differentiation." In Regimes of Language, edited by P. V. Kroskrity, 36–83. Santa Fe, NM: School of American Research Press, 2000.

Jackson, Jean. 1974. "Language Identity of the Colombia Vaupés Indians." In R. Baumann & J. Sherzer (eds) Explorations in the Ethnography of Speaking. NY: CUP pp. 50-64.

Society for Linguistic Anthropology

Stephanie Love, University of Pittsburgh

Karl Swinehart

Karl Swinehart, Aidah Aljuran, University of Pittsburgh, Sabina Perrino, SUNY, Binghamton University, Department of Anthropology, Stephanie Love, University of Pittsburgh, Ila Nagar

The Harmony and Dischord of Citizenship: National Anthems as Sites of Repair in Indigenous Latin America

Recent Latin America constitutional and legal reforms have expanded the recognition of Indigenous peoples and their languages. Whether refashioning or expanding emblems of the state, civic rituals of national belonging now involve previously excluded languages, including the singing of national anthems in Indigenous languages. Efforts at repairing exclusions of Indigenous peoples through public acts of state officialdom make both visible and audible tensions between old and new regimes of citizenship, while simultaneously introducing new erasures and slippages. Following a comparative look at the incorporation of Indigenous languages in official state discourse across the region, this paper turns to the translation of the Bolivian national anthem into Aymara. A semantic shift in the newly translated Aymara-language anthem is la patria as Qullasuyu, an Inka political unit. The "reestablishment of Qullasuyu" has defined Indianist and katarista political horizons beyond the republican nation-state, rather than coterminous with it. As a performative enactment of citizenship, singing the anthem in the newly official Aymara confronts language ideologies that have excluded Aymaras as citizens, but also challenges anti-statist political currents which previously rejected Bolivian nationalism. These tensions underscore the open and ongoing nature of the enregisterment of this term within an official standard dehispanicized register of Aymara.

Presenter(s): Karl Swinehart

Articulating the Past, Navigating Societal Transformations, and Reimagining Dissimulation: A Study of Sulaymani Isma'ilis in Saudi Arabia

This paper examines the seemingly paradoxical effects of the state's adoption of pluralist discourse on a community that has cultivated its beliefs and practices under radically different conditions. In particular, the discussion centers on the Sulaymani Isma'ili community, a minority Shiʿa Muslim in Saudi Arabia. The community's heterodox beliefs and practices have historically incurred sanctioned discrimination. Under such conditions, Sulaymani Ismaʿilis began to cultivate and elaborate the practice of taqiyya as a tool for preserving the community and the faith. Taqiyya prototypically consists of publicly avoiding certain rituals, obfuscating aspects of doctrine, and —in some instances — claiming to be a member of the unmarked majority.

In the past several years, recent unprecedented social and political reforms in Saudi Arabia have transitioned the state discourse from advocating mass conversion to the so-called 'true Islam,' rooted in Wahhabi ideology, to promoting a narrative of 'moderate Islam' and 'coexistence.' Isma'ilis are no strangers to adverse social conditions, but I suggest that it is (ironically) the carrots, rather than the sticks, that might pose the greater challenge. Through interviews, I interrogate how Ismaili individuals respond to Saudi Arabia's changing sociopolitical landscape and the accumulated challenges to continuity that they face.

Presenter(s): Aidah Aljuran

The Politicization of Language Revitalization in Veneto, Northern Italy

This paper examines language revitalization initiatives as part of a local, historical, political, and sociocultural revitalization project in which intimate identities emerge and solidify in Northeastern Italy's Veneto region. Through an analysis of narratives and public signage that I have collected across two decades, I study how the promotion of the local language, Venetan, is politicized and entails a developing sense of collective and intimate identities, especially as a reaction to the

existing tensions around migrants and Italian citizens of migrant descent. These ongoing tensions have triggered strong reactions by northern Italians, such as discourses about national identity and the Lega Nord ('Northern League')'s aggressive anti-immigration politics. This xenophobic political party became successful by revalorizing local languages, traditions, histories, and artistic and archaeological patrimony. Local languages, or, as many Italians refer to them, dialetti ('dialects'), have been key in this process, as they have long united pride of place with rivalrous stances towards outsiders. Such intimacies of exclusion, moreover, are seen to be anchored in centuries-old naturalizations of communities, and have been the basis for language revitalization efforts across Italy. I show how language, history, art, and politics are part of intricate spatiotemporal configurations in which intimate identities are enacted and embodied in Northern Italians' everyday lives.

Presenter(s): Sabina Perrino

The Agency of the Dead: Martyrs, Repair, and the Politics of Nationalism Beyond Nationalism in Urban Algeria

After 132 years of violent settler colonialism and anticolonial war (1954-1962), the postcolonial Algerian state hyper-commemorated the heroic dead as a project of repair. This commemorative regime transformed the unspeakably violent deaths of "a million and a half martyrs" into a coherent nationalist landscape and metanarrative, where the death and destruction was portrayed as not being in vain. The revolution's victory repaired the dead's dignity, creating a nationalist narrative of fraternity between the living and heroic dead. However, in the sixty years since independence, many postcolonial Algerians have expressed a sense of betrayal of the promises for which the martyrs died. In this context, the martyrs of independence have re-emerged as a technology of living presence, speaking to and witnessing injustices in the present. This paper analyzes the question of post-postcolonial repair through the politics of martyr images. I argue that martyrs are not simply ventriloquized by present speakers but instead take on a particular agency in questioning nationalist metanarratives. I ask: How and why have anticolonial martyrs been brought back to life as agentive witnesses to struggles over injustice, memory, and privilege between what many people perceive as the "haves" and "have-nots" of postcolonial Algeria? How do people make sense of a 'visual economy' that pushes people towards a nationalism beyond postcolonial nationalism?

Presenter(s): Stephanie Love

Keywords, Sentiments, and the Politics of Hurt in Contemporary India

Political ideologies, social hierarchies, and social meaning are represented in language use by people who occupy positions of power. Once registered, such ideologies enter spaces where discrimination can be legislated. This paper showcases three examples from the last five years in India which speak to the way Hindu nationalism first enters public discourse and eventually leads to legal action or the threat of legal action. Each is an example of "hurt sentiments," a translation of what is said to have been felt when something goes against Hindu prescribed norms, which speaks to moments of rupture in the history of semantics of culture associated with the Hindu right. In each case, the Hindu right has focused on "hurt sentiments" of the Hindu community as a keyword for harboring anti-Muslim and anti-queer stances that they have embraced (Williams 1976). This paper argues that there is a normalizing of and ordinariness to anti-Muslim and anti-queer

discourse which are communicated through language of sentiments and negotiated through legal and political means. In each example, language use is analyzed to show both how the Hindu right became the key granter of rights and social meaning (Heller 2011) embedded in Hindu practice and to demonstrate the "hustle" of language (Beaver and Stanley 2023) in determining legislative and judicial action. Each "hurt sentiment" is understood as a keyword for the construction, circulation and uptake of anti-Muslim and anti-queer discourse.

Presenter(s): Ila Nagar

1943 Repatriation as Decolonial Praxis for Social Justice: A Report from Japan

11/20/2024 02:30 PM-04:00 PM

TCC 118

Oral Presentation Session

This panel is an exploration in expanding horizons of an idea: repatriation of human remains conceived as praxis. This is the idea whose conceptual contours might encompass various transformative implications for the future of anthropology: restorative justice, accountability, ethical obligation, responsibility, and democratization of knowledge, among others. In Japan, the Ainu people are recognized as Indigenous by law, while the Ryukyuans still remain unrecognized although several international organizations have issued recommendations to the Japanese government.

   The panel addresses questions that might go beyond the local concerns and open possibilities for a project in rebuilding a more democratic base for knowledge production in the future anchored on the idea of interdependence, a clientage model of public engagement, for example, realized by Michael Blakey in African Burial Ground Project.

   All paper presenters have been, in various capacities, supporting the Indigenous peoples' causes that include repatriation of ancestral human remains of the Ainu people and the Ryukyuans in Japan. Two discussants, Michael Blakey and Niel Tashima, are members of the Commission for the Ethical Treatment of Human Remains, the American Anthropological Association; they held listening sessions in three different locations in Japan, July 2023.

   Although anthropology in Japan has its own complicated trajectories, it shares with anthropologies established in other nations the foundation deeply implicated in settler colonialism and empire building: the former clearly in evidence in Hokkaido, the Kuriles and Sakhalin, while the latter in annexing of the Ryukyu Kingdom.

   During the first part of twentieth century many human remains were collected by anthropologists/anatomists for the purpose of establishing ideas of unity of Japanese nation and hierarchy within it, a characteristic of Japanese colonial imagination, which in its various transformations still affects how relationships with the Indigenous peoples might be conceived by the majority Japanese.

Regarding humans remains constituting "collections" as nothing but samples for scientific studies, Japanese anthropologists have constantly denied the demands for repatriation. Over 1600 Ainu ancestral remains have been kept, not reinterred, at the Ceremonial Space in Shiraoi; the protocol for repatriating human remains of even known proveniences is difficult to operationalize. For the Ryukyuans litigation is still the only means of contestation. With an absence in Japan of legal framework such as NAGPRA, repatriation remains for the Indigenous peoples an important responsibility yet difficult problem to solve.

The panel is not only a critical intervention in issues on repatriation as they impinge upon scientific research imbued with colonial legacy but also a search for paths toward regaining shared humanity, a sign of our common decolonial feature.

Society for East Asian Anthropology

YOSHINOBU OTA

Yasukatsu Matsushima, Noriko Seguchi, Yasuo Tsuji, Hokkaido University, YOSHINOBU OTA Michael Blakey, College of William & Mary, Nathaniel Tashima

Theory and Praxis of the Repatriation of Remains in Ryukyu Islands

This paper discusses the social significance of the movement to repatriate Ryukyuan remains, and examines decolonization through the repatriation of remains, backed by the theory of Ryukyu independence. Japanese anthropologists took the ancestors' remains from the graves of colonized peoples, separated ancestors from descendants, and violently determined the "ethnicity" of the Ryukyuans through racist research, which justified their assimilation into the racialized category of the "Japanese". The Japanese government has turned the Ryukyu Islands into the battlefield in 1945 as "inherent territory of Japan" and, after the Second World War, imposed a vast number of U.S. military bases on them. The goal of the movement to return the remains is the restoration of the relationship between ancestors and descendants, and the restoration of the spiritual world. The theory of Ryukyu independence, which has been formed from the time of the Japanese invasion and annexation of the Kingdom of Ryukyu in 1879, has become the theoretical foundation of the movement to return the remains. Theory and praxis of the social movement in Ryukyu Islands have been interrelated to decolonize the present predicament.

Presenter(s): Yasukatsu Matsushima

The Current Status of the Repatriation of Human Remains in Japan

In the growing discourse on indigenous rights restoration and global trends in human remains repatriation, Japan's progress lags. The Anthropological Society of Nippon staunchly advocates for retaining human remains in the name of academic freedom, and sidelining indigenous movements as merely political. For 150 years, the Society focused on Japanese origins, largely neglecting critical discussions on colonial and racial biases that persist. They evade acknowledgment and reflection on this colonial legacy. Bioarchaeology in Japan remains underdeveloped, lacking integration of critical theory, neglecting power dynamics, and sidestepping reflective engagement with social practices. Initiating change necessitates creating environments wherein anthropologists confront disciplinary roots in racism and colonialism, promoting discussions on

the limits of academic freedom; subsequently, the ethical handling of human remains could become an contestable issue.

Presenter(s): Noriko Seguchi

The Issue of Human Remains in Japan's Current Indigenous Policy

The UNDRIP has sparked heated debates and political struggles over the proper treatment of Ainu and Ryukyuan human remains that have been improperly removed from their cemeteries. There are three issues that should be addressed when considering this problem. First, indigenous peoples should be able to worship the spirits of their ancestors. Second, their distinct culture and worldview should be respected. Finally, indigenous peoples should be freed from the domination of government and mainstream institutions and be guaranteed the right to self-determination over human remains. Key actors and the general public have recognized the first and second issues, but the third issue has not received sufficient attention. In fact, the Japanese government's consistent policy has been to promote indigenous cultures while denying their right to self-determination. In order to break the current impasse, we need to restructure the power relations between mainstream actors and indigenous peoples.

Presenter(s): Yasuo Tsuji

Repatriation as Responsibility and Restorative Justice

Repatriation presents a challenge for all anthropologists concerned for the world turned upside down by colonialism, imperialism, and white supremacy, all congealing it into insulation and closure. Repatriation has created a moment of reckoning with their afterlives: Japan is no exception. This paper is a redescription, as praxis toward changing the terms of engagement, of Ryukyuan efforts in repatriating ancestral human remains: responsibility and restorative justice. While Ryukyuan repatriation has been so far empowered by such inherited concepts from the last century as rights, sovereignty, and decolonization, all presuppose the demand for independence, it has also increasingly revealed the importance of local concepts akin to such political ideas as responsibility and restorative justice, both of which point toward interdependence; thus rearticulated, repatriation might become a decolonial project for social justice, in which not only Ryukyuans but also others might be able to participate as part of efforts in re-creating the common world, based on the ideas of cohabitation and radical non-identitarian openness.

Presenter(s): YOSHINOBU OTA

1066 Revisiting Hill's Everyday Language of White Racism

11/20/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon V

Executive Roundtable/Townhall - In-Person

Jane H. Hill's The Everyday Language of White Racism presented an analysis of everyday language in the U.S. through which racist stereotypes circulate and White supremacist structures are sustained. Building upon her scholarship on mock languages and White public space, Hill's 2008

book revealed how common talk and text in U.S. life reproduce hegemonic ideas about race and facilitate a victim-blaming logic in White American beliefs about racism. Hill's unique linguistic approach to analyzing racism unpacked White supremacist logics in language and compellingly motivated others to do so. Hill concluded, "The task of cultural analysis is to penetrate the contradictions and inconsistencies that underlie the seeming coherence and validity of our worlds. When these worlds turn out to be damaged and damaging, as is the case in a cultural world centered on White racism, cultural analysis can help us understand how to change them." Hill's invitation to analyze racialized communication in our everyday lives and apply this to antiracism is what made this book unique among works in critical discourse analysis. Implicit in Hill's invitation is that readers have agency and can accomplish antiracist change by engaging with antiracist theory. Hill argued that such change cannot be easily achieved as White Americans resist acknowledging racism. Yet she urged readers to use theory about linguistic aspects of racism to engage in antiracist praxis. Three of Hill's former students, the editors of the forthcoming The Everyday Language of White Racism Revised Edition, are encouraging new readers to accept Hill's antiracist challenge. The new edition supplements Hill's text with annotations and discussion questions by the editors and critical essays by Elaine Chun, Norma Mendoza-Denton, Adam Hodges, and John Baugh. The editors' additions connect Hill's examples and arguments to the relevant events and literature that have emerged since 2008. The essays advance the study of discourse and racism inspired by Hill's groundbreaking work. The Revised Edition is published as the U.S. emerges from the COVID-19 pandemic and is deeply impacted by the George Floyd murder and the Black Lives Matter movement. We are witnessing attacks against critical race studies and DEI efforts in education. The world has also witnessed racist rhetoric from an elected U.S. President and considers his potential reelection. Hate speech and racial violence are on the rise, with the FBI reporting the highest number of hate crimes it has ever recorded. This roundtable will discuss the continued relevance of Hill's work to conversations about racism. Roundtable speakers include the new edition's editors and essay contributors, sharing their thoughts on the influence of the book and their approaches in revisiting it. The roundtable also invites conversation on anthropology's role in developing antiracist praxis as the need to address systemic racism is more pressing than ever.

Christina Leza, Colorado College, Department of Anthropology, Jacqueline Messing, University of Maryland, College Park, Department of Anthropology

Elaine Chun, University of South Carolina, Norma Mendoza-Denton, University of California, Los Angeles, John Baugh , Barbra Meek, University of Michigan, Ann Arbor, Department of Anthropology, Jacqueline Messing, University of Maryland, College Park, Department of Anthropology, Christina Leza, Colorado College, Department of Anthropology John Baugh

1935 Roundtable: Thinking with Alberto Toscano about Late Fascism Today

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

[i]...[/i]Alberto Toscano's brilliant new book, Late Fascism: Race, Capitalism and the Politics of Crisis, 2023, provides new and deeply provocative insights about contemporary authoritarian politics today, including its most extreme form, fascism. Starting from the basis that "fascism is intimately linked to the prerequisites of capitalist domination..." [what]... W..E.B. DuBois called "the counter-revolution of property," Toscano has laid out a new heuristic for the theoretical analysis of fascism today that repudiates the old baggage of historical analogies and check-off lists of "classical" fascist studies from the interwar period to the present.

Instead, Toscano sees fascisms (plural) as deeply connected to imperial rule, racial capitalism and settler colonialism, to the point that, for example, fascism's place in U.S. society is "as American as apple pie". Toscano sees fascism and the liberal state not in opposition, but as intimately interconnected: contemporary neoliberalism at its core, he contends, is authoritarian, the "'sovereignty of private rights guaranteed by strong power'" – the neoliberal state. Different contemporary fascisms' ideologies Toscano sees as connected to a different temporality from the present based on fantasy, mythmaking and nostalgia. Fascisms are defined inherently by their violence which is harnessed to fervent desires for ethno-nationalist rebirth in the face of civilizational and existential threats – be they from Jews, liberals, immigrants, Blacks, Roma, Muslims, Asians, women, gay and lesbians, or others who threaten racial and male supremacist definitions of adequate humanity – humanity which fascists see as danger or waste, and out of place – and as worth exterminating.

The participants of this roundtable will examine what Toscano refers to as "fascist potentials" in a variety of ethnographic case studies they draw upon.

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ida Susser, CUNY, Hunter College, Department of Anthropology

Don Kalb, University of Bergen, Department of Social Anthropology, Maddalena Gretel Cammelli , Greg Feldman, University of Windsor, Alberto Toscano, Simon Fraser University, Svati Shah Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ida Susser, CUNY, Hunter College, Department of Anthropology

1981 Sport, Capitalism, and Desire

11/20/2024 02:30 PM-04:00 PM

TCC 121

Oral Presentation Session

In 2021, just as the world was grappling with the worst waves of the Covid-19 pandemic, two pieces of news shook the sport world: the potential establishment of the European Super League, and Leo Messi's potential departure from FC Barcelona. Both events provoked intense reactions of protest. But how can that be? fans across the world asked incredulously. The idea of the European Super League showed for them the despicable greed of elite sport; and with Messi's eventual departure due to lack of funds, the "fairy tale," the "dream," the "greatest romance of football" was broken. These events were only two of the most spectacular recent outgrowths of sport capitalism, or what

fans see as the transformation of an enchanted, poetic passion into a disenchanting, prosaic business. They also revealed the double binds of rich and powerful clubs: their relentless necessity to increase funds, to eliminate risks, and to win at all costs, which drives them to billion-euro debts. This panel will seek to identify the intricate interactions and mutual nourishment between sport, the logic of capitalism, and human modes of desiring. How, it will ask, can we explain the staying power of capitalism in sport despite widespread discontent, and growing grassroots activism that rejects it? Why is it so hard to resist the neoliberalism of sport despite acknowledged evils and warning signs? How does it create landscapes of desire that keep its actors in its orbit? Some point at the overpowering hegemony of capitalist stakeholders, in sport as elsewhere, and the essential powerlessness of fans. Others have variously identified the impacts of capitalism in terms of inequality, exploitation, or repression. Following McGowan (2017), that the power of (sport) capitalism is owing to its ability to engage with human modes of desiring. Like capitalism, elite sport too rests on the idea of accumulation and the promise of future satisfaction with the next commodity: a championship title, elite league playing opportunity, or the signing of a top athlete or coach. How does sport capitalism keep us desiring subjects as consumers, fans, athletes, coaches, industry actors or corporations (etc.)? How does it disappoint, and what are its impasses? How do fan communities and sporting philosophies integrate loss in their social lives against the capitalist imperative to succeed? How do they attempt to challenge and resist the hegemony of the global capitalist sport complex? It may appear that "global capitalism," "the sport establishment," or just "the system" has an ultimate power and ability to turn our deepest desires into profit; however, as we know from Foucault and others, power is not one-dimensional and some struggles have been successful. What forms of fan empowerment are possible? This panel will seek to fathom sporting capitalism's hold of our lives, and it will speculate about the ways one might escape, in sport and beyond, the grasp of its Invisible Hand.

General Anthropology Division

Mariann Vaczi, University of Nevada, Reno

Benjamin Perasovic, jeremy MacClancy, Oxford Brookes University, Can Evren, Hannah Borenstein, Duke University, Department of Cultural Anthropology, Andrea Buchetti, Mariann Vaczi, University of Nevada, Reno

Theory and Practice in the "Against Modern Football" Movement: European Perspectives

Against Modern Football—these three words have been written on hundreds of thousands of large and small banners, flags, stickers, and on the walls of big cities and small towns across the world. It is a specific sensibility, mood, attitude that primarily strives to say: this is too much, we have exceeded the limits of tolerability, enough is enough. This feeling and attitude appeared alongside a wave of commercialization and commodification in football (soccer). Supporters all over the world have expressed their dissatisfaction with the domination of money and spectacle in football, and the desecration and prostitution of "sacred" values such as loyalty, support, and community identity. The protest against turning supporters into mere consumers, and the entire movement against modern football took its most striking form with the founding of FCUM, Austria Salzburg, and numerous other AMF clubs. This paper examines two such AMF clubs—Falke from Germany and Varteks from Croatia—which the authors describe and compare based on extensive ethnographic research. This paper provides striking insight into the life of AMF clubs and how

supporters adapt to their new environment, describing their dreams, their contradictions, and the relationship between theory and practice in the AMF movement.

Presenter(s): Benjamin Perasovic

Co-author(s): Marko Mustapić

Seaswimming as Anticapitalist Solidarity

Within the anthropology of sports, the current orthodoxy is that globalisation enables hypercapitalist super teams which dominate their leagues. Yet the leaking by El Mundo of Messi's ten-figure contract with Barcelona CF provoked outrage in Spain. On what human logic could a single sportsperson be worth so much? I discuss a counter-movement to this hyper-concentration of funds: the coming-together of seawater swimmers, of a very broad age range, on the Basque coast. They, gently but still explicitly, practise in a medium which cannot be monopolised (the sea), with minimal costs (the price of trunks and towel), capped by on-land conviviality. Their comings-together are a bid to create the egalitarian society they aspire to. They are emphatic they are not a club, with regulations, more an idea.

Presenter(s): jeremy MacClancy

Desire to Win: A Sociocultural Anthropological Theory of Soft Budget Constraints

Throughout the modern history of team sports competitions in the capitalist era, team organizations' budgetary motivations to maximize profits (or minimize losses) and fans' desires to see their team maximize sporting victories against rivals have been in a contradictory relationship. Sports economists, historians, management studies, and scholars from various disciplines offer explanations for this contradictory dynamic, theorizing price formation in auction-like competition for scarce but win-maximizing superstars or analyzing how team organizations and leagues invent regulatory measures to manage this contradiction (ranging from salary caps, luxury taxes, 'financial fair play' rules, draft lotteries, and others). This paper proposes a social anthropological argument for the functional role of soft budget constraints in elevating team sports in social significance by making them into modern potlatches that can regulate public culture through conflictual dramaturgy. The unrelenting desire of fans to see their team outspend rivals in the transfer market, where teams and fans survey and match the investments of competitors, enables ordinary fans to exchange signals with and read behavioral cues of mediatic wealthy sponsors in order to make inferences about their leadership attributes and sort candidate leaders. In this deep play between the fans' desire to win at all costs and differing degrees of elite responsiveness, budgetary prudence signals low levels of commitment.

Presenter(s): Can Evren

Gambling on Growth: Moral Economies of Sports Betting in International Running

In 2018, the U.S. Supreme Court struck down a federal law that banned sports betting, opening the door to an onslaught of bookmakers that have since come to play a major role in sports coverage. Some have celebrated the change, arguing it's better to legalize and regulate betting rather than it continue under the table and through illicit means. Others worry about corruption, a rise in gambling addiction, and unfair AI practices in both bookmaking and betting. Many fans also see this

is as an erosion of something people nebulously maintain is a "purity of sport," as if this is a marked change from what is already a hyper-commercialized and commodified space of cultural, ideological, and political production. This paper will explore some initial findings towards the attitudes around gambling in sport in track and field. Some athletes, race organizers, and media personalities believe track and field desperately needs sports betting, they often have a U.S.-centered perspective that ignores both the normalcy of gambling in the sport at competitions elsewhere (notably in Europe where it's often accepted) and areas of the world where gambling is outlawed. Based on fieldwork that will be conducted in the summer of 2024, this paper will explore some initial findings towards the attitudes around gambling in sport in track and field about how fans, event organizers, and athletes, see gambling changing television revenues and desire in capitalist sport.

Presenter(s): Hannah Borenstein

On playing with political and sport boundaries: Capitalism, cultural creativity, and desire through skateboarding at the U.S.-Mexico border

Skateboarding exists in an ambiguous space between subculture and mainstream, delinquency and public advocacy, sport and urban play. It is a realm for reflecting on the misunderstandings that arise between these categories in contemporary capitalism. In Tijuana, youth use skateboard scraps from U.S. skateboard factories operating in the maquiladora industry. These circulate in informal markets, constituting the objects with which to practice and imagine a desired culture that is close but unattainable due to the immobility imposed by the border. The discourses about marginality among Tijuana skateboarders denounce the lack of infrastructure, investment, and competitions that hinder the development of local champions. Simultaneously, these communities seek to attract the California industry's resources by presenting local skateboarding as a deregulated, exotic field untouched by money and professionalism: a practice more akin to urban play than sport, which reappropriates "authentic" U.S. imaginaries and sells them back to their original owners. I analyze how in Tijuana the threshold between sport and play is negotiated daily, demonstrating collective agency, tactical dissimulation, and cultural creativity. In a context of "playing" with skateboarding and its definitions, the thresholds between categories are overtly political, reflecting cultural stereotypes, desires and making them tactical fields for redistributing the unequal resources of the late-capitalist border regime.

Presenter(s): Andrea Buchetti

Beyond Sport's Pleasure Principles: Winning, Losing, and the Capitalist Mandate of Accumulation

In 2007, coach José Mourinho declared that the secret of good football was buying the best players: "It is omelets and eggs. No eggs - no omelets! It depends on the quality of the eggs. In the supermarket you have class one, two or class three eggs and some are more expensive than others and some give you better omelets." Besides the laws of sport capitalism, Mourinho implied some of the "pleasure principles" of elite sport: that winning is always desirable and losing is undesirable; that the more capital a club has, the more they will win; and the more they win, the more they enjoy sport. This paper aims to challenge these truisms by examining loss as a potential source of enjoyment. The desire to win is fundamentally a capitalist desire: it aims to accumulate sport

commodities like victories, championship titles, or celebrity players. This is nourished by the promise that the next new player, championship title etc., and then the next, will bring greater satisfaction. But will it? This paper proposes that one way to defy the mandate of capitalist accumulation is to acknowledge loss as a source of enjoyment, and integrate it in social life. Through examples from the Spanish Liga, it shows that 1. fans misrecognize how they gain satisfaction when they think it's only by winning; 2. satisfaction lies in the act of desiring, in how one desires, not what one obtains; 3. to be a desiring subject and therefore enjoy oneself, one must lack, fail, and acknowledge their obstacles.

Presenter(s): Mariann Vaczi

4:15pm- 5:45pm

1604 Anthropology as Global Health Praxis: A conversation with anthropologists in and of global health

11/20/2024 04:15 PM-05:45 PM

TCC 115

Roundtable/Town Hall - In-Person

This roundtable discussion explores how anthropological engagement with global health is transformative both for the discipline and for global health as a domain of research, policy, and intervention. As with the advent of international development and international health, anthropologists have been observers and participants in the emergence, consolidation, and evolution of global health. Anthropologists play a great variety of roles in global health spanning the continuum of teaching, research, and intervention. They teach global health courses, offer expertise in the face of global health emergencies (e.g., HIV/AIDS, Ebola, SARS-COV-2), populate the ranks of key global health organizations, consult with national health ministries, conduct research, and advance policy positions. But have anthropology and anthropological insights fundamentally shaped the field of global health? Can we think of anthropological ways of relating, knowing, and doing as part of global health praxis? The round table participants, each of whom is a contributor to the recently published Routledge Handbook of Anthropology and Global Health (Masvawure and Foley 2024), reflect upon anthropology's shifting entanglement and strategic engagements with global health, and consider the past and future role of anthropology in global health. We will examine how the core questions and approaches of anthropology help decipher how global health operates in multiple settings. At the same time, global health-as a continuously shifting field with tremendous ramifications for people's lives around the world-is also pushing anthropological inquiry in new directions.

We present these lines of inquiry as ones with many unresolved questions and challenges that merit sustained interrogation and reflection. Anchored in their own ethnographic expertise at the interface of anthropology and global health in India, Latin America, Senegal, Tanzania, and the United States, participants will reflect on the ongoing dialogue between global health and anthropology, the reciprocal influences of these fields on each other, how global health may both

expand and encroach upon the anthropological project, and the methodological, ethical, and theoretical challenges of this entanglement. Key arenas for reflection include interrogating social determinants of health, processes of knowledge production and engaging local knowledge in anthropology and global health, reimagining critical global health, and future horizons for both anthropology and global health.

Society for Medical Anthropology

Ellen Foley, Clark University, Tsitsi Masvawure, Worcester Polytechnic Institute

Helle Samuelsen, University of Copenhagen, Nikhil Pandhi, Princeton University, Department of Anthropology, Meredith Marten, University of West Florida, Department of Anthropology, Vivian Laurens, University of Connecticut, Spencer Seymour, University of Florida, Department of Anthropology Ellen Foley, Clark University

1340 Arts-Based Methodologies as Praxis: Dismantling Racism, Microaggressions, Discrimination, and Social Injustice Across Diverse Settings

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 5

Oral Presentation Session

This panel explores the transformative potential of arts-based methodologies for addressing systemic inequalities and advancing social justice across various contexts, including workplaces, educational institutions, prisons, cultural events, and the digital sphere. Each presenter employs a range of artistic forms-such as poetry, performance, personal narratives, photography, and art made from everyday objects-to expose and challenge the pervasive effects of marginalization, racism, microaggressions, discrimination, and social injustice. Collectively, we demonstrate how these creative practices not only allow for personal expression but also act as powerful agents of social change, shedding light on the specific hurdles that marginalized communities face and emphasizing the vital role of creativity in building a more just, inclusive society.

Grounded in the principle of praxis-the integration of theory and practice- our discussion will delve into how creative expressions serve as actionable tools for enacting meaningful change. Arts-based methodologies can be seen not only as a reflection on one's knowledge and experiences, but also a means for transforming prior understandings and misunderstanding through the manipulation of materials and symbolic tools and the reconstruction of social and cultural meanings (Barone & Eisner, 2006; Kraehe & Brown, 2011). From interpersonal interactions to global dynamics, the arts offer unique avenues for engaging with complex issues, fostering empathy, and advocating for social justice and change. Through diverse perspectives and experiences, this panel aims to reflect on the challenges and opportunities of employing creative expressions in addressing systemic inequities and fostering inclusive communities.

Drawing from interdisciplinary approaches, we will explore how the arts serve as catalysts for dialogue, activism, and solidarity across diverse cultural, social, and geographical landscapes. By

examining real-world applications and case studies, we highlight the praxis of employing arts-based methodologies to amplify marginalized voices, disrupt dominant narratives, and foster collective resistance.

Moreover, this panel will critically examine the ethical considerations, power dynamics, and potential limitations inherent in employing the arts as tools for social transformation.

Through presentations and discussions, panelists-including scholars, poets, artists, activists, and educators-will share their insights, experiences, and research findings on the practical application of art-based methodologies in challenging racism, discrimination, microaggressions, and social injustice. Together, we will explore how praxis informs our approaches to confronting systemic inequities and fostering meaningful change through creative expressions.

Council on Anthropology and Education

Kuo Zhang, Siena College, Jennifer O'Donnell, Texas State University

Sandra Vanderbilt, George Washington University

Kuo Zhang, Siena College, Macario Garcia, Kennesaw State University, Department of Geography & Anthropology, Jennifer O'Donnell, Texas State University, Mariah McClendon-Smith, Sandra Vanderbilt, George Washington University, Elizabeth Dubberly Melisa (Misha) Cahnmann-Taylor, University of Georgia

"You Guys Are Smaller": "Talking Back" to Microaggressions Through Autoethnographic Poetry

This study delves into the pervasive issue of microaggressions through the lens of praxis, emphasizing the crucial intersection of theory and action in addressing systemic inequities. Microaggressions, those subtle yet impactful slights, represent a significant barrier to equity and inclusion in various domains, including healthcare, education, and employment. Drawing on the framework of praxis, which integrates reflection and action, I employ autoethnographic poetry to illuminate the nuanced manifestations of microaggressions within the context of my minoritized identity as an Asian woman, mother, and international employee in the US. Through these poetic narratives, I invite participants to engage empathetically with the emotional toll of microaggressions, shedding light on their often invisible yet profound effects on marginalized individuals. By "talking back" to these microaggressions, I seek to catalyze critical reflection and empower individuals to challenge dominant narratives and confront their own complicity in perpetuating systemic inequalities. This study underscores the transformative potential of praxis-oriented approaches, such as autoethnographic poetry, in fostering consciousness-raising, community-building, and advocacy efforts. By amplifying marginalized voices and centering their experiences, we can collectively work towards a more just and inclusive society, where the humanity and dignity of all individuals are affirmed and upheld.

Presenter(s): Kuo Zhang

"Convict" Art as Praxis: Building Relations Within and Beyond Prison Compounds

At the Desert Echo Facility (DEF), a pseudonymized prison in the American Southwest that holds individuals from minimum to high-security levels, individuals use everyday objects such as

toothpaste, toilet paper, napkins, and their physical voices to create artworks that help them maintain relations with loved ones and challenge administrative confinement. Throughout their incarceration, many people keep small food and paper items in order to make intricate pieces of art that can be shared with their peers, family and friends, and any interested party. These small artworks also travel across the compound through incarcerated peoples' sharing groups, helpful CO hands, and through song and voice. In this presentation, I share one song from an incarcerated person, Mr. Franklin (pseudonym), to demonstrate praxis through art. Through his art, Mr. Franklin demonstrates how state violence comes in multiple forms and makes "convicts" out of people whether they are inside or outside of prison compounds. He also shares his songs with fellow captives, staff, and kinship groups through performance and recordings. In so doing, he stretches his existence beyond prison walls and cultivates relations with people he may never know but with whom he can become a relative through the identity of "convict." I show how incarcerated people's artwork demonstrates that incarceration at the DEF is an inherently violent process that cannot fully render anyone completely captive.

Presenter(s): Macario Garcia

Walter Benjamin in the Bathhouse: Meditations on Robot Mothers, Daydreams, and Art in the AI Era

To facilitate diverse and inclusive perspectives in conversations on AI, this talk presents excerpts from a larger essay that explores the impact of AI on creativity and art. Through a blend of autoethnography and critical perspectives on technology, ethics and creativity, I draw from my experiences as an academic, a mother, a writer, an amateur artist and lover of art in its myriad forms, to navigate the complex interplay between technology and creativity. To do this, I structure this essay around the metaphor of the camera obscura, an optical device that projects an inverted and reversed image of the external world onto an inside surface using a small aperture and incoming points of light. In Obscura 1, I explore the shift from traditional artistic methods to digital and AI-enhanced creations. In Obscura 2, I critique the commodification of art through digital reproduction, focusing on personal agency and resistance to mainstream art consumption. Finally, Obscura 3 reflects on AI-generated art's relationship with the human experience of creativity, exploring the intimate resonance of artmaking on the psyche and the evolving role this will have in the digital age. Just as these various points of light construct an image, these three Obscuras construct a narrative space that integrates philosophy, art history, and psychoanalysis to contemplate, and perhaps create a new kind of image, with new kinds of conversation, on technology, creativity, and humanity.

Presenter(s): Jennifer O'Donnell

Poetry, Performance, formance, and Symbolic Power: Examining Black Women's Artistic Expression at Open Mic Events in Detroit, Michigan

My first-hand experience as a Black woman poet born and raised in Detroit, Michigan has demonstrated the sociocultural and political salience of open mic events for Black residents who make up most events' attendees and constitute Detroit's racial majority. Open mic events are social events where attendees gather to watch people perform poetry, music, and other forms of verbal artistic expression. These events are important for Black women artists, especially considering how

the historic devaluation of Black womanhood has made it difficult for them to have platforms to safely voice their experiences and feelings without being judged according to harmful stereotypes and controlling images. In response, Black women have used embodied artistic performance — reciting poetry, singing, dancing, acting — to express themselves and dictate how they want to be seen and treated by others. Their use of public speech in this way can be understood as expressions of symbolic power, or the power to shape social relations through language as discourse (Kramsch 2020). Thus, through an autoethnographic analysis of poems and reflections from open mic events, this presentation will explore the relationship between symbolic power and Black women's performances at open mic events to examine the value of embodied artistic expression for shaping subjective transformations that challenge racial and gender inequality.

Kramsch, C. (2020). Language as symbolic power. Cambridge University Press.

Presenter(s): Mariah McClendon-Smith

Inhabiting Contradictions: Black Girls' Imaginary of Themselves in Washington DC Public Housing

This presentation comes from a larger qualitative study exploring the stories Black adolescent girls living in a Washington DC public housing neighborhood tell about themselves and their community in the context of a critical literacy class. This presentation centers the stories they told through a participant-directed public showcase of their photography, t-shirt design, clay sculpture, watercolor, and collage as a means of praxis as they took action reflecting on their world to effect change. They re-author themselves and their neighborhood in response to their perceptions of outsiders' views. The girls theorized about the importance of disrupting majoritarian stories and invited people from within and outside of their neighborhood to view their art and speak with them as artists to highlight their counterstories. Like Angela Davis, the girls theorize the ways they too "believe in inhabiting contradictions" with nuances of their "50/50 community," which they desire for outsiders to get to know without projecting assumptions. They story contradictions in reference to self as a choosing of both sides along with, as Davis sets up, the possibility of the imaginary in this famous quote. The girls lay claim to a new imaginary apart from the assumptions they perceived from others, an honest portrayal of who a girl from their neighborhood is, the "good," the "bad," both, affirming a newly imagined "girl from the hood" apart from who others might think she is.

Presenter(s): Sandra Vanderbilt

Taller de Transcript: Integrating Poetry Workshop Activities into Bilingual Educational Research

This presentation describes the process of incorporating poetic analysis into research about the experiences of Spanish science teachers at a Dual Language Immersion elementary school. In the study, poetry workshop tasks such as identifying themes, language and imagery, annotating mentor poems, and responding to set prompts took place in conjunction with transcript analysis and data verification.

After an initial analysis of the transcripts, I curated selections of English and Spanish poems that resonated with themes that emerged from the participant interviews. Next, I annotated the poems

with transcript quotes and classroom observation field notes. Finally, I created my own poems from the data.

Participants were then invited to review the transcripts for accuracy and to engage with them in Taller de Poesía (Poetry Workshop) activities. These activities included identifying themes from the interviews and reading mentor poems. Other tasks included highlighting meaningful language and imagery and writing poems using prompts.

Working collaboratively in a bilingual taller setting served to illuminate teachers' lived experiences while triangulating data. The taller space also led to further discussion about disrupting binaries between researcher/teachers, English/Spanish, arts/science and academic/home knowledge in Dual Language Immersion elementary school contexts and fostering inclusive educational communities.

Presenter(s): Elizabeth Dubberly

2046 Conditions for a vibrant peasant agriculture in the 21st century

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 6

Oral Presentation Session

This panel examines the aspirations of peasant communities around the world and interrogates the conditions necessary to promote a vibrant peasant agriculture that serves as an anchor for desirable, sustainable, and just rural communities. As rural communities face challenges related to public policies, climate change, market pressures, and demographic shifts, they devise and employ a wide range of creative and generative strategies to not just survive but thrive.

The papers in this session examine a suite of case studies from North America, Europe, South America, Australia, and Africa. They cover such topics as strategies to mitigate uncertainty and risk in agricultural markets, agroecology and traditional production systems as forms of resistance, integration of neorurals into traditional systems, Indigenous and traditional knowledge systems, and public policies that both support and challenge agricultural systems. The work presented here draws deeply on ethnographic approaches but also explores other methods and models for trying to understand the future of rural communities and to give communities the tools they need to pursue the futures they want.

Culture and Agriculture

Meredith Welch-Devine , Brian Burke, Appalachian State University

Jennifer Thompson, University of Georgia

Meredith Welch-Devine, Miryam Nacimento, Syracuse University, Tammi Jonas, University of Western Australia, Sofyan Ansori, Northwestern University, Department of Anthropology, Jennifer Coffman, James Madison University, Kimberly Sanchez

Meeting the future in a Basque pastoral community

This project was designed in close concert with Basque pastoralists, who ask: "What will this place look like in 50 years? Will there be farms? Will there be farmers?" These questions reveal a deep preoccupation with the future not just of farming in the northern Basque Country but also of the cultural heritage, traditional ecological knowledge, and language associated with pastoral practice in this area.

Like many pastoral regions of the world, the Basque valley of Soule is experiencing a decline in the number of farms and farmers and a transition to more intensive agriculture. Environmentally, farmers have observed increases in average temperatures and changes in rainfall patterns that mirror climate forecasts for the region. Furthermore, as European Union policies shift to incentivize climate mitigation and food system sustainability and security, there will be new influences on decision-making and management that will have direct implications for the landscape and its people.

Our interdisciplinary team comprises anthropologists, biologists, climate modelers, and pastoralists. Together, we seek to understand this socio-ecological system by using a suite of ethnographic methods and modeling approaches to develop likely future scenarios for Soule to give farmers and policymakers information they need to move toward the futures they choose.

Presenter(s): Meredith Welch-Devine

Co-author(s): Brian Burke, Jennifer Thompson

Peasant Identity, Illicit Coca, and Agroecology in Colombia's War on Drugs

In this presentation, I analyze agroecology as a strategy of resistance advanced by mestizo peasant farmers who grow illicit coca- the plant base of cocaine- in Colombia. In the context of coca prohibition policies, coca growers face ongoing state criminalization. In response, farmers put agroecology at the center of their political struggles for state recognition as legitimate citizens. Specifically, they draw on agroecology's methods and principles to reconstruct their identities, oppose the violent accumulation logics of the illicit economy, and withstand state stigmatization. How does agroecology shape these farmers' forms of self-understanding?

Based on 24 months of participative ethnography with a local agroecology school in the department of Cauca in southwestern Colombia, this presentation argues that agroecology allows coca growers to re-signify their criminalization, altering political meaning in novel ways. In promoting agroecological practices like organic cultivation, crop diversification, and the conservation of seeds, coca farmers mobilize new notions of peasant culture, ancestralism, and mestizo identities, which counter their official representation as lawless rural populations.

Presenter(s): Miryam Nacimento

Do You Want to be a Peasant or an Entrepreneur? The political praxis of new peasants in the Minority World

There is an emerging new peasantry in Australia driven by small-scale livestock farmers who are rejecting colonial capitalist agriculture and moving towards an agroecological transition. The new peasants are seeking guidance from First Peoples and peasants globally in developing a politics and practice of custodianship, while fostering degrowth economies. The new peasants are

represented by the Australian Food Sovereignty Alliance, a national civil society organisation fighting for food sovereignty and agroecology. Influenced by its relations and participation with the global peasantry through La Via Campesina and the International Planning Committee for Food Sovereignty, AFSA's theory of change is aligned with Wright's (2018) concept of 'eroding capitalism' through targeted measures from building grassroots emancipatory alternatives – in particular, agroecology – and dealing with the problem of the state as collective actors. Drawing on the experiences of a decade as a small-scale farmer and as president of AFSA, as well as my recently completed doctoral research, this paper offers insights into building a national movement for food sovereignty in a highly industrialised Minority World neoliberal state. In addition to working towards ecologically-sound food production in the Minority World, social movements must also necessarily assert radical economic, social and political critiques and transformations if they are to achieve justice and radical sufficiency for all.

Presenter(s): Tammi Jonas

Zero burning and swidden optimism in Indonesia

Since the 1980s, the Indonesian government has associated fire disasters with Indigenous People's agricultural practices. Responding to 2015 fires, the Indonesian state promulgated zero burning policy to completely eradicate Indigenous swidden agriculture. This repressive approach was complemented with development programs, including gardening, tree planting, and entrepreneurship trainings. Informed by ethnographic engagement with Dayak communities in Central Kalimantan since 2015, this paper argues that such fire governing efforts have turned the fire-prone forest and land into ecology of affects where Indigenous Peoples endure agricultural lives between shame and courage, grief and hope, as well as fear and resilience. Within limiting and intimidating sociopolitical tensions, these people have sustained agricultural optimism by practicing non-burning methods, salvaging plots, switching crops, and attending agrocommerce prospects introduced by the state agencies, nongovernmental organizations, and other external entities. Further, Dayak representatives actively involved in the reformulating and revising provincial regulation against the anti-fire policy, striving for swidden possibilities and cultural recognition. Focusing on the care-works and environmental labors in retaining swidden agricultural tradition, this account seeks to contribute to discussion on Indigenous Peoples' roles in the pursuit of environmental justice amid the increasingly burning climate.

Presenter(s): Sofyan Ansori

Emergent Properties: Land and Conservation in a Southern Kenyan Maasai Community

In December 2022, The Kunming-Montreal Global Biodiversity Framework (GBF) called for better integrating members of local, indigenous communities, especially women and youth, in conservation planning and practice. This paper examines dynamics among self-identifying Maasai in southern Kenya in light of the GBF. Various actors in conservation and tourism, along with many Maasai themselves, have historically deployed particular and often essentialist claims about people and place to attract foreign revenue. Now, rural Maasai living in formerly predominantly pastoralist communities in Kajiado County are adapting to land division, with many individuals actively promoting/participating in new conservancies and embracing a form of green governance in an era of diminishing per capita land and livestock resources. The three interrelated forces of

conservation, economic diversification, and land titling enable a portion of Maasai to remain where they have been, in a geographic sense, although most certainly intra-community relations and livelihoods continue to change significantly. This paper uses a political ecological framework to explore reformist narratives for sustainable and community development, the ways in which green governance has manifested, and changing relationships to land and economic diversification strategies.

Presenter(s): Jennifer Coffman

'Homemade' success in accessing markets in the rural American West

Despite contributing to local and state economies, helping maintain open green spaces for wildlife and recent efforts to improve standards of living, rural livelihoods remain precarious in Wyoming, as they do in other rural areas around the world (Hougaard 2023). Informed by 18 months of ethnographic fieldwork among livestock producers and rural inhabitants in Wyoming, this paper examines the ways in which state laws impact how small-scale agriculturalists understand and navigate precarity through participation in alternative markets. I contend that the Wyoming Food Freedom Act of 2015, which legalized the sale of homemade foods from producers to end consumers without inspection, license or certification, has benefited rural inhabitants. Small scale producers, facing isolation and vulnerability in the wake of long term economic restructuring and rural decline, have found economic opportunity in accessing local food markets. Moreover, I suggest that this law has engendered greater social trust and connection, a meaningful achievement in an increasingly polarized and divided nation. By examining how this law has impacted rural inhabitants through the fostering of social cohesion and strengthening access to local consumers, this paper expands upon scholarship which underscores the transformative capacity of markets (Van der Ploeg et al. 2023) and highlights how local food systems are more than strategies for economic development (Hendrickson et al. 2020).

Presenter(s): Kimberly Sanchez

1915 Cross-Cultural Studies of Societal Effects of Exogenous Forces

11/20/2024 04:15 PM-05:45 PM

Oral Presentation Session

In this panel we focus on different kinds of exogenous forces such as war and climate and how they might affect cultural variation and change. Present-day climate change has heightened attention to the effects of weather and climate on human societies and culture. War is often another exogenous force that impacts societies and cultures and is also studied here. Over the past fifteen years, researchers at the Human Relations Area Files have been using [i]eHRAF World Cultures[/i] to study the effects of war and climate on cultural variation and culture change to advance our understanding of societal responses to future cataclysmic events. By applying a cross-cultural research methodology to test hypotheses regarding these relationships, we produce knowledge that can be applied to mitigate climate change and possibly prevent wars.

Over the past two years we have refined our measurements to distinguish between different dimensions of hazards and warfare. For example, we now measure the velocity of hazards, whether

slow or fast onset, their frequency, predictability, and the extent to which they are destructive of food, infrastructure, and/or life. We also are developing methods to compare ethnographic data on disasters to meteorological data, to develop a more holistic understanding of the societal impacts of extreme weather events. We also are developing our search capabilities in [i]eHRAF World Cultures[/i] to get at more complex behaviors and cultural values in the ethnographic record. Such refinements will allow cross-cultural researchers to ask different kinds of questions that have not previously lent themselves to cross-cultural research. For example, it will open up possibilities to explore and compare cultural ethos, ontologies, affects and emotions; the various sensory ways humans live in the world and relate to each other. Examining cultural looseness and tightness is a step in this direction.

Two papers in this panel examine ways to improve searches using artificial intelligence and explore ways to link [i]eHRAF World Cultures[/i] to other databases, in this case meteorological data. The other papers test relationships of specific hazards and types of warfare to religiosity, societal tightness-looseness, cooperation, food conventions, godly beliefs, and forms of unilineal kinship. Cross-cultural investigations allow researchers to explain how variation in specific social institutions, ethos and practices might be partially attributed to different kinds of hazards and forms of warfare. Overall, the authors show their appreciation of how hazards and warfare have profoundly shaped culture and explain the variation and difference between cultures.

Society for Anthropological Sciences

Ian Skoggard, Samantha King, Yale University, Human Relations Area Files, Teferi Adem, Yale University, Carol Ember, Yale University, Human Relations Area Files, Michael Fischer, Yale University, Human Relations Area Files, Stefania Becerra Lavado

Why Do We Have Rituals? A Cross-Cultural Exploration of the Predictors of Rituals

The anthropology of religion has long been interested in explaining the role of rituals. In this study, we focus instead on how various socio-ecological factors may shape ritual performance. Expanding on previous research, we explore the link between hazards and communal rituals and find that the frequency of rituals is associated with the predictability and severity of hazards. We also investigate warfare as another exogenous force that may shape rituals. Our results reveal new associations between land acquisition during warfare and ritual intensity. We examine societal tightness and looseness and find that tightness in certain domains could predict the emotional intensity of rituals. Additional social factors are also being analyzed. As climatic shocks harm communities at an increasing rate, understanding how rituals function as resilience strategies in response to exogenous forces becomes part of a necessary praxis.

Presenter(s): Ian Skoggard

Co-author(s): Isana Raja, Louise Toutee

An Ethnographic Approach to the Global Study of Environmental Hazards

Global knowledge about environmental hazards (like floods and droughts) is dominated by meteorological data such as weather observations and climate models. The human experience of hazards, however, often conflicts with meteorological analyses because the local cultural context

shapes which events cause destruction and harm. This paper reports on a cross-cultural study designed to bridge this gap between local and global knowledge with the ethnographic record. Utilizing a world-wide sample of 132 societies, we scale-up on-the-ground data regarding hazard types and their impacts, thereby systematically investigating ethnographic variation at the global scale. Findings describe and analyze the human dimensions of hazards, both testing and building theory at the intersection of adaptation, culture, and environment.

Presenter(s): Samantha King

Co-author(s): Anj Droe, Carol Ember, Cynthiann Heckelsmiller, Isana Raja, Danielle Russell

On the Development and Functions of Unilineal Kinship: A Cross-Cultural Exploration

Cultural tightness-looseness theorists argue that tighter in-group norms and stronger enforcement are adaptive in the face of heightened socio-ecological threats (e.g., resource stress and warfare). Might such threats also explain the emergence of more tightly structured kin groups? To help answer this question, we have coded attributes of unilineal kinship for over 100 societies in the ethnographic record. After briefly describing the relationships between resource stress, warfare, cultural tightness and a kinship tightness factor score, this talk focuses on what functions kinship groups play in everyday life. Our preliminary evidence suggests that more frequent activities such as lending and reciprocity occur among tighter descent groups such as localized lineages. By contrast, cooperation practices among remotely related and geographically dispersed descent groups, such as clans, tend to be intermittent and mostly limited to collectively organized rituals, most notably burials.

Presenter(s): Teferi Adem

Co-author(s): Anj Droe, Carol Ember, Danielle Russell

Food-Destroying versus Non-Food-Destroying Hazards: A Worldwide Comparison of Differential Effects on Culture

Previous cross-cultural research suggests that climate hazards may have profound effects on a society's culture. For example, in non-state societies serious food-destroying hazards strongly predict higher warfare frequencies and more customary beyond-household sharing. The research question addressed here is whether non-food-destroying hazards have similar or different effects on a range of cultural traits hypothesized to be adaptive responses. For the past two years our research team has coded the type and frequency of hazards for 132 societies in the ethnographic record using eHRAF World Cultures. Preliminary results suggest that frequent food-destroying and frequent non-food-destroying hazard profiles generally make very different predictions. For example, societies with more non-food-destroying hazards tend to have tighter cultures (stronger norms and severe punishment for norm violations). Food-destroying hazards in non-state societies predict more warfare, but non-food-destroying hazards predict less warfare. We present theory and causal models suggesting explanations for these divergent findings.

Presenter(s): Carol Ember

Co-author(s): Anj Droe, Michele Gelfand

From Ethnographic Language to Ethnographic Knowledge: digital tools for text to knowledge

New digital methods–vector embeddings, neural networks & language models–support novel approaches to ethnographic analysis. Knowledge extraction tools aid in unraveling the intricacies of cultural processes described within ethnographic texts. Using the eHRAF World Cultures, we explore patterns emerging from linking kinship & other relationships to resource management, political action, & expressions of local knowledge. Narratives of cultural processes in ethnographic texts can be described as "process threads," linking each agent's states, actions, & transitions (i.e. in wedding ceremony: the bride; wearing white; meets the groom). From an ethnographic perspective, process threads help describe the intricate connections between people, their environment, and their culture & allow for possible alternative understandings of how factors interact & how these interactions may influence a process's trajectory, serving as a powerful tool for understanding the dynamics of cultural processes.

Presenter(s): Michael Fischer

Co-author(s): Francine Barone, Ben Kluga, Sridhar Ravula

Who Gets to Eat What, When and Where: How Natural Hazards Affect Food Conventions

In this cross-cultural study, we explore the possible effects of different types of hazards on food conventions. The food conventions we examine in a sample of 98 societies include: 1) differential access to food based on gender, or age, or class; 2) dining conventions, such as differences in seating arrangements and the order of serving meals; 3) differential food quality within the household; and 4) special occasions etiquette. In exploring the possible effects of hazards, we examine various dimensions of hazards such as velocity (slow or fast onset), frequency, predictability and whether food resources are destroyed. Some of our preliminary findings are that fast onset food-destroying hazards and more predictable hazards predict equal access to food based on class. Regarding gender, we find less gender inequality in food access in societies with more severe non-food-destroying hazards and faster onset food-destroying hazards. We theorize why this is so.

Presenter(s): Stefania Becerra Lavado

Co-author(s): Anj Droe, Danielle Russell, Ian Skoggard

2085 Deconstructing Latinidad: Critical Diálogos in the Anthropology of Education

11/20/2024 04:15 PM-05:45 PM

TCC 112

Oral Presentation Session

Since Sofia Villenas' reflections on Latinx educational ethnography and ethnographies of struggle in Latinx education (see 2012; 2007; see also Villenas and Foley 2002), an evolving scholarship in anthropology, education, and the anthropology of education continues to produce rich ethnographies that "fight back" against the racist nativism, xenophobia, and language of crises

often framing descriptions of Latinx youths' education (Villenas 2012, p. 13). Concurrently, scholars in Latinx anthropology and related fields such as Black studies, Chicanx/Latinx studies, AfroLatinx studies, and Indigenous studies-as well as those in feminist, queer, and decolonial theory- have examined how broader processes of settler colonialism, antiblackness, and relational racialized logics produce violences "within and without'' Latinidad (Aparicio et al 2022).

In this panel, anthropologists of education and education scholars reconcile with the possibilities of Latinx educational ethnography with the violences implicit in Latinx colonialities (Aparicio et al 2022; Garcia Peña 2022; Ramos-Zayas and Rúa 2021). Collectively, their work continue to uplift ethnographies rooted in "la lucha" (the fight) but also address tensions, contradictions, and violences associated with the specific, localized ways in which Latinidad is constructed and experienced (e.g, Busey & Silva, 2021; Cambpell-Motalvo 2023; Chavez-Moreno 2023; Gamez 2023; Gamez & Monreal, 2021; Pérez 2015; Rosa 2018; Vázquez 2020) while also recognizing the broader colonial histories of power that shape these processes. Drawing on various conceptual and theoretical frameworks and crossing geographies – from El Sur Latinx, to Houston, Texas, to upstate New York – panelists critically expand and reimagine Latinidad and Latinx education, fostering a vibrant dialogue and praxis about the future of Latinx educational anthropology and its role in the broader struggle for social justice and liberation.

Council on Anthropology and Education

Rebeca Gamez-Djokic , Hilario Lomeli, Vanderbilt University

Rebeca Gamez-Djokic

Rebeca Gamez-Djokic, Sofia Villenas, Andrea Vazquez, University of California, Santa Cruz, Jennifer Najera, University of California, Riverside, Hilario Lomeli, Vanderbilt University Rebecca Campbell-Montalvo, U.S. Department of Veterans Affairs

Unruly Ethnographies of Struggle in Latinx Education: Confronting Violences Within and Without Latinidad

This conceptual article examines the status of Latinx educational anthropology post-Villenas' reflections on ethnographies of struggle (2012; 2007; see also Villenas and Foley 2002). To do so, we place our own experiences and reflections as early career scholars of Latinx education within El Sur Latinx in conversation with an extensive review of literature on Latinx educational ethnography within the past two decades. Reconciling anthropologies of Latinx education with the violences implicit in Latinx colonialities (Aparicio et al., 2022; García Peña 2022), we expand Villenas' ethnographies de lucha (the struggle or fight) to propose unruly ethnographies of struggle in Latinx education. Unruly ethnographies uphold la lucha, while tracing absented histories, relationalities, and racialized structures, situating the construction of Latinx communities within sites of co-constitution. By challenging essentialization and strict racial boundaries while still attending to broader colonial histories of power, we contribute to Latinx educational anthropology as social movement and the transformative potential of education research.

Presenter(s): Rebeca Gamez-Djokic

Co-author(s): Mandy Muise

Longing to Belong: Hometactics and Resignifying Latinidades

This paper explores "Latinidad" in terms that splinter categorical language and make meaning out of Latinx deletions (Milian 2013). It takes us to community sites of education among adults in a small city in upstate New York with a very small Latinx minority. Here, collectives of Latine/@/x-identifying pedagogues organized community-based cultural programming. This education encompassed intentional "hometactics" or the "paradoxical will to belong" (Ortega, 2016). While "belonging" is fraught, the ethnographic story of this longing to belong in "multiplicitous selves" could not be contained (Ortega, 2016; Lugones, 1987). This paper examines how Latinx-identifying collectives enacted cultural programming of "belonging together in latinidad," involving differentially racialized diasporic bodies. Within legacies of trans-American racial violence and erasures (Milian, 2013), this teaching and learning at times enacted exclusions. Simultaneously, this curriculum deployed and re-signified latinidades to foster inter-Latinx affinities, desires, & decolonial imaginaries (Aparicio, 2006).

Presenter(s): Sofia Villenas

Ethnographic Demands of Latinidad and the Need for Racial Capitalism

Since its introduction in 1995, Critical Race Theory (CRT) has proliferated as the central frame of study of race in education. Latino Critical Race Theory (LatCRT) emerged to study the racialized experiences of Latine students. However, critiques argue that the specificity of what constitutes race and Latinidad remains a theoretical gap (Cabrera 2018, Chavez-Moreno 2023, Leonardo 2017).

This conceptual paper explores the ethnographic demands of Latinidad in a context where its specificities are made unintelligible by the nation-state, centering vignettes from five years of research in a small agricultural town on the Central Coast of California. Known for its strong sense of Mexican identity, this town offers insights into the inner workings of Latinidad on the West Coast of the United States, where different histories of colonial violence and labor profit established California as an economic powerhouse. Engaging with racial capitalism (Gilmore 2002, Robinson 2020), I explore the demands toward racial justice as this community grapples with its role as allies in the movement for Black Lives in 2020, offering an invitation to think of Latinidad as coalitional.

Presenter(s): Andrea Vazquez

Conscious Connections: Latinx College Students, Police, and Black Lives Matter

This paper explores how immigration-impacted Latinx college students, those who are undocumented or from mixed status families, voiced their support for the Black Lives Matters protests of 2020 and their complicated relationship to public protest. Drawing primarily from qualitative interviews conducted in during the summer after the protests (2021), I argue that these students' experiences with police shaped a social consciousness attuned to police brutality against Black people. Many Latinx students voiced concerns about encounters with police because their parents warned them about the connection between policing and immigrant detention and deportation. This fraught relationship with police led many students to want to participate in the protests. This fraught relationship with police led many students we interviewed to want to participate in the Black Lives Matter protests of 2020. Their political actions that summer were

mediated by cross-racial affinities and fear of police. Unlike literature that focuses solely on Latinx youth participating in marches for immigrant rights (e.g., Proposition 187 in California and the 2005 Congress's House Resolution 4437), this paper sheds light on the breadth of the social and political consciousness of immigration impacted college students.

Presenter(s): Jennifer Najera

With A Pistol in His Hand: Latinidad and State Redemption in an After-School Police Program.

This paper draws on anti-idenitarian conceptualizations of Latinidad to explore it as an affective register concomitant with the disciplining forces of the state. Based on ethnographic fieldwork with Latinx youth in a "last chance" alternative school in Houston, Texas, the project traced their lives as they navigated the inter-locking institutions of immigration, schooling, and policing. Within the school, youth were positioned as both "at-risk" and risky, targeted with multiple modes of correction, including an after-school police program. With similar programs across the country, often situated as places of correction and redemption for criminalized and racialized youth, I examine how this program deployed Latinidad in the banal making of the state. Ethnographic vignettes demonstrate how Latinx youth search for dignity and belonging through policing, alongside cops that look like them, hoping to violently "fix" their communities and themselves. In theorizing how Latinidad operates as a disciplining force of the state, the paper underscores the need to reevaluate the tools of reform and intervention that pathologize racialized students and mobilize identity in the service of the state.

Presenter(s): Hilario Lomeli

1600 Dreaming in the face of injustice: the Haitian American experience.

11/20/2024 04:15 PM-05:45 PM

TCC 118

Oral Presentation Session

Haitians, Haitian Americans, and Haitian immigrants to the United States face an enormous amount of pressure from the hegemonic white American population, Black Americans, Black immigrants, and even from within their own community. The pressure to assimilate into white American culture, disassociate from Black Americans, mirror other English-speaking Black immigrants, and maintain loyalty to Haiti all have a crucial impact on identity formation, which in turn influences the ability their ability to achieve their dreams and accomplish their goals in the United States. This cultural anthropology panel is designed to contribute to scholarly work on the experiences of Haitians, Haitian Americans, and Haitian immigrants in the United States facing these sometimes-contradictory expectations. Anthropological praxis forces us to consider the harsh implications of these expectations of Haitian, Haitian Americans, and Haitian immigrants in the United States in terms of racism, sexism, homophobia, transphobia, and other varied injustices. We see anti-Black, anti-immigrant, and anti-Haitian discrimination play out in the daily lives of Haitians, Haitian Americans, and Haitian immigrants living in the United States as they seek employment, education, and housing; how they experience and interact with law enforcement; and how they perceive their rights, responsibilities, and roles in the overarching United States society.

Praxis, as described by the theme of this annual meeting, provides us, as scholars, with an opportunity to think critically about how we engage with these issues, how we study these issues, and what changes we hope to influence in the daily lives of Haitians, Haitian Americans, and Haitian immigrants in the United States.

Society for Latin American and Caribbean Anthropology

Jodie Boisvert, Florida Atlantic University

Vadricka Etienne, Jamella Gow, Jodie Boisvert, Florida Atlantic University Karen Richman, University of Notre Dame

Raising (Little) Haiti: Realities of Raising Black Ethnic Children in Multiethnic Miami

As Black ethnic families, Haitian American parents raise their children as Black and Haitian while negotiating cultural socialization, which disentangles the simultaneous processes of ethnic and racial socialization. By drawing on interviews with forty-one Haitian American parents and their children, this paper probes how these two processes operate concurrently within second-generation Black immigrant families amidst parental motivation for engaging in cultural reproduction across generations and the realities of raising Black children. Three main themes emerged from their experiences. First, Haitian American parents desire to pass on their ethnic culture to their children and made many efforts to do so as part of a cultural mandate to keep the ethnic culture alive. Second, Haitian Americans and their children are racialized as Black, which compels a confrontation of structural racism within the U.S. Third, Haitian American parents negotiate their hopes for implementing Haitian culture into the third generation with the realities of raising Black children in Miami, FL, in a majority-minority city with many overlapping diasporas. Haitian American parents' engage in cultural socialization to develop identities shaped by Haitian ethnicity and provide multiple meanings of Blackness. Haitian Americans foster a racial identity immersed in Haitian culture and history to cultivate a non-U.S.-centric sense of Blackness that often preserves anti-Blackness.

Presenter(s): Vadricka Etienne

"It's Up to Us to Make Sure We Know…Who We Are and Be Proud of It": Challenging Black Migrant Stigma in the Haitian Diaspora

Amongst Black migrant communities in the U.S., Haitian migrants remain highly visible through their negative racialization as Black. Past stigmatization through HIV/AIDS led to the overall rejection of Haitian immigrants and Haitian Americans in the United States. Their detention in Guantanamo Bay set a precedent for immigrant criminalization strategies in the present. Further, the ongoing occupations of the Haitian nation all serve to keep Haiti and Haitians in the U.S. imaginary as a racialized Black nation whose migrants are read as Black. Scholars across disciplines have written about the unique place of Haitian migrants in the literature of Black immigration. Others have emphasized the importance of Haitian and other Afro-descent immigrants' experiences as racially Black.

My paper draws on 25 interviews with first- and second-generation Haitians conducted in 2017 and 2018 to argue for how Haitians navigate multiple ways of being Black. Black Haitian national pride is

claimed by both the island-nation and its diaspora. This pride emphasizes the country's revolutionary anti-colonial, pro-Black origins. However, being Black in the U.S. means something else—a hierarchical position in a race-based stratification system. The ethno-national Black pride Haitians and Haitian Americans claim stands in stark contrast to the racism they experience Black and immigrant. Consequently, they may respond in ways which complicates and redefine what Blackness means in the U.S.

Presenter(s): Jamella Gow

Dreaming in the face of injustice: The Haitian American experience

Some scholars have analyzed the precarious relationship between whites and Haitians, with Haitians tending to highlight the "white" traits they have to better their situation in the United States. Simultaneously, other scholars have studied the uncertain relationship between Haitians and Black Americans. Haitians and Black Americans share the same racialized identity in the United States. Some Haitians lean on this shared race and thus shared experiences of racism to more closely identify with Black Americans. Still, other Haitians distance themselves from Black Americans to portray their allegiance to the hegemonic white population and to limit their exposure to the "undesirables" of American society. Other scholars have focused on the ethnic identity of Haitians. These scholars have depicted Haitians as emphasizing their "Haitianess," which simultaneously distances them from Black Americans (the "undesirables") and white Americans (those who are discriminating against them).

Scholars tend to agree that identity is not dichotomous and that immigrants can and oftentimes do align themselves with multiple identities. This project examines the situations in which individuals of Haitian descent living in the United States prioritize their varying identities to resist marginalization by the hegemonic white population. Employing decolonizing methodologies, this project involves intentional engagement with second-generation, middle-class individuals of Haitian descent.

Presenter(s): Jodie Boisvert

Discussion

3200 Economy and Its Others

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 1

Oral Presentation Session

What is the 'other' of economy? Or, put differently, how does the discourse of economy commensurate with what is considered outside the language of the transaction? Against the backdrop of an increasingly ubiquitous set of assumptions about neoliberalism's extension of the economy into all realms of human life, this panel addresses how the boundaries between economy/the economy and various of its imagined close others: religion, domesticity, family, ethics, drawing from a variety of ethnographic contexts. While the economy and its imagined others have received considerable attention, inscribing certain forms of exchange as nobler than others

(gift), and others as fiscally disobedient (Roitman2008), anthropological literature has also looked at the imbricated nature of the phenomena that are usually studied as being outside the realm of the economy (religion, science). This panel examines the various translations, discursive practices and lingering remainders that shape the other of economy and are shaped by it. Examining these (in)commensurabilities, the ethnographic papers not only describe the morphing of things and people into the economic fold but also bring forth the anxieties around the boundaries of political economy where certain arenas resist these co-habitations, interpellations and figures as silenced or repressed discourses.

Society for Economic Anthropology

Navjit Kaur, Princeton University, Department of Anthropology, Emily Hoffman, Columbia University

Emily Hoffman, Columbia University

Alexander Maier, Columbia University, Emily Hoffman, Columbia University, Hazal Hurman, Princeton University, Shishir Bail, Navjit Kaur, Princeton University, Department of Anthropology

Taking risks and finding rizq in the moral economy of Central Asian migrancy

This paper is concerned with the moral excesses of speculative and actuarial logics of risk-taking among a Central Asian migrant community. Based on an ethnographic examination of how the desire for mobility is lived in the deindustrialized countryside of Uzbekistan and Tajikistan, it considers the ethical imaginations that inform migrants' efforts to remake their lives through negotiating the risks and recompenses, both moral and material, of illicit mobility. Drawing on fieldwork with returnees and prospective migrants, my paper examines the productive frictions in the twinned register of speculative reason and Islamic beneficence, the entanglement of secular and Islamic regimes of value that inform their calculative logics as well as their moral concerns. Aware of the privations and moral dilemmas that await them at their destination, these migrants reinterpret the conundrums of engaging in illicit work by endowing their risk-taking with religious meaning through reference to the Islamic notion of rizq. Understood to mean the worldly provisions granted, if unequally, to everyone by God, they invoke rizq as that which provides them a moral directive and keeps them in perpetual pursuit of employment abroad. Considering this double-edged normativity of mobility in post-Soviet Central Asia, my paper addresses how divine economies inform the "matrices of morality" (Ho 2006) that are mapped onto such transnational connections across different political economic regimes.

Presenter(s): Alexander Maier

"A national problem": the child in place of economy

The contemporary child welfare, or family regulation, system in the U.S. might well be understood as one elaborate repression of political economy. In the early 1970s, attempts to extend social welfare provisions for children and families met with failure: Nixon vetoed Senator Walter Mondale's 1971 Comprehensive Childcare Act, warning that it "would commit the vast moral authority of the National Government to the side of communal approaches to child rearing over against the family-centered approach." In 1974 Mondale successfully introduced the Child Abuse Prevention and Treatment Act (CAPTA), claiming that child abuse "is not a poverty problem; this is a

national problem." But "child abuse and neglect," as it is currently defined, is precisely a "poverty problem," even as the scale of the child protection system—which receives over 4 million reports of child abuse and neglect each year—suggests its national reach. This paper attends to how the figure of the child needing protection appears precisely where the economy disappears. Based on ethnographic research around the child protection system in Eastern Oklahoma, the paper also examines the way that the language of economy symptomatically returns: through caseworkers' defensive insistence that they don't keep children in foster care simply because the foster parents have a nicer home, and through birth parents' figuration of child welfare workers as "child traffickers" profiting from the children they take into custody.

Presenter(s): Emily Hoffman

Addressing Post-Disaster Moral Economies of Childhood from the Children's Table

Critiquing conflicting childhood discourses and policies adopted by the Turkish state and the civil society organizations in the aftermath of the February 6, 2023 Turkey, Kurdistan, and Syria earthquakes that claimed the lives of over 60,000 people, this paper foregrounds children's own experiences as these diverge from and/or intersect with these narratives. Imbricated in the Western moral economies of childhood, where children appear as innocent victims in need of humanitarian protection, post-disaster non-governmental approaches to children increasingly monetize childhood for claiming political as well as financial legitimacy. This takes place in a context where the Turkish state has long been treating children as vital "political capital" (Kevorkian, 2019) defined variably as vulnerable, ignorant, perilous, and "terrorist other." From the gap between deeply narrativized figurations of childhood in such frameworks and children's real-life experiences, there also emerged in Antep, a multiethnic city along Turkey's border with Syria, a Culture and Arts Collective run by children and youth. Tracing the experiences and narratives of the members of this independent youth-led collective, I accentuate in this paper the ethics of care, cultural production, and political critique implemented by children and youth whose life-worlds remain in the blind spot of hegemonic frameworks of childhood and/or are tokenized by humanitarian logics.

Presenter(s): Hazal Hurman

Temple intrigue in Ayodhya

That sadhus (ascetics) are corrupt is perhaps the most commonly expressed sentiment in Ayodhya. The chief site at which this alleged corruption expresses itself is in struggles over control of the town's many temples. Stories abound of groups of disciples colluding to get rid of their ageing teachers or, alternately, of rival factions of sadhus viciously pursuing each other through legal and illegal means, all for the same objective: control over temples. Outwardly, this would seem a naked contest over the material resources connected with individual temples, which range from the meagre to the relatively extravagant. This picture is, however, complicated if one looks at the juridical architecture under which these disputes are prosecuted. In juridical terms, sadhus in Ayodhya fight over the right to represent the deities enshrined in individual temples. The temples, as well as the properties connected to them, are deemed, in law, to belong to the deities themselves. Under a doctrine first established under British colonial rule, the responsibility of representing Hindu deities in all 'worldly' affairs rests on a single individual: the shebait. Battles between sadhus in Ayodhya are therefore primarily for the 'shebaiti' of individual temples. This

paper will explore the nature of disputes between sadhus in Ayodhya in the context of this juridical architecture and its assumptions about representation in and by the law.

Presenter(s): Shishir Bail

Sisters and Sisterhoods: Solidarity Prose betwixt Religious and Financial Futures

In the Muslim-majority town of Malerkotla, Indian Punjab, two different voluntary organizations go door to door to include women in their notions of female empowerment. One, run by an NGO with a goal of digital financial inclusion, promises empowerment through opening bank accounts and using digital banking. The other, a Muslim volunteer organization, encourages women to congregate every Sunday to imagine empowerment through Islam. Despite contrasting goals and envisioning female empowerment through radically different ways, both organizations invoke the idea of sister to encourage, include and incentivise women to join their organizations. This paper engages with the lingering remainders, but centrally constitutive elements of solidarity sought through sisterhood to forge financial and religious futures. I ask; Why does the feminist empowerment imagined through financial inclusion programs need the idea of sisterhood? Similarly, amongst the religious gatherings that afford, promise, and yearn for different futures in the contemporary moment in India that are outrightly prejudiced against Muslims, why does the religious vocabulary also find itself insufficient to furnish those alternative futures and are haunted by the figure of the sister? Further, among the women whose biography is encoded through being sisters, how does that relationship of sisterhood circulate, materialise, and often fail in these otherwise contrasting visions of religious and financial futures?

Presenter(s): Navjit Kaur

1798 Enacting and Contesting Religion in Public Institutional Life

11/20/2024 04:15 PM-05:45 PM

TCC 119

Oral Presentation Session

In many places, major public institutions like hospitals and prisons are sometimes the settings for both the beginning and end of life. As such, they have long been sites of tension between religious enactments and secular frames and sensibilities. Drawing on this year's theme of "praxis," this panel seeks to explore in fine-grained ethnographic detail this particular, often fraught seam between the "religious" and the "secular." In particular, we are interested in the ways that the boundaries and content of the religious and the secular are challenged, reinforced, or remade at this moral interface. What kinds of practices end up counting as "religion" and which do not, in what contexts? What kinds of affects and relationships are authorized in or exiled from public spaces as various forms of "religion" are explicitly embraced? What kinds of subjects and selves do these evocations and enactments both assume and help produce? What do local discourses and debates about "religion" tell us about the shifting forms of belonging and exclusion that operate within these various public systems? And finally, to what extent does this attention to "religion" in everyday institutional life conform to or upend anthropological accounts of how either secularism or secularity is expected to work?

The organizers/chairs of this panel examine these questions in public institutions in a French secular context. But this panel seeks a more comparative approach, focusing particularly on the ways that certain needs, desires, or practices appear and/or disappear as "religious" requirements or sensibilities in contexts as diverse as Chile, India, South Korea, and France. Ethnographic objects analyzed through our papers include hospitals, temples, schools, and universities; and panelists' interlocutors include chaplains, physicians, priests, lay clergy, patients and tourists.

Society for the Anthropology of Religion

David Ansari, University of Illinois, Chicago, Kimberly Arkin, Boston University Chobanian & Avedisian School of Medicine, Graduate Medical Sciences

David Ansari, University of Illinois, Chicago, Kimberly Arkin, Boston University Chobanian & Avedisian School of Medicine, Graduate Medical Sciences

Josefina Valdes Lanas, Kalpesh Bhatt, Carolyn Sargent, Washington University in St. Louis, Kyoim Yun, University of Kansas Elayne Oliphant, New York University

Exemplary Lives and Neoliberal Exceptions: The Corporate Apostolate of Opus Dei members in Chile

With presence in 66 countries, the influence of the Catholic group Opus Dei is as inconspicuous as it is pervasive. This influence is achieved by the action of lay members, committed to sanctifying the professional sphere.

My paper looks closely to the offerings of powerful lay members in neoliberal Chile. I propose a liturgical model of action that allows me to scale the effects of these sacrificial practices into different levels of human action –-from inner thoughts to business enterprises, which practitioners call 'corporate apostolate'. My paper will focus on the latter, exploring the ways in which a sacrificial imagination is built-in into a corporate network of 'public interest' institutions –hospitals, schools, and universities that are covertly guided by the values of Opus Dei and that are transforming secular citizenship.

Presenter(s): Josefina Valdes Lanas

Bridging the Divide: The Fluidity of the Secular and the Religious in Hindu Hospitals in India

This paper explores the often-fraught relationship between the "secular" and the "religious" within hospitals operated by Hindu religious organizations in India by asking two questions: what constitutes secular versus religious medical consultations and practices, and how do these actions and interactions shape individual identities and subjects? Drawing from ethnographic research conducted at BAPS hospitals in Ahmedabad and Surat, focusing on internal medicine and alternative medicine units, this study demonstrates that the secular and religious domains are not only interdependent and mutually complementary but also fluid and indivisible. By examining conversations with healthcare providers and patients, it argues for a theoretical integration of these categories, particularly within the context of praxis as reflection and action directed at the structures to be transformed through antithesis of theory. This bridging of the divide, grounded in

Indian secularism and Hindu religious philosophy, prompts critical reflections on and revisions to Western discourses on the secular and secularism by questioning the dichotomy between the secular and the religious.

Presenter(s): Kalpesh Bhatt

Sacred words at the end-of-life: religious and secular management of death in French public hospitals

Between 2014 and 2023 I conducted research on the implications of the West African diaspora for constructs of risk and misfortune. This research focused on immigrants from the Senegal River Valley living in France and suffering from life-threatening illnesses such as cancer. We interviewed 35 women in treatment for breast cancer at public hospitals in the northern suburbs of Paris, and 60 members of immigrant women's associations. In addition, we observed women and oncologists twice a week during routine consultations over a three-year period. In the course of this research, we found that clinicians were largely unaware that complementing their patients' reliance on secular biomedicine was a complex pattern of consultation that engaged sacred discourse from chaplains, West African ritual specialists, and interpreters presenting culturally acceptable translations of prognosis and fate.

Presenter(s): Carolyn Sargent

Templestay at the Intersection of Buddhism, Business, and Science in South Korea

This paper examines Templestay, a short-term retreat program held for lay people at traditional Buddhist monasteries in South Korea, a program that interfaces Buddhist practice, business and tourism projects, and health and science initiatives. Whereas prisons and hospitals incorporate "religious" services in the west, responding to and capitalizing on the prevailing social distress, Korean Buddhist orders have revamped this government-supported program as wellness tourism since mid-2010. In 2013, the Chogye Order, the predominant sect of Korean Buddhism, commissioned a group of specialists in neuropsychiatry and in brain and cognitive sciences to conduct research on the program's effectiveness in enhancing mental and physical well-being. What would have motivated such brain-centered research, which often neglects socially and culturally nuanced settings? Comparing the Templestay self-designed by the research team with the Templestay observed through my ethnographic research, this study sheds light on how secularized religious practices can address psychological predicaments of the society and what is compromised in the process.

Presenter(s): Kyoim Yun

2087 Making as Ethnographic Praxis

11/20/2024 04:15 PM-05:45 PM

TCC 120

Oral Presentation Session

The growing interest in handcraft practices as occupation and hobby has led to an efflorescence of ethnographic studies of crafting communities. Many of these situate contemporary craft practices as responses to late capitalism and industrialization, and sometimes as means for enacting environmentalist and feminist politics (e.g., Bratich and Brusch, 2011; Paxson 2013). For anthropologists of craft , learning to make material objects alongside interlocutors can be a participant observation method that provides access to field sites, and to the embodied know-how to follow interlocutors' skilled craft practices. Ethnographers who have used crafting as a method have learned from and alongside interlocutors to make cheese (Paxson, 2013), carve musical instruments (Dudley, 2014), blow glass (O'Connor, 2007), knit (Mann, 2018), and more. This panel asks how material making is praxis--which we understand to mean theory in action (Gramsci, 1971)--for crafters as well as for ethnographer-crafters.

We understand craft practices as experimental modes of future making, material avenues for and enacting social and political possibilities (Holdsworth 2022). Like other ethnographers of craft, we situate experiences of making, both ethnographic and otherwise, in terms of new materialism (Coole and Frost, 2010; Ingold 2007), sensory anthropology (Grasseni 2010; Pink 2010); and feminist practices of care (Bocci 2017; Hartigan 2017; Puig de la Bellacasa 2017; Strathern 2020). These framings enable us to explore how material making is in an embodied and material way for craft practitioners and ethnographer-crafters to care for and about social and political goals, in a word, praxis. We are interested in how crafters may practice care for a job well done (Mol et al. 2010) at the same time that they practice care, through making, for selves and others, humans and non-humans, profit margins and anti-capitalist utopias, radical social movements and maintenance of the status quo, and sometimes all of these at once.

Alongside the flourishing of multimodal and experimental ethnographic practices in anthropology, this panel focuses on making as a method for studying making. Our panel focuses on material making to explore the questions: As ethnographers of craft, how do we practice material making as a form of participant observation? In what ways is this a form of ethnographic praxis, which we understand to mean a bringing together of theory and action? In what ways is material making a form of praxis for our crafter interlocutors? What does material making as ethnographic praxis produce as visible or otherwise sensible to us in the field, and what, if anything, does it foreclose? We also invite panelists to incorporate a show-and-tell segment into their presentations as a form of praxis, by bringing the material made, or a representation of it, into the academic conference.

Society for the Anthropology of Work

Juliet Glazer, University of Pennsylvania, Department of Anthropology, Jimil Ataman, University of Pennsylvania, Department of Anthropology

Juliet Glazer, University of Pennsylvania, Department of Anthropology

Sara Ann Knutson, University of British Columbia, Jimil Ataman, University of Pennsylvania, Department of Anthropology, Juliet Glazer, University of Pennsylvania, Department of Anthropology, Ping-hsiu Alice Lin, Ghazal Asif Farrukhi, Tom Martin Cristina Grasseni, Leiden University

Silverworking an Ethnographic Praxis in Morocco

In this panel, I will reflect on the knowledge and skills that I have learned as a practitioner of silversmithing, including studying the craft with a local expert silversmith in Marrakech, Morocco. I will reflect on how my silversmithing praxis informs my ethnographic praxis in the same spaces, namely Amazigh jewellery workshops and markets in locales across southern Morocco. Associated with specific values and meanings, silver materials are, I argue, deliberate sites of intergenerational interaction within many Amazigh communities. Therefore, rather than relying only on museum-based materials as snapshots of nineteenth and twentieth century Amazigh culture in Morocco, I interpret these materials as pointers to the ancestors of living communities, who themselves continue to engage and perpetuate the specific knowledge and meanings associated with silverwork by creating and recreating assemblages of silver. Not least, my developing knowledge of Amazigh silverworking practices as a fellow practitioner has opened my ethnographic work to new understandings of the nonhuman and to the specific values that Amazigh individuals associate with silver assemblages. In part, my project aims to reposition material making as an important process of engaging storytelling and knowledge in ethnographic work, one that maintains Amazigh practitioners as the enduring experts of their own cultural traditions and the researcher as the learner in these conversations.

Presenter(s): Sara Ann Knutson

Sewing and Self-Performance: A Creative, Multi-Modal Ethnography of Slow Fashion

"Slow fashion" encompasses a burgeoning social movement, a grassroots clothing industry, and a thriving community that is driven predominately by women who want to know "can transform how clothes are made, bought, and sold?" Slow fashion practitioners sew clothes to transform their relations to clothing, consumerism, and capitalism. Sewing invites notions of skill, embodied knowledge, and craft into the embodied and affective relations we hold with our clothes. In this paper, I discuss my creative multi-modal ethnographic practice, in which I learned how to sew, made a handmade wardrobe, and shared that process on Instagram. I situate this method as a mode of embodied ethnographic praxis that builds on Bluteau's (2021) method of 'immersive cohabitation.'

Home sewing and self-performance on Instagram shape the political praxis of slow fashion. I ask: what happens to slow fashion praxis on platforms algorithmically designed to addict and commodify? Reflecting on my experiences of self-performance I explore how my digitally-mediated practice immersed me in the politics of presenting oneself online, self-promotion, and entangled me in the attention economy. In addressing the tensions, I consider what unsavory consequences of ethnographic immersion (such as internet addiction) do for and to ethnographic praxis.

Presenter(s): Jimil Ataman

Instruments before sound: Techniques for looking and listening in the violin making workshop and beyond

In craft schools and workshops in Italy and the United States, violin makers, also called luthiers, learn expert visual techniques that help them build violins. For example, when I conducted participant observation as a student at a violin making school in Cremona, Italy, my teachers taught me to use light and shadow to craft perfectly flat surfaces and continuous curves in wood—rather

than beautiful sounds. This surprised me: I had prepared to attend ethnographically to the aural, based on my life-long experience of training my ears as a violinist, and the disciplinary turn toward sound amid the critique of ocularcentrism in anthropology and sound studies. In this paper, I ethnographically examine my sensory and theoretical re-orientation as I transformed my praxis from violinist to novice violin maker. I argue that violin makers' "skilled visions" support Christina Grasseni's counter-critique of the visual and demonstrate the importance of the visual in music economies beyond performance. Meanwhile, I consider how ethnographic interviews with established luthiers brought to my attention techniques for listening that I did not encounter as a student maker. Luthiers often learn later in their careers to work with musicians to adjust existing violins' sound qualities, by listening carefully to instrumental sound, and caringly to musicians' speech about sound. I suggest that interviews complement making by enabling craft ethnographers to see beyond the novice's experience.

Presenter(s): Juliet Glazer

Tacit Knowledge and the Gem Cutter in Pakistan

This paper explores the work of gem cutting in Pakistan, focusing on the processes involved in transforming minerals into valuable gems. Drawing on apprenticeship-ethnography across two cities in Pakistan (Peshawar and Karachi) and relying on nonverbal channels of learning such as imitation, observation, and intuition, I examine the notions of skill and tacit knowledge that transform mundane stones into luxury goods, a knowledge linked to and emerging from dexterity, sight and cognition as vehicles of learning.

By embodying and communicating knowledge through gem cutting, I seek to reenact practitioners' experiences, dissolving the object/subject and mind/body dichotomy. This embodied cognition integrates the biological, environmental, and social aspects of learning. Methodologically, lapidary work allows the ethnographer to gain embodied knowledge and to access a male-dominated industry. The artisan's body engenders a history of skill and practice upon the materials. This research shows the evolving social positionalities within artisanship and labor categories and how transnational Peshawari gem cutters reaffirm the value of their artisanship.

Presenter(s): Ping-hsiu Alice Lin

Knots in the Weave: Learning to Sew with Religious Others in Pakistan

In a sewing class located on the premises of a Hindu temple in southern Pakistan, Hindu and Muslim girls met every day to learn to sew together. The class was held together as a collective space by female friendship arising from shared interests and neighborly ties. The careful management of inter-religious ritual tensions relied upon certain shared norms, expectations, and attitudes that could bear some transgressions and failures but could also come apart easily. In this paper, I draw on my experience learning to sew alongside Hindu and Muslim girls committed maintaining and repairing relations with one another. In an asymmetrical religious milieu laden with histories of majoritarian violence, ordinary interactions could be poisoned by the past, but also enabled other possibilities of encroachment and intimacy. I juxtapose this with the process of learning to sew clothes. Sewing requires presence, and situates knowledge within the embodied process of fabrication. Through it, we became attuned to the textured social dynamics around us.

Paying attention to sewing as ethnographic praxis as well as the labor of maintaining the everyday, this paper explores how inter-religious and ritual tensions arose in such a textured space, and how sewing students worked to weave them back into the fabric of everyday life.

Presenter(s): Ghazal Asif Farrukhi

Apprenticeship Ethnography and the Limits of Actionable Conclusions

This paper details my changing orientation toward the academy during my ethnographic fieldwork as a wooden boat builder's apprentice. I had set out to generate a rich record of the understanding that underpins practical work – understanding that I felt was insufficiently recognized within academia. It did not occur to be at the outset of my research, however, that this lack of recognition was less a result of insufficient attention than a reflection of immutable academic priorities. The intellectual depth of practical skill could be accepted as plausible, but subsequent conclusions about its rightful place in a university education would be unlikely to ever be acted upon.

In general, existing studies of the intelligence displayed in skilled work proceed in a single direction, from embodied, pre-reflexive understanding to its explication through scholarly analysis. If the non-propositional understanding behind everyday work is powerful enough to merit extended study, however, why do reading, writing, and debate remain the largely unchallenged methods of university education? A challenge to the hierarchization of discursive knowledge over embodied knowledge, I argue, would call into question the prestige of the academy and those it trains, allowing for interpretations of 'blue-collar' work as the clearest contemporary expression of our fundamental mode of understanding.

Presenter(s): Tom Martin

Discussion

2431 Migration Justice: Praxis and human mobility in the era of neoliberal authoritarianism, Part 2

11/20/2024 04:15 PM-05:45 PM

TCC 109

Oral Presentation Session

Migration scholars have long recognized the role of global power relations in shaping contemporary transnational mobility patterns. From colonial extractivism to the post-colonial neoliberal present, the last five centuries have witnessed the accumulation of wealth primarily by European and North American superpowers at the expense of the people and environments of Latin America, Africa, Asia, and the Middle East. Colonial and capitalist extraction has been accompanied by the creation of inequitable social orders and forms of governance that facilitate the exploitation of natural and human resources by local elites and foreign economic interests, resulting in conditions of permanent socio-economic insecurity for most Global South populations. The maintenance of these orders, moreover, has required state violence and terror often directly or covertly supported by the U.S. State Department. To further complicate matters, anthropogenic climate change is exacerbating displacement and forcing many subsistence farmers and agricultural workers to move

across national borders. At the same time, neoliberal economies in the United States and increasingly in Europe eagerly exploit the labor of informal migrants who provide a workforce largely devoid of rights or legal recourse. The current global resurgence of xenophobic nationalism and authoritarianism significantly worsens both the causes and symptoms of this inequitable order. It further contributes to the erosion of tenuous frameworks for migrant and refugee rights while systematically erasing the role of northern industrialized nations and local elites in shaping the phenomenon, often casting migrants as morally dubious and potentially criminal economic opportunists who threaten the cultural integrity and drain the public resources of receiving nations. This panel invites publicly engaged anthropologists and their grassroots partners to consider the role of anthropological analyses and methodologies in addressing the injustices at the heart of contemporary migration from and in the Global South. It invites participants to consider the questions: What strategies do migrants and their allies mobilize to counter stigmatizing narratives and governmental policies and practices that limit their claims to rights and mobility, and to what effect? In what ways are notions of justice invoked in such strategies? How can anthropological analyses and methods support informal transnational migrants in their quest for well-being and freedom of movement across national borders? What transformations are needed in the ways sovereignty and legality are imagined in hegemonic discourses of transnational mobility to address the injustices driving contemporary migration processes? Is the "migration crisis" a catalyst for articulating and enacting a global class politics that challenges neoliberal authoritarian capitalism?

General Anthropology Division

Roberto Barrios, University of New Orleans, Department of Anthropology, Tricia Redeker-Hepner, Arizona State University, School of Social and Behavioral Sciences

Roberto Barrios, University of New Orleans, Department of Anthropology

Maria Pabon, Oscar Gil-Garcia, Lisa Knight, Furman University, Department of Anthropology, Taku Suzuki, Denison University Roberto Barrios, University of New Orleans, Department of Anthropology

Licenses for All: The struggle for dignity and rights among Louisiana's informal migrants

Roberto Barrios

This study examines the conditions in which a grassroots Latinx immigrant community organization undertakes a campaign to obtain driver's licenses for all in an effort to achieve dignity and safety of their constituents. In particular, the study analyzes the following research questions:. 1. In which U.S. legal frameworks can informal migrants make claims to justice before the state of Louisiana, and how do such legal frameworks incorporate (or do not) justice? 2. What are the strategies informal migrants use to gain driver's licenses within these frameworks? 3. How do the experiences of migrants in seeking driver's licenses force us to rethink how justice exists within this framework in the state of Louisiana? 4. If the existing theories of justice are not sufficient to fulfill the needs of migrants attempting to make driver's licenses and other claims in the state, then how should notions of justice be revised to offer the possibility of so doing? This presentation will propose preliminary answers to these four questions based on ethnographic field research and literature review done so far in this dissertation project.

Presenter(s): Maria Pabon

Engaging in Decolonial Praxis Among Indigenous Maya in Mexico and the United States

I will present findings from my forthcoming book project titled Legacies of Forced Migration. Legacies will illuminate how immigration deterrence measures, as part of US foreign policy in Mexico and Central America, created unanticipated pressures on the Guatemalan Indigenous Maya who fled to Mexico during the Guatemalan Civil War (1960-1996). My paper will identify how Indigenous Maya engaged in place-based practices of resistance to obtain legal-status in Mexico and reunification with children separated by the US zero tolerance immigration policy. To comprehend the structural factors that enable the everyday violence experienced by Indigenous Maya I will propose a settler colonial model that moves beyond a settler-colonial binary to acknowledge the intersectional interplay of Indigenous, alien, and settler positions in creating conditions of forced migration for Indigenous Maya throughout the Americas. I will use the case of a family who, due to fear of deportation from the US and separation from their child David, a US citizen, returned to Mexico where they suffered "transnational alienage"—a process whereby they are reconstituted as stateless noncitizens of any nation state. I employ a tripartite settler colonial model to examine how the parents defied transnational alienage to obtain citizenship in Mexico and their decision to join a class action lawsuit to pressure the US government to reunify with their child who in 2017 faced family separation under zero tolerance.

Presenter(s): Oscar Gil-Garcia

Ethical Demands and Precarious Lives: Exiled Bangladeshi Writers in Nordic Cities

During 2013-16, debates about the national and religious identity of Bangladesh and the fate of indicted war criminals from the 1971 war for independence, turned a sharp corner with a wave of brutal killings of so-called "atheists" by radical Islamists. This led to the suppression of debate and dissent through extra-judicial actions and stricter laws.

My research centers on secular Bangladeshi writers and publisher exiled in Norway and Sweden after facing attacks or loosing friends at the hands of machete-wielding Islamist assailants. Invited as "guest writers" by a Norway-based international organization, they found themselves registered as refugees and confronted by a global hierarchy of displaced persons. Facing xenophobia and a lack of understanding about Bangladesh's political context, they attempt to rebuild their lives.

This paper focuses on exiles' efforts, through an online magazine and in related contexts, to critique injustices and challenge stigmatizing narratives about the Global South. They attempt to make ethical demands of those in northern nations on the grounds of shared values of democracy, equality, and justice. Despite and because of their own precarity, they argue that host countries' acts of generosity are often performative, absolving hosts of genuine responsibility for the wellbeing of those in exile.

Presenter(s): Lisa Knight

Temporal justice: Legally liminal asylees and their allies in Japan

Anthropologists have explored the experiences of irregular and contingent migrants who grapple with "liminal legality," facing limited avenues for securing stable legal status in their destination

countries. While much scholarly attention has been given to collective mobilization efforts aimed at challenging legal and structural injustices in host states, my paper examines grassroots coping tactics among rejected or pending asylum seekers and their citizen allies in Japan. Instead of directly contesting the legal and structural barriers put up by the Japanese state, which subjugate them as perpetually "detainable" and "deportable" subjects, these efforts focus on navigating and improving their current living conditions under such circumstances. Confronting the state's "temporal violence," which deprives the rejected asylum seekers of control over their own time, this paper portrays their pursuit of progress, pleasure, and meaning in everyday lives in spite of their liminal legality. I call their efforts an attempt at "temporal justice," to resist the imposed conditions of "bare life" in the "state of exception" and find joy in the present and envision hopeful futures. This paper contends that such endeavors represent a form of migrant justice, a crucial resistance against the state's temporal violence, offering a glimpse into the possibilities of empowerment and agency for those with liminal legality.

Presenter(s): Taku Suzuki

2822 Mixed Methods and Multimethodology: Pluralism as Scientific Strategy

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 4

Oral Presentation Session

Anthropology has always had a multimethodological orientation, given its diverse subfields and its status as the integrative core of the social sciences. However, any discipline runs the risk of valorizing one method (e.g., ethnography) at the expense of others. In an age where practicing, engaged, and transdisciplinary research bring us into broad research teams that fuse different approaches, we must always revisit our methods instead of narrow gatekeeping. The strengths of combining multiple methods in anthropology, whether the traditional mixed methods "qual + quant", or some other configuration of methods, are multiple - for instance, to triangulate across perspectives, reach broader interdisciplinary audiences, and highlight a wider range of future directions for our work. The work presented in this panel shows the explanatory power of combining multiple methods as part of a pluralistic approach to knowledge-building in anthropology. This panel showcases a range of work, some of which has already used some combination of biocultural, evolutionary, computational, linguistic, ethnographic, as well as traditional "mixed-methods" approaches, while other researchers present in-progress studies where only a single method has been used to date, but where multiple methods are eventually anticipated or desired.

Society for Anthropological Sciences

Stephen Chrisomalis, Wayne State University, Department of Anthropology

Caissa Revilla-Minaya, American Museum of Natural History, Division of Anthropology, John Hood, University of Florida, Department of Anthropology, Caitlyn Placek, Ball State University, Department of Anthropology, Conor Snoek, University of Lethbridge, Ryan Naylor, Danlu Yang, Oregon State University Stephen Chrisomalis, Wayne State University, Department of Anthropology

Using mixed-methods to evaluate environmental conceptions in an Indigenous Matsigenka population of the Peruvian Amazon

People's conceptions of the world around them play a fundamental role in processes of environmental decision-making. For Amazonian societies, the exploration of notions of non-human beings suggests that people often attribute human-like dispositions to these entities and maintain social relations with them. Most of these accounts, however, lack specificity with regard to the diversity of these conceptions, both among individual people and among non-human entities, and this severely limits our understanding of the nature of people's environmental engagements and processes of cultural change. In this presentation, my aim is to show the advantages of integrating ethnographic and quantitative methods, including the use of Bayesian statistical analysis, to conduct anthropological research. In particular, I explore the variety of ideas held by members of an Indigenous Matsigenka community in Amazonian Peru with respect to a range of non-human beings and elements of their environment. A better understanding of this diversity, obtained through the use of mixed-methods, sheds light on the nuances of Matsigenka interactions with their surroundings, and highlights the necessity of accounting for such diversity in future investigation of the environmental practices of Indigenous peoples.

Presenter(s): Caissa Revilla-Minaya

Pacific Island Human Mobility: A Multimethodological Approach to International Migration of Pasifika Peoples

Pacific Island nations are at high risk of intensifying environmental hazards due to climate change and as such, outward human migration from the region appears likely. Through a combination of methods, three essential research questions are addressed: (1) How do perceptions of human migration among Pasifika peoples compare with their migration behavior? (2) What are the drivers of human migration within and from the Pacific Islands? (3) Are environmental hazards driving Pacific Island migration? If not, why so? If so, is there evidence of an increasing trend as the effects of climate change worsen? Do environmental thresholds exist that drive migration, such as the number of repeated environmental hazards or severity of hazards? To answer these questions, a research design comprising quantitative and qualitative methods was implemented to examine Pacific mobility from both macro and micro levels of analysis with the aim of reaching a meso-level assessment. Quantitative modeling was performed on global data with countries as the units of analysis. Qualitative data was collected in the form of semi-structured interviews, a migration pathways elicitation task, and a freelist exercise. The analysis of qualitative data was used to inform the results of the quantitative models. The synthesis of findings reveals key insights that are crucial for Pacific Islanders and future research, given the expected escalation of environmental hazards in the region.

Presenter(s): John Hood

Recruitment Strategies with Hard-to-Reach Populations: A Multi-Sited Mixed-Methods Study

Hard-to-reach populations are subgroups that are difficult to recruit for research based on social, economic, or geographical barriers. Anthropology has a rich history of studying these subgroups with methods that often favor long-term stints or recurring visits to a particular site. However, time

and funding limitations along with other structural barriers to engaging in long-term research necessitate the need for additional tools that enable anthropologists to conduct research that is rapid and complex yet maintains integrity. The current study describes the process and challenges of recruiting key informants and mothers in recovery from drug addiction for a mixed methods study in Canada, England, and the Netherlands. In each location, we employed multiple methods to recruit participants: 1) contacting residential treatment programs and harm reduction centers by phone, email, and in-person visits; 2) visiting centers; 3) attending recovery meetings; 4) snowball sampling; 5) dissemination of physical and virtual flyers; 6) leveraging connections from experts; and 7) giving local talks. Each location varied substantially in the types of recruitment methods that were most successful in achieving the desired sample sizes. We conclude by reflecting on the limitations and lessons learned from these approaches and make recommendations for engaging hard-to-reach populations when conducting rapid mixed-methods research in global settings.

Presenter(s): Caitlyn Placek

Co-author(s): Lora Adair

Cultural Cognitive Models of Language Learning

This paper presents research on the teaching and learning of Blackfoot at the University of Lethbridge. The work aims to build a foundation of knowledge on language learner attitudes and behaviour to support the development of teaching resources. Blackfoot is an Algonquian language spoken in Alberta and Montana in four distinct but mutually comprehensible dialects. All four dialects are endangered with the majority of fluent speakers being elderly. However, interest in learning Blackfoot as a second language is growing both among the Indigenous and non-Indigenous populations in Alberta. Unfortunately, language teaching materials are rare and limited in scope. Projects at the University of Lethbridge and the University of Alberta are currently underway to develop: a curriculum in Blackfoot, teaching materials, and computer-aided language learning applications. As part of these efforts, the current project uses participant observation and interviewing to better understand how students approach the learning of the complex polysynthetic grammar of the Blackfoot language. The participants are also asked to test computer applications aimed at supporting Blackfoot language learning. The research aims to uncover the cultural cognitive model of language learning among beginning students in order to guide the development of teaching resources. The project combines theory and methods from Cognitive Linguistics, cognitive domain analysis, ethnography, and computational linguistics.

Presenter(s): Conor Snoek

Sustainable livelihoods and sovereignty: Methodological insights from community-engaged research in Southeast Alaska

Climate change undermines the sustainability of Arctic coastal communities, shifting natural resource extractive economies to more tourism based economies. Southeast Alaska is indicative of expected of future Arctic cruise tourism, offering insights to inform proactive Arctic decision-making. This research explores how Southeast Alaskan residents navigate the governance of tourism development and cultural conflicts between identities centered on natural resource extractive economies and those focused on tourism development, using the concept of livelihood

sovereignty. Employing a multi-site ethnographic case-control study across three island communities, I integrate decolonial and community-based approaches to conduct fourteen months of fieldwork, resulting in 134 semi-structured and unstructured interviews, nineteen community presentations, several participatory workshops, and extensive participant observation. Iterative tribal and community engagement occurred by gaining tribal approval before data collection began and establishing community and regional advisory boards. Lessons learned underscore the importance of maintaining community connections to gain access to new communities, building trust to align research with community goals, and the unexpected opportunities to integrate research into community development processes. This research provides valuable insights for those interested in conducting community-engaged research and reaching decision-makers across scales.

Presenter(s): Ryan Naylor

Decolonizing Anthropology: From a Multinational Translation Project to World Anthropologies

Multilingual publication has been overlooked in today's publishing politics and academic landscape, particularly under the influence of English cultural and economic hegemony. Globally, non-native English-speaking scholars are encouraged to publish in English rather than their native languages to conform to publishing markets and academic promotion requirements. This ethnographic study examines the often-neglected non-English publishing implementation process of a Sino-Portuguese academic translation project across Brazil, China, Portugal, and the U.S. By studying groups of anthropologists, professors, editors, and communities around these people within and beyond academia, this study investigates how publications in non-English languages are challenged, encouraged, or negotiated within specific publishing environment and institutional organization. The aspiration of translating/sharing knowledge of the local anthropological setting and practice with people "far away" / outsiders is carried with different academic ambitions. The research broadens the discussion of studying people who are above the researcher within profound geopolitical and social-economic dynamics across countries, which also demonstrates the idiosyncratic scholarly identities within knowledge production processes and lived experiences of cross-national anthropological translation that potentially reshapes the publication regime, through theories of decolonizing anthropology and world anthropologies.

Presenter(s): Danlu Yang

1605 Mutations in Urbanism

11/20/2024 04:15 PM-05:45 PM

TCC 111

Roundtable/Town Hall - In-Person

Anthropologists have long been interested in "urbanism as a way of life" (Wirth 1938), and have been struggling recently to find ways to theorize about the new interdependencies, dispersals of urban forms, and new patterns of spatial integration that are reworking what the "urban" means to different people across the world. Our approach rejects "methodological city-ism," which directs attention narrowly to the dense social, political, economic and cultural networks within cities. Yet

we also reject paradigms such as planetary urbanization that presume a unitary experience of accelerating urban restructuring (Angelo and Wachsmuth 2015; Brenner and Schmid 2012). Instead, we take inspiration from Cindi Katz (2021) recent argument, in her piece "Splanetary Urbanization," to remain critically attentive to lived experience and to the contributions of queer, feminist, postcolonial, critical ethnic studies, Native studies, and Black studies to theories of the urban world. Following Katz, this roundtable pays attention to agency and improvisation that emphasizes the "makings, undoings, contingencies and possibilities" of contemporary urbanization (2021: 600; see also Katz 1996; 2017; Maskovsky 2022).

Presenters will highlight the spatial distribution of new governing logics, political economies, and urbanizing inequalities, and how they stimulate and impact everyday urban practice. The questions we will discuss during the roundtable are:

1. How is the urban way of life being transformed across a variegated and differentiated urban landscape? What new forms of place-making are crystallizing in new landscapes of urbanization?

2. Do north/south and east/west divides hold up in this consolidation of new urban forms and spaces, and in theorizing about these differences?

3. How do people mobilize around these new urbanizing processes and what kinds of strategic knowledge and practice surface as they seek to reshape and unsettle elite, unjust and illiberal plans, programs, and ideas? Are these mutations of urban life considered just or unjust from the point of view of different people who inhabit these urban spaces? What forms of solidarity, difference, inclusion, and exclusion are forged in such spaces?

4. What new approaches to gathering and analyzing evidence are needed to identify and understand emergent forms of urbanism? How might we link methodological, theoretical and epistemological issues into a program of study for anthropology and urban theory that addresses this nexus of urbanism and urbanization?

We use the term "mutations" to signal a non-deterministic and generative notion of change. We believe that anthropological approaches that attend to this play between contingency and context are well-tailored to capture emerging forms of urbanism

Critical Urban Anthropology Association

Aman Roy, CUNY, Graduate Center, Nick Welna, CUNY, Graduate Center, Department of Anthropology

Rashmi Sadana, George Mason University, Department of Sociology & Anthropology, Kristin Monroe, University of Kentucky, Department of Anthropology, Cindi Katz , Penn Tsz Ting Ip , Julian Brash, Montclair State University, Department of Anthropology, Nick Welna, CUNY, Graduate Center, Department of Anthropology, Aman Roy, CUNY, Graduate Center Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology

1975 Narrative repetition as political praxis? Uncertainty and emerging reconfigurations of care

11/20/2024 04:15 PM-05:45 PM

TCC 101-102

Oral Presentation Session

This panel explores how relationships of care and kinship are made, unmade and remade through narrative repetition. Anthropologists studying the enactment and unfolding of relationships of care have shown how narrative gaps, ambiguities and contradictions both signal the fundamental uncertainty of everyday life and are part and parcel of the ways in which people live with uncertainty (e.g., Pinto 2014; Mattingly 2010, 2014; Shohet and Samuels 2024). This panel asks how intentional and unintentional forms of repetition affect possibilities and foreclosures in relationships of care. We particularly focus on the ways in which stories that people repetitively (co-)narrate over time have the potential to solidify, unsettle, and generate certainties and uncertainties about their social relationships and cares. How does repetition generate forms of narrative multiplicity and sameness? How may care be manifested in the will (or refusal) to repeat? What kind of linear and non-linear temporalities of care does repetition foster? From whose point of view do narrative enactments come to be experienced as 'repetitions'? By analyzing individual lives and stories as they unfold in contexts of historical inequality, panelists address both the interpersonal and the political potential of repetition, as repeating narratives may foster an emerging ethics of care.

Taking a person-centered approach, the papers in this panel highlight how individuals, couples and families find ways to sustain or endure sometimes fragile kin relationships through narrative repetition. Building on ethnographic fieldwork in the Maldives, Indonesia, Palestine/Israel and California in the US, these papers reveal how narrative repetition both signals and shapes the precarious work of care in historical contexts of dispossession, illness, incarceration, structural violence, and war. They show how repetitions themselves may become a response to violence, a site of endurance, and a political way to question and claim identity and care. Ultimately, by focusing on the praxis of narrative repetition, they shed light on the work of making and remaking kinship when living with uncertainty.

Society for Psychological Anthropology

Annemarie Samuels , Merav Shohet, Boston University

Merav Shohet, Boston University, Annemarie Samuels

Cheryl Mattingly, University of Southern California, Fathimath Anan Ahmed, Boston University, Department of Anthropology, Merav Shohet, Boston University, Annemarie Samuels, Megan Raschig Sarah Pinto, Tufts University, Department of Anthropology

Narrative Repetition, Intersectional Identity, and Care: The Poetic Opacity of Christmas Trees in an African American Family

This paper explores how the narration of a deeply disorienting event shapes intersectional identity. It concerns a story repeatedly told by an African American grandmother whose household includes her daughter's five children and an aging mother with dementia, and whose recurring narrative takes material shape in the presence of the family's annual Christmas tree. I consider how this grandmother's Christmas trees, along with her repeated stories of a life-shattering event, express the confluence of multiple horizons, an intersectionality of identities in uneasy co-existence. In

doing so, I follow Linda Alcoff (2006) and Gail Weiss (2008), who have proposed that we consider intersectionality from a phenomenological perspective – less as a category into which one is slotted and more as an intersection of multiple horizons of significance or places upon which we stand and perceive our world. Taken together, the Christmas trees and repeating stories offer portals into the ethical horizons and poetics that have permeated this grandmother's life, not only as an individual but as a historical being whose personal experiences are intertwined with, and speak to, shared ethical horizons and generational time. They reveal a poetic response to structural violence that resists fixed identity and expresses, instead, what Glissant (1997) calls the "right to opacity."

Presenter(s): Cheryl Mattingly

Recovering through repetition

This paper centers around the narratives of Suwaidha, a woman who is deemed to be mad in her community in the Maldives. Suwaidha's persistent narrations of her past unsettle those in her social world, who often interpret these recurrent returns to her past as either a symptom of madness or a sign of immoral personality. What might we learn if we privilege her narratives rather than a priori dismiss them as mad or immoral? In this paper, I focus on a segment of Suwaidha's life history narrative that she emphasizes to those who will listen to her. I show that by narratively returning to her past, Suwaidha in fact aims to counter people's enduring claims that her past experiences were irrational or immoral. Furthermore, by attending to a thematic repetition within this narrative segment, I suggest that Suwaidha attempts to make sense of her fraught relationship with her mother. Thus, what is ostensibly a symptom of experiencing madness—persistently repeating the same stories—emerges instead as attempts to recover oneself and others as persons worthy of care and respect. This paper highlights the generative potential of attending to non-normative ways of being.

Presenter(s): Fathimath Anan Ahmed

Fragments of Displacement and Care through Narrative Repetition

This paper examines repeating narratives of displacement, particularly those told by octogenarian and nonagenarian elders living in kibbutzim near Israel's northern borders, to reflect on what happens when war overlays aging and illness, (re)shaping the interpersonal dynamics of care as these collide or collude with geopolitical conflagrations. Building on Paul Ricoeur's (1990, 3:76) insight that repetition "opens potentialities that went unnoticed, were aborted, or were repressed in the past," I explore how fragments of the elders' narratives—told and retold to me over the years—shift to occlude or reveal dimensions of loss they experienced much earlier in their lives, before coming to Palestine/Israel. Attuning to the silences and uncertainties in these repeating narratives that often center on kinship connections severed and remade through displacement, I attempt to trace the psychic life of this elder generation's biopolitics (Stevenson 2014), where militarization has been an enduring, if at times only haunting presence. I suggest that these elderly Jews' histories of dispossession and repossession not only inflect the ways they conflate Israel and the kibbutz with home as an inhabitable but tenuous space of welcome (Willen 2019), but limit sentiments and expressions of empathy, thereby highlighting the fraught nature of care that emerges through narrative repetition.

Presenter(s): Merav Shohet

Repeating Illness Narratives: Perseverance, Potentiality, and the Uncertainties of Kinship and Care

This paper explores how narrative repetitions affect the uncertainty of diagnostic processes, as the narration of repetitive – yet changing – illness narratives over time folds into relationships of care. Building on anthropological scholarship that shows how silences, contradictions, and ambiguities are a fundamental part of living with uncertainty (Pinto 2014; Mattingly 2014; Samuels 2018; Shohet 2021), the paper highlights how repeating narratives can be both a burden – demanded in lengthy biomedical processes – and a means of creating hope by invoking a range of past and future scenarios. Ethnographically, I focus on stories told and enacted by one HIV-positive woman in the Indonesian province of Aceh and the support workers who accompanied her in her nine-month quest for a diagnosis and treatment of her abdominal pain. Her repeating, changing and often ambiguous stories of potential causes and possible futures meandered between anxiety and hope, and between ethical values of acceptance, endurance and striving for healing. Embedded in troubled kinship relations and religious discourses of future certainty (including predetermined death) and possibility (including miraculous healing), these nonlinear and sometimes contradictory narratives opened up tenuous possibilities of living with uncertainty. They show how repetition itself may foster perseverance and potentiality, while kinship and care can both enable and interrupt the possibilities of further narrative repetitions.

Presenter(s): Annemarie Samuels

"We were solid AF, but he recently changed up on me ;(": Co-narrating care, kinship, and (anti-)carcerality

This paper examines how a group of women in relationships with incarcerated men co-narrate the uncertainties of these arrangements, focusing on repetitive breakup talk in the absence of actual breakups. Locating this narrative work as part of the gendered labor of kinship in a carceral state, it asks, how does the constant talk of the potential to break up contour their ability to sustain these relationships? When intimacy is mediated by carceral logics and systems, romantic relationships between one who is free and the other that is incarcerated are subject to precarious privileges of communication, imposed silences, and the uncertainty of whether, when or how they can be together. Among some formerly gang-involved Chicana women in Central Coast California, the possibilities and benefits of a good life together (if apart) lead them into long-term relationships with locked-up men, despite the challenges. Physically separated, but communicating by sanctioned or illicit texts and calls, mailed letters and drawings, support groups and social media pages, and arrangements with others on the outside, people in these relationships cultivate care and presence anchored in multifaceted narrative work. How do these women, whose romances have unfolded entirely in the carceral context, stabilize the uncertainties of their lives together/apart from their partners? What can their co-narrations of romantic ambivalence tell us about grassroots Chicana feminist anti-carcerality?

Presenter(s): Megan Raschig

1492 Reflections on Fieldwork in Morocco: Ethnographic Encounters, Politics of Representation, and Theory Building

11/20/2024 04:15 PM-05:45 PM

TCC 103

Oral Presentation Session

In her article, "Zones of Theory in the Anthropology of the Arab World," in the 1989 Annual Review of Anthropology, Lila Abu-Lughod argued that "anthropological writing shapes a Middle East of its own, fashioned out of conventions, standards of relevance, imaginative and political concerns, and zones of prestige." She identified Morocco as one of two such geographic prestige zones in the anthropology of the Middle East and North Africa (MENA). Morocco has long been an ethnographic "house of wisdom" in which generations of renowned anthropologists-such as Robert Montagne, Jacques Berque, Ernest Gellner, Clifford Geertz, Paul Rabinow, Vincent Crapanzano, Deborah Kapchan, Abdellah Hammoudi, and Aomar Boum-produced extraordinary scholarship whose influence reaches well beyond the anthropology of the MENA. This session brings together a group of scholars engaged in ethnographic field research in Morocco in the last five years to share their experiences, challenges, thoughts, and insights. Focusing on ethnographic encounters, the politics of representation, and ethnography-based theory building, panelists will delve into the complexities of conducting research in Morocco's diverse cultural landscape and explore the nuances of navigating cultural boundaries, power dynamics, and ethical considerations inherent in ethnographic practice. Furthermore, the panelists will examine the ways in which their research contributes to theoretical development within anthropology and other allied disciplines. By sharing their fieldwork reflections and experiences, the panelists aim to foster dialogue and critical engagement with the complexities of practicing ethnography in Morocco in an era of increased globalization yet, ironically, intensified inequality and fragmentation, offering valuable insights for both seasoned researchers and those new to the field. Based on the presentations, the discussant will lead a historical reflection on ethnographic engagement in Morocco: what remained the same, what became different, and in what contexts these consistencies and changes take place. Finally, the whole session strives to initiate a self-critique of how ethnographic engagement in Morocco has empowered our communities of informants/interlocutors or has fallen short of doing so.

Middle East Section

Jie Gao, University of Arizona

Catherine Therrien, Gwyneth Talley, American University in Cairo, Department of Sociology, Egyptology and Anthropology, Brittany Power, Jie Gao, University of Arizona Tara Deubel, University of South Florida, Department of Anthropology

Advocacy Art: A Powerful Tool to Raise Public Awareness, Tackle the Politics of Representation, and Give an Equal Place to Migrants

I recently realized that if we want to change the world (modestly) and raise public awareness about gender and racial inequalities, we should find creative ways to reach a larger audience. As an anthropologist, I was convinced that I must "give a voice" to those who are not listened to, but I

have lately come to realize that my job is, first and foremost, "not to hinder their voice." To do so, one has to gain trust, listen, collect stories, and, above all, give a wider audience access to those narratives. This is what two recent research fundings—an EU-funded ITHACA project on migration narratives (2021-2025) and a CNRST-funded project on mixed children's identities in Morocco (2019-2024)—enabled me to do so through a powerful tool: advocacy art. With my research teams, we collected narratives of sub-Saharan migrants and mixed families to show the richness of the history of migrations in the Moroccan context (Morocco as a country of emigration and immigration, a "transit" country, and a country that was under colonial control). I will present different collaborations between ethnographers, artists, and migrants: a musical tale on the trajectory of Cameroonian "adventurers," a documentary on mixed families, and a photo reportage on Senegalese "potential migrants." I argue that those ethnographic and artistic encounters are powerful ways not only to raise public awareness but also to tackle the politics of representation while giving an equal place to migrants.

Presenter(s): Catherine Therrien

Reflections on Collaborative Filmmaking in Morocco

Both fieldwork and filmmaking are collaborative efforts. During fieldwork, collaboration occurs between the anthropologist and their interlocuters, but filmmaking adds another layer to collaboration with participants and potentially crew untrained in anthropological methods. In this paper, I give examples of issues during the filming process of The Bardia, an ethnographic short film about women horseback riders in Morocco, and how the collaboration pitfalls could have been avoided. I reflect on my experiences to give fellow anthropologists and filmmakers a starting point and to help them find ways of bridging understanding between crew and participants. This paper focuses on the filmmaking process from pre-production to completion with examples of working with a professional filmmaker, a fixer, and producers. While collaboration is a large theme of ethnographic fieldwork, there is little discussion by anthropologists about navigating collaborative ethnographic filmmaking. This paper seeks to reflect on aspects of overlap between filmmaking and fieldwork in order to create a "what not do" a la Paul Rabinow's Reflections on Fieldwork in Morocco and put it in conversation in the canonical fieldwork done in Morocco.

Presenter(s): Gwyneth Talley

Forging Bonds: How I Came to Feel Part of the Community I Set Out to Study

I am a U.S. Ashkenazi Jewish woman, and from Summer 2021 to Fall 2023, I conducted fieldwork primarily in the city of Fes, Morocco, with the Sephardi Jewish community there. My research centered on foodways and the production of belonging and identity. In order to successfully engage my research goals, it was imperative to build rapport and, most of all, trust with this small and relatively guarded community. This took many months, but the reward was not only gaining access to interlocutors for my dissertation research project but the production of bonds of friendship and acceptance within a community that I came to consider family. I engaged in participant observation and semi-guided interviews and took part in what Abarca (2006; 2023) calls culinary chats while simultaneously personally experiencing love, acceptance, and "belonging" within the intimate Jewish community of Fes. I cooked with and ate at the tables of not just my interlocutors but also my dear and beloved friends. Through my ethnographic praxis among the Jewish community of Fes,

I found community. My experience was much more than research. It was a dialogical encounter that forged enduring bonds and attachments. I will present vignettes from my ethnographic field experience in Morocco. They will demonstrate how my research practices among the Jewish community of Fes produced knowledge and simultaneously show the enactment of profound and lasting ties for me and for the community I lived with and studied.

Presenter(s): Brittany Power

Ethnography of the Chinese Business Community in Global Morocco: Perfunctory Rapport, Continued Distrust, and Imperfect Fieldwork

From August 2022 to January 2024, I conducted fieldwork on Chinese entrepreneurs in Morocco for my dissertation project. Reflecting on my fieldwork experience, I realized that it was utterly imperfect, judging by the traditional anthropological criteria of "good ethnography." In this paper, I reflect upon how my positioning as a Chinese person working on my Ph.D. study in a U.S. institution and conducting field research on a foreign business community in Morocco constituted a constant source of suspicion for both my potential informants and the Moroccan state authorities. I discuss how I overcame (or came to terms with) the double suspicion and achieved what I call "perfunctory rapport" with my informants and the Moroccan state by cautiously navigating the complicated interpersonal dynamics of the Chinese migrant community and the hypersensitive Moroccan bureaucracy. Focusing on the recurrent distrust between my informants and myself, I contend that in the era of intensified globalization, the globalized subjects, including the state as a geopolitical subject, are not physically or perceptually closer to each other but instead become more vigilant to perceived or imagined external threats. Ironically, this globalized intersubjective dynamic, as manifested in my ethnographic encounters, significantly undermines the promises of liberal capitalist globalization striving to facilitate human interconnections that, in turn, accelerate capital flow and business turnover.

Presenter(s): Jie Gao

3219 Reflections on a Career of Global Praxis: An Interview with Glenda Roberts

11/20/2024 04:15 PM-05:45 PM

TCC 114

Interview - In Person

What does praxis look like in long-term perspective? How does praxis take shape in the real world? What choices and strategies enable praxis in anthropological analysis? We consider these questions by reflecting with Dr. Glenda Roberts, who has spent her career conducting research on gender, labor, immigration, family, and care mostly – but not only – in contemporary Japan. Tracing her scholarly accomplishments and career turns, we center her implicit and explicit attention to praxis, especially her efforts to use anthropological research to improve social and corporate policy, and her comparative and collaborative work. Taking up a new conference format, this interview reconnects Dr. Roberts with two former mentees and one research collaborator to invite reflection on teaching social science in Japan, living commitments to feminism, and the impact of

anthropological work. From "Staying on the Line: Blue-collar Women in Contemporary Japan" (The University of Hawai'i Press, 1994) through her ongoing work comparing French and Japanese women's tactics for work/life balance, this interview will offer a wide range of concrete examples of the value and importance of praxis in anthropological imagination.

Society for East Asian Anthropology

Allison Alexy, University of Michigan, Ann Arbor

Emma Cook, University of Michigan, Satsuki Kawano , Allison Alexy, University of Michigan, Ann Arbor, Glenda Roberts, Waseda University

11/20/2024 04:15 PM-05:45 PM

TCC 116

Oral Presentation Session

In this contemporary historical moment--marked by generalized political-economic crisis, existential precarity, and persistent uncertainty--the prevailing "atmosphere of doubt" (Masco and Wedeen 2024) is routinely punctuated by the recurrent eruption of scandal. From the Capitol Hill riots, to exposés of pedophilic oligarchs, and academic anthropology's own open secrets, our social and discursive terrain seems to be defined more and more by the logic of scandalous revelation. On the one hand, we are so immersed in scandal that "The most daring provocations and the most shocking scandals have lost all power to provoke and shock" (Girard 1971). And yet, in our condition of "deep mediatization" (Cody 2023), scandal perdures; we simply cannot exhaust ourselves of the "pleasure of unmasking" (Strassler 2020).

Our panel brings together a collection of five papers which interrogate 'scandal' as it unfolds across a range of distinct cultural, historical, and political-economic contexts. The different papers trace the emergence, circulation, and reception of historically concrete interruptions to the normative social order, each regimenting its own widely circulated enregisterment [i]as[/i] scandal. Through media portrayals and folk discourses, bureaucratic regimentation and sovereign decrees, rumour and hearsay--in a word, through their inexhaustible [i]citationality[/i] (Derrida 1988, Nakassis 2013)--the series of events and contestations analyzed in these papers were reflexively entextualized as "scandalous." They were encountered and understood as events that were emblematic of the social, aesthetic, and temporal form of [i]scandal[/i]. Spanning geographic sites from Balochistan to Berlin, and Rome to Silicon Valley, the scandals interrogated here precipitate a wide range of emergent contradictions centring on the questions of colonial legacies and reparations; atrocity, historical memory, and moral panics; necropolitics and sovereign authority; neoliberalism and financial speculation; and corporate conspiracy, fraud, and the enchantment with fakes.

What ties these analyses together, then, is an attentiveness to how scandal, mobilized by differently situated historical actors, comes to accrue political force. Taking inspiration from the anthropology of corruption, conspiracy, and critique, this panel eschews a hermeneutic of veracity--one which sees in scandal the revelation of that which is hidden behind the curtain of appearances (Muir 2021). Instead, we foreground the question of scandal's productivity: what are its conditions

of possibility, and what are the conditions of its legibility qua scandal? What in turn does it make possible--socially, materially, affectively and ideologically?

Society for Cultural Anthropology

Nikhil Sood , Maya Latif

Abdullah Jawad

Nikhil Sood, Abdullah Jawad, Maya Latif, Sumeja Tulic, Salman Hayat Sumeja Tulic

"What Kind of Person Fakes their Voice?"

In March 2019, the online magazine [i]The Cut[/i] published a widely popular article titled, "What kind of person fakes their voice?" The subject of this exposé was the disgraced Silicon Valley CEO, Elizabeth Holmes, whose health-tech startup, Theranos, had become infamous for swindling investors of over nine billion dollars, misleading medical regulatory authorities, and lying to vulnerable cancer patients. And yet, over a year after these malpractices first came to light, the tabloid article was far from unique in eliding the gritty details of the corporate conspiracy, fixating instead on what had become the most enticing aspect of the Theranos saga: the ostensibly fake voice of its charismatic founder. Indeed, the fake voice of Holmes has been a staple index in the plethora of dramatic reenactments through which she has been portrayed. Building upon this panel's orientation to scandal as essentially productive of new social imaginaries, this paper centers on the following inquiries: What kind of social and historical juncture produced the collective predisposition to [i]hear[/i] the scandalous fakeness in the voice of a disgraced billionaire CEO? What were the collective aspirations and anxieties voiced through this citational gesture, and what does the enchantment with vocal inauthenticity reveal and obscure? And finally, what kind of new political subject is constituted by the socially mediated ritual of hearing, unmasking, and citing the fake voice of Elizabeth Holmes?

Presenter(s): Nikhil Sood

How can you blackmail the Prime Minister? Addressivity, publicity and time in the 2021 Hazara protests in Quetta, Balochistan

In January 2021, the violently minoritized Hazara community in Balochistan, Pakistan, staged a protest which the then Prime Minister Imran Khan denounced as blackmail. Refusing to bury the bodies of kin killed by ISIS militants, several women in the Hazara community staged a sit-in in Quetta alongside the bodies, to protest their highly systematized persecution. Agreeing only to bury the bodies if the Prime Minister came to visit the protestors in person, the protest swelled over the course of 6 days, by which point a viral audience had assembled only to witness Imran Khan denounce the protest as 'blackmail'. Unlike prior Hazara protests in Pakistan, where refusals to bury kin failed to accrue the interruption they warranted, I argue that distinctive here was how circulating images of the protest enabled the audience to participate, not as the [i]primary addressee[/i] of the protest, but rather as a third-person witness. The paper argues that this distinctive publicity and structure of addressivity enabled a distinctive form of protest to emerge, accruing force by way of two overlaid scandals: i) the suspension of normal Islamic rites of burial, and ii) positioning the sovereign as responsible for that suspension. Tracking how the protest unfolded, I ask what makes

a protest like the refusal to bury so potentially threatening to the state so as to be named 'blackmail', yet one which is ultimately unable to elicit its ransom?

Presenter(s): Abdullah Jawad

Preliminary Materials on the Selfishness of Selfies

In 2016 as the putative "threat" posed by Syrian refugees in Berlin caused widespread concern, talk of another, apparently unrelated, danger was steadily building momentum. This danger assumed the seemingly-banal form of a series of selfies, all taken at war memorials across Europe, and all widely condemned for failing to capture an adequate level of decorum within the photographic frame, a presumed lack of gravity taken as an index of a scandalous degree of moral depravity. The scandal was broadcast from the pages of tabloid and academic journals alike, birthing a story of selfishness, youth, and collective narcissism told "not in the slow, detailed, meandering... work of Freud, but at great speed, in a state of emergency" (Dombek 2016). Here, I explore the scandal that has come to be referred to in the shorthand as "Selfies at Auschwitz" as a social and cultural phenomenon that constitutes but one of the many astonishingly heterogeneous forces at play in the current conjuncture-cum-polycrisis. What is it about these photos that cause the scandal to continue to gain traction? What is the basis of the fears and anxieties that they so strongly provoke? Through them, what can we apprehend about the racialized and racializing character of the German social formation, even in those instances when it is not apparently active? Why, in short, should we, in spite of it all, feel not only sympathetic but also deeply protective towards the figure of the Young Girl who selfies?

Presenter(s): Maya Latif

Scandal Over Symbolism: Gaddafi's Photographic Protest and Italy's Colonial Legacy

In June 2009, the Libyan leader Muammar Gaddafi made his first visit to Italy since assuming power in 1969. This diplomatic event followed the signing of a treaty that included Italy's agreement to pay $5 billion in reparations to Libya as a form of acknowledgment of its colonial violence in Libya resulting in significant loss of life and suffering. Central to this analysis is Gaddafi's scandalous use of a photograph of Omar Al-Mukhtar, the Libyan resistance leader, prominently displayed on his attire during the visit. This image, depicting a chained Al-Mukhtar surrounded by Italian soldiers shortly before his execution, was intended as a stark reminder of Italy's colonial atrocities. Contrary to expectation, the subsequent scandal emerged not from the historical content of the photograph but from its public reception in Italy, where news media discourse was centered on Gaddafi's perceived audacity and mockery, rather than the colonial brutality it represented. This response highlights the scandal's role in deflecting from substantive historical engagement to superficial outrage, effectively silencing deeper discourse on accountability and the legacy of colonial violence. By analyzing the Italian response to Gaddafi's symbolic gesture, the paper illuminates the complexities of memory, scandal, and their intersection in shaping narratives around historical injustices and reconciliation in post-colonial settings.

Presenter(s): Sumeja Tulic

Forensic accounting, Satta mafias, Speculation and Scandal: An inquiry into the moral and political economy of sugarcane cultivation in Pakistan

Taking the 2020 report of the commission set up by the Pakistani government to inquire into the sugar price hike as its point of entry, this paper examines the narratives of crisis and scandal that frame it. This report marked the high point of the latest version of a historical saga. It frames the present crisis as a quantitative problem in which numbers have been fudged to benefit powerful stakeholders. The fix it proposes is forensic accounting. In line with this panel's orientation to scandal as a heuristic, this paper pushes against the report's framing of scandal as a matter of accuracy and a lack of transparency, to inquire instead into the conditions of possibility both of exposes such as the commission's report—their framing as media events/scandals (Couldry, 2003)—and of the larger, and longer, sugarcane 'crisis' that this report presents as an accounting scandal pitting the powers that be and their facilitators against a gullible public. What does this framing as scandal enable, politically and epistemologically? How does accounting of the kind that this report foregrounds, deflect from a more adequate accounting that would look instead to the human and ecological cost spanning a much longer time span than what this report can accommodate (constrained as it is by the compressed timeline of scandal and crisis), of the continued cultivation of a colonial commodity in a water-scarce context in which diabetes is said to be assuming pandemic proportions?

Presenter(s): Salman Hayat

2245 Securitized Geographies: Surveillance, Urban Development, and Policing

11/20/2024 04:15 PM-05:45 PM

TCC 105-106

Oral Presentation Session

This panel takes a deeper look into spatial techniques of securitization and surveillance that have been deployed across militarized Global South geographies. Between Pakistan, Turkey, and Egypt, we critically examine contemporary changes to urban geographies following the implementation of securitization projects across these regions. We ask questions such as: How do these programs racialize certain populations? How do citizens become implicated in the security apparatus? How do transformations of urban geography bolster state surveillance? And how are these processes and practices tied to ongoing transformations spurred by neoliberal governance? Based on ethnographic research, the presenters on this panel, showcase how political-economic restructuring has in turn affected expansions of state-security apparatuses in disparate geographies and contexts of political and social change the security apparatus. The political geographic context, which our papers look into, had been deeply reshaped in the last decade through revolutions and coups. These political shifts, in these societies, are essential to understand how the regimes of rule change their political strategies in governance and surveillance. Through ethnographic analysis, the papers present on securitized geographies to discuss tools of surveillance, urban development, and policing to societies of the global south to offer a body of scholarship discussing intersections between securitization and urban geography. Some of the papers look at counterinsurgency and its manifestations within state-security, whether through using citizens with criminal records for state-violence actions, or claims of couterinsurgecny wars

as essential to keep order. Lastly, this panel delves into state techniques of social spatial control to urban working and middle classes and kurdish communities.

Critical Urban Anthropology Association

Omnia Khalil, City College of New York, Deniz Yonucu, Newcastle University

Deniz Yonucu, Newcastle University

Omnia Khalil, City College of New York, Zahra Khalid, Idil Onen, CUNY, Graduate Center Deniz Yonucu, Newcastle University

Securitized Urban Lives at Cairo's Urban Poor

Since the 2013-coup, by AbdelFatah El-Sisi, Egypt's urban life has massively transformed. These transformations have various political, and socioeconomic purposes. In this paper, I focus on the meaning of securitization that is made to the transformed urban geography after the political upheaval, which is the uprising revolutionary movement of January 2011. I propose that the making of securitized surveilled urban geography took place on two levels, first via changes in the physicality of the urban geography; while the second, is ensuring a societal form of securitization in watching others and snitch their actions. Through an ethnographic study, I conducted in the years of 2018 until 2020, I researched the urban geography of Bulaq Abule'lla and Old Cairo, to study this phenomenon, where I intersect urban geography and securitization studies. In my work, I trace residents' responses to the Egyptian state's roll out of new security measures and redevelopment schemes, focusing on this paper in particular on two sites; one is Maspero Triangle located at Bulaq Abule'lla and the second is Al-Madabegh at Old Cairo. I argue that the urban transformation within the Cairn context is mainly reshaping the societal norms into surveilled life within the subjects and the geography.

Presenter(s): Omnia Khalil

Securitization, counter-insurgency, and the 'common sense' of development in urban Pakistan

With the advent of the war on terror, international pundits and mainstream western media outlets began to write about Pakistan as a dangerous place, sometimes "the most dangerous place" on earth. Amidst active counterinsurgency war, everyday life in Pakistan increasingly worsened, with frequent militant attacks in Pakistan's cities, even if their impacts were felt unevenly across various geographies. During this time, the enduring illegibility of the urban masses—long a headache for the state and allied capital formations—also became a security threat. In urban settings, these conditions spurred a process of spatial transformations undergirded by a political economy of organized violence. Military-affiliated urban real-estate developments started to expand. These began to serve not only as common sense ways to reorganize urban geographies in light of insecurity and as strategies of counterinsurgency, but also as means for capital accumulation for a host of actors. This paper illuminates the spatial ordering practices of everyday middle class landscapes in urban Pakistan and ensuing regional political-economic transformations.

Presenter(s): Zahra Khalid

The Forms of Securitization: Spatial and Affective Control in Diyarbakir

In 2015-2016 urban warfare broke out in Kurdish cities in the southeast of Turkey followed soon afterwards by an attempted coup in 2016. In the aftermath of these events, the urban space and urban life of Diyarbakir, the largest Kurdish city in Turkey, was utterly transformed so as to produce the conditions of total securitization of the city. In this presentation, I take the question of securitization to be intimately connected with those forms of political violence that James A. Tyner (2012) characterizes as "both social and spatial control." In the case of Diyarbakir, such social and spatial control can be divided into two categories. The first category contains the spatiotemporal security practices that utilize more traditional ways of securitization including destruction and reconstruction of the built environment, checkpoints, round-the-clock blockades, surveillance, and curfew. The second category comprises affective forms of securitization. This category includes the state's production of fear, anxiety, insecurity, and vulnerability. Together the production of these affects serves securitizing ends. This presentation will examine these two forms of securitization through landscape and participant observation and interviews, which I conducted in 2019 and 2024 in Diyarbakir. By looking together at the spatiotemporal and affective methods of securitization in Diyarbakir, I aim to demonstrate how these two impact everyday life practices for urban inhabitants.

Presenter(s): Idil Onen

1518 The Edges of Capital

11/20/2024 04:15 PM-05:45 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel explores the possibility of theorizing capitalism from its "edges" by inquiring into historical formations of disappointment and breakdown. We attend to places the teleological trajectory of capital falters in its progress: extraction that somehow doesn't produce promised wealth, racial subjection turned into performative tradition and economic strategy, addiction and despair suffusing the spaces of national fantasy, skilled and educated laborers relying on pastoralism for survival, the inhabitants of futuristic planned cities abandoned and not yet inhabited, commercial tomato production across squatted and state-recognized migrant settlements.

Our accounts trace the temporal as well as spatial contours of the margins to show how disregard is produced by the distance between past and present as well as center and periphery. Lithium in the Bolivian desert, Black communities in New Orleans, the opioid inflected American West, industrial feedlots on the Eurasian Steppe, abandoned Soviet monotowns and empty "smart cities" in Central Asia, migrant settlements in Apulia, southern Italy -- these are worlds whose apparent disjunction from the means of capitalist social reproduction are the very conditions of capital's technical reinvention and intimate reifications. Re-conceptualized as places where capitalism transforms and intensifies rather than sputters, these "edges", in addition to mapping geographies of environmental toxicity, state abandonment, and differential access, open onto questions of what once was or what might have been.

With a critical eye toward contexts of social abandonment, ecological crisis, industrial agriculture, and heritage tourism, this panel asks what it would mean to imagine the "edge" as central to the life of contemporary capitalism, rather than as unintended or inconsequential. From a transnational perspective, we foreground the unexpected emerging from degraded worlds: politics of care, late industrial frontiers, grassroots environmentalisms, and new methods of capital accumulation that rise from the ashes of prior capital regimes.

Society for Cultural Anthropology

Christopher Thompson, University of California - Los Angeles (UCLA), Department of Anthropology, Sean Muller

Christopher Thompson, University of California - Los Angeles (UCLA), Department of Anthropology, Sean Muller, Zarino Lanni, Mason Smith, University of California - Los Angeles (UCLA), Department of Anthropology, Caroline Risacher, Rowan Choe Maher

Between Culture & Capital: New Orleans at This Conjuncture

Through its contradictory status resting both inside and outside the nation, inside and outside the present, New Orleans has long been thought to be an exceptional space – a hidden alcove off the temporal and political pathways of modernity. This imaginary, potent and global, rests on romanticized images of decadence and celebration; but also on subtexts of racial violence, economic failure, and ecological toxicity and loss. Yet, as a whole, these images produce an unexpected present, ripe with unruly visions for the future and new capital regimes.

Based on archival research and fieldwork with New Orleans' Black Masking Indians – an expressive tradition that has moved rapidly from the cultural margins into a central role in the production of New Orleans as an "exotic" or "authentic" place – this essay inquires into forms of scholarship and tourism marketing that construct spectacular forms of Blackness as means to secure new capital markets.

How does capital find new spaces into which it can extensivize, even – or especially – along its edges: places, like New Orleans, where capitalism is imagined to have never fully penetrated or already failed? What happens when celebrations of "Black identity" and "Black history" can no longer be tied to specific historical questions or expectations? And how might we, as scholars and activists, learn to represent life in New Orleans in ways that actively resist its further commodification?

Presenter(s): Christopher Thompson

The Problem of the Frontier: Addiction and Capitalism in the American West

On April 12th, 2023, Dr. Rahul Gupta, Director of the White House Office of National Drug Control Policy, released a statement designating the combination of the synthetic opioid fentanyl with the tranquilizer xylazine as "an emerging threat to the United States." With this declaration, America's struggle with addiction became a problem that exceeded location in individual bodies and geographies– it became a problem of national existence.

Threats to the nation have always come from its edges, the most mythic and generative of which have been historically characterized as the frontier. This paper will consider the role of the frontier as capital's furthest limit in national identity narratives through the problem of addiction unfolding in the American West. Focusing on the fentanyl crisis that has replaced the former heroin crisis in Northern New Mexico, I reframe Frederick Jackson Turner's infamous frontier thesis– which bemoaned American exceptionalism and expansion as ending at the conquest of the Pacific coast– to explore how new affective and social frontiers emerge from contemporary landscapes. Along these edges, the psychic and political architectures of national fantasy are articulated in New Mexico's deserts, forests, and communities. Where Indigenous and Hispanic life once threatened to impede the endless progress of America, now addiction threatens the reproduction of the nation by narcotizing the productive bodies of its citizens.

Presenter(s): Sean Muller

Solidarity and the Politics of Tomato Production Across two Migrant Settlements in Apulia, Italy

This paper focuses on political life in the rural makeshift camp known as the Gran Ghetto of Torretta Antonacci, built by West African and Burkinabé people over twenty years ago. I analyze how political imaginaries in this ever-shifting ghetto unfold and interplay with those of life in Casa Sankara, a state-recognized migrant settlement managed by Black West African men. Casa Sankara gained prominence when migrants evicted from the Gran Ghetto by regional authorities in 2017 joined its legal and growing migrant settlement.

Such a dynamic, I contend, rests on a mutual exclusion of the two settlements based on representations of one being a scenario of degradation and marginalization and the other a model of migrant integration into Italian society and its labor market. Across such a division, I analyze what political projects they attempt to shape as notions of brotherhood across racial, religious or national lines impel informal solidarities across these settlements. Both sites produce and sell tomatoes. While they are projected as standing on different sides of one of the interior frontier lines (Stoler 2022), what political projects and imaginaries do their respective tomato productions shape? How does the tomato production of Casa Sankara, indexing the migrant and African emancipation of its residents, relate to the Gran Ghetto tomato production, which also claims a production of tomatoes for emancipation and freedom?

Presenter(s): Zarino Lanni

Herding as Insurance: Responses to Precarity in Central Asian Industrial Agriculture

Corporate land enclosure in Kazakhstan has caused a shift to capital-intensive methods of production in the livestock sector. American agro-tech corporations have encountered a lucrative market in factory farms owned by oil and mining oligarchs, and their products are reorganizing social life in rural Kazakhstan. This paper interprets ethnographic data gathered in July and August of 2022 on industrial dairy farms in Almaty Oblast, and examines the impacts of capitalist mechanization on human-livestock relations, with attention to robotic milking parlors. I begin by tracing the transformations of livestock production in Kazakhstan from nomadic pastoralism to large-scale, labor intensive, sedentary collective farming in the Soviet period. I then demonstrate

that in post-Soviet capitalist farming, machinery has driven a material wedge between animals and people. This alienation increases the expendability of the worker. In response to this development, farmworkers have increased reliance on household sheep herding as a form of unemployment insurance. Other anthropological accounts of capitalist transformation in pastoralist societies have identified a decreased economic reliance on livestock. In Kazakhstan, however, reliance on kinship-based herding has increased due to the precarious nature of mechanized agricultural work. This return to herding challenges both Soviet and capitalist teleological assumptions of a clean transition from pastoralism to large-scale

Presenter(s): Mason Smith

Frontier Resources at the Edge of the World: Lithium in Bolivia's Highlands

The expression "edge" is used to highlight characteristics of a space wherein the perceived shortcomings or challenges of capitalism become visible. One may refer to the "edge of capitalism" when discussing issues such as income inequality, environmental concerns, or social injustices that they believe are inherent in or exacerbated by capitalist systems. Historically, the frontier, border, borderland, margin, periphery became commonly used terms to describe spaces inhabited by the other but little attention so far has been paid to the concept of 'edge' and what happens there (or could happen). What sort of place are we describing when we frame our research as taking place on an edge? In what ways are field sites constituted politically, epistemologically, and affectively, through these words? Here, in particular I am interested in the Bolivian highlands, more specifically the Uyuni salt flats which contain some of the world's largest lithium deposits—a "new oil" according to Elon Musk. In this paper, I examine the concept of "edge", arguing that the colonial imaginaries contained in that word are foundational to those extractivist projects. In particular lithium is often described as a frontier resource. I also question whether the edge concept may reach the limits of its usefulness in this context, and in general. Are there other ways that we can conceptualize those spaces that may open other ways of thinking and being there?

Presenter(s): Caroline Risacher

Ruins Past and Future: a Map of the Frontiers of the World System

Capital is constituted at its edges: the zones where legal and social structures are unmade and remade. This project compares two types of sites in Kazakhstan and Kyrgyzstan, each situated at the periphery of capital and productive flows, built decades apart and under different political and economic systems, and directed towards different visions of the future.

By comparing Soviet mining monotowns in the Altai mountains, and new Smart Cities being built in independent Kazakhstan and Kyrgyzstan to support the development of IT startups, I will examine the relationship between the core and peripheries generated by emerging systems of production.

The monotowns were part of a vast productive chain crossing the borders of the Soviet republics, an element of the Soviet economy, situated at the geographical and temporal edges of productive processes. The Smart Cities are being built using profits from the sale of natural resources and with funds, expertise, and construction capacity provided through Chinese Belt and Road Initiative, itself a project of edge making.

These sites are situated at the edges of urban and industrial networks: the mining towns built around ore deposits, and the smart cities located on greenfield sites where a new synthetic form of urban life could be designed from scratch. This project is an inquiry about what can be only seen from the edges of a system, and what elements of the system can only exist as a result of these edges.

Presenter(s): Rowan Choe Maher

2102 Transforming Care through Anthropological Praxis: Making Anthropology Matter within Clinical Care in Tampa, Florida

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 7

Oral Presentation Session

Anthropological praxis has transformed medical care in Tampa Bay over the past ten years. A collaborative effort between Tampa General Hospital, the USF Morsani School of Medicine, the USF Department of Anthropology, and patients, doctors, and community service providers has driven the integration of anthropology, care, and change. The multiple projects covered by the panel show how to incorporate anthropology into the delivery of direct care in community-based setting and how to apply syndemic approaches within biomedical settings.

This panel will illustrate how this transformation was achieved through a coordinated set of initiatives to address structural, institutional, and delivery challenges for better care as defined by patients, community members, and health professionals. On the theoretical side, extending the syndemic approach from a descriptor of disease and structural relationships to informing specified healthcare interventions offers new ways to treat vulnerable populations. On the praxis side, building ethnographically informed pathways of care can help address barriers to care and build greater involvement by all involved. Overall, each paper shows how anthropology was key to delivering better care as defined by medical professionals and delivering more equitable and accessible care as defined by patients and community members.

Transforming medicine involves both better care and challenging and changing institutional practice. When institutions change, improved care becomes feasible over the longer term; standards of institutional care mutually formed by anthropology, the community, and the best standards of care help to transform the delivery of care. This approach to clinical anthropology – moving from structural determinants of health to structural competency around care practices and then onto an anthropological and biomedical collaboration to driving improved outcomes – provides a model for how to develop and expand anthropological praxis within medical care and beyond.

This panel presents examples of meaningful contributions made to the transformation of clinical pathways to care by an interdisciplinary team of medical anthropologists and physicians in Tampa, Florida. Examples covered in this panel include more equitable and effective health care in the context of the opioid overdose epidemic and hepatitis C epidemic in the United States; a peer-led, hospital-based BRIDGE program; an accessible telehealth program for MOUD treatment; novel

infectious disease (HIV and HCV) treatment pathways; and the incorporation of anthropology into care of veterans with traumatic brain injury. This work highlights the enduring value of medical anthropology in shaping the future of health care.

Society for Medical Anthropology

Daniel Lende, University of South Florida, Department of Anthropology

Jason Wilson, University of South Florida

Heather Henderson, University of South Florida, Bernice McCoy, Megan Sarmento, University of South Florida, Department of Anthropology, Emily Holbrook, University of South Florida, Department of Anthropology, Gino Collura Jason Wilson, University of South Florida

An Ethnographically Informed Care Pathway for Opioid Use Disorder: Insights from the ED BRIDGE at Tampa General Hospital

The ED BRIDGE (Building Recovery Integration for DruG users into Emergency medicine) pathway is a novel peer-led initiative that leveraged anthropology to build treatment infrastructure for individuals with opioid use disorder. This collaboration with medical professionals and patients culminated in an ethnographically informed care pathway to render a vulnerable population medically visible. By gathering nuanced understandings of the socio-medical landscape, ethnographic insights were translated into a practical intervention co-created with providers and patients. The resulting care pathway was grounded in real-world experiences and bolstered by anthropological insights into the structural determinants of health. The BRIDGE pathway highlights the potential of a deeper integration of anthropology into medicine to both inform and transform clinical care, making a significant impact on the health outcomes of vulnerable populations.

Presenter(s): Heather Henderson

Beyond The Virus: Considering Social Assemblages of HIV Care

Anthropological praxis can augment the HIV treatment landscape to consider factors 'beyond the virus' and bring forth forms of care that often go unrecognized in biomedical approaches. Successful HIV treatment has been historically defined by viral control measured by achievement of milestones along the HIV care continuum. However, this approach discounts the importance of material and social factors in HIV care. We illustrate how new forms of HIV care led to successful engagement for Persons Living with HIV (PLWHIV) who use drugs, a population often deemed defiant to treatment. We provide ethnographic cases of how medical anthropologists practice 'unbounded care' and create tailored 'assemblages of care' that consider this population's many material (e.g., housing) and social (e.g., relationships) needs. What results is a more 'response-able' practice of HIV care which, in turn, secures greater biomedical engagement and retention for PLWHIV along the HIV care continuum.

Presenter(s): Bernice McCoy

Improving Access to Hepatitis C Treatment for PWID: Co-locating Care at a Syringe Services Program in Tampa, Florida

In response to a combined hepatitis C virus (HCV) and opioid epidemic in the United States, this paper shows how transforming clinical pathways from an anthropological lens led to effective and sustainable improvements in the health outcomes for people who inject drugs (PWID). Improving access to HCV treatment happened by co-locating HCV treatment at a syringe services program and creating an ethnographically informed pathway to care in Tampa, Florida. This research is significant because it is not standard clinical practice to provide HCV treatment to PWID, even though this population is most at-risk for transmission and responds successfully to direct-acting antiviral (DAA) treatment. PWID have historically been, and remain, excluded from basic health care services. The failure of healthcare providers to offer HCV treatment to this group is a form of structural violence that perpetuates infectious disease transmission and illness among this marginalized community.

Presenter(s): Megan Sarmento

Delivering Sexual and Reproductive Healthcare to Resettled Refugee Women through an Ethnographically Informed Health-at-Home Program

Refugees resettled in the United States face barriers to accessing equitable and appropriate healthcare services. Previous community-based research amongst resettled refugees in the Tampa Bay area revealed multiple cases of sexual and reproductive health (SRH) issues that had gone unaddressed and an underutilization of existing SRH services. In collaboration with community members, healthcare providers, and a medical student-run service organization, a health-at-home program was designed and piloted that targeted the delivery of SRH care to refugee women. This project expanded existing healthcare structures already addressing refugee health by establishing new care pathways based in the lived experiences and needs of resettled refugee women and the perspectives of medical practitioners. It also initiated preventative services like cancer screenings. Combining anthropological praxis and medicine can address the healthcare needs of vulnerable populations and improve health outcomes.

Presenter(s): Emily Holbrook

Trauma, Ritual, and Healing: Intersections with Integrated Pathways for Clinical Care

Creating integrated pathways for clinical care requires a multi-layered approach that considers biological processes around patient improvement and the ethnographic assessment of the healing modalities and experiences embedded within treatment. With 414,000 U.S. service members having sustained traumatic brain injuries (TBI) between 2000 and late 2019, and with emerging treatments such as Hyperbaric Oxygen Therapy (HBOT), this paper discusses research that gathers longitudinal ethnographic data within a clinical trial setting examining the impact of HBOT on TBI. By examining U.S. veteran perceptions of care, emic and etic perspectives on healing, and rituals of care concurrently with clinical trial outcomes, this research aims to illustrate how anthropological components of healing and care contribute to improved patient outcomes as measured by standard clinical assessments. Such research will help to identify key ingredients for the application of anthropology within clinical care.

Presenter(s): Gino Collura

Co-author(s): Daniel Lende

Discussion

2156 Translation Practices and Social Construction(s)

11/20/2024 04:15 PM-05:45 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

Translation, commensurating "equivalent messages" in "different codes" (Jakobson 1959: 233), both crosses and presupposes a boundary. Ethnographers and linguists have problematized commensuration (Silverstein 2003; Keane 2006), crossing (Woolard 1998), and presupposition (Sakai 1997), arguing that "all translation is radical translation" (Mannheim 2015: 199). Both the analytical and 'real-world' stakes of translation are long-established (Berk-Seligson 1990). Panelists examine how the varied translation praxis of US missionaries from the Summer Institute of Linguistics (SIL) in Guatemala; evangelical Quechua elders; Qing students in Tokyo; and Cambodian court interpreters construct/ed social realities, and for whom. These presentations share an attention to the processes of translation in time: where did these translation practices originate, and how have they evolved? how are the 'before' or 'after' of translations important, or what results from questioning that temporal binary? what are the tenses and moods-is or is not; should be; will not-of these translation practices?

The first two papers, drawing on literature on evangelical Protestant translation projects among Indigenous peoples (Nevins 2010; Schieffelin 2014; Vilaça 2016), examine some of the divergent trajectories that could emerge from those projects. Roberto Young studies SIL affiliates' opposition to a 1987 Guatemalan state-building orthographic reform for Mayan languages, unfolding the consequences of participants' ideologies (Gal and Irvine 2019) and actions; Anne Marie Creighton, meanwhile, investigates the role of extemporaneous Biblical translation practices, developed in relative local autonomy, in constructing an evangelical congregation as Indigenous and local in rural Arequipa, Perú. This question of scale-making (Carr and Lempert 2016) continues into the next paper, in which Lanna Gao analyzes a nationalizing project from late Qing China, where students used translation to work at reconciling an unreconcilable double gap between them and a unified national identity for which they yearned. Finally, Cheryl Yin highlights desire and affect in translation practices: she compares two instances during criminal trials of former Khmer Rouge leaders where condescending Khmer pronouns were used in the courtroom, but courtroom interpreters did not translate their affect into English. One instance went unnoticed; the other caused public outcry. What factors shaped listeners' differential desires to hear affect created in Khmer re-created in English?

Society for Linguistic Anthropology

Anne Marie Creighton, University of Michigan, Department of Anthropology

Anne Marie Creighton, University of Michigan, Department of Anthropology, Lanna Gao, Cheryl Yin, Carleton College, Department of Sociology & Anthropology, Roberto Young, University of Texas at Austin Courtney Handman, University of Texas at Austin

"Short and Precise": Localizing Practices of Extemporaneous Spanish-to-Quechua Bible Translation

In Tuti, Arequipa, Perú, the elders of an evangelical church—founded through a small, non-denominational, missionization project that began working in the province in the 1970s—have developed a distinct repertoire of worship practices. While the language practiced in Tuti institutions like Catholic masses propels and reinforces the town's ongoing shift from Quechua to Spanish, services in Iglesia Evangélica Tuti emphasize Quechua. The quantity of Quechua in their worship practices resists multiple pressures to attempt an assimilation into the racialized, non-Indigenous, Peruvian mainstream.

In this talk, drawing on scholarship on events of Biblical translation (Handman 2014), I examine the key role Spanish-to-Quechua Bible translation plays in the weekly (re)constructions of Iglesia Evangélica Tuti and its members. Although congregants have access to published Quechua Bibles, their thrice-weekly services feature elders spending up to forty minutes translating passages from one of several Spanish Bible editions. Using transcripts produced from sixteen months of on-site fieldwork in Tuti (2019-2024), I analyze the linguistic exuberances and deficiences (Mannheim 2015) of elders' translations and commentary. These practices produce the Iglesia Evangélica Tuti as a congregation that is not only Indigenous at a regional level, but also as a congregation fundamentally rooted in the locality of Tuti itself.

Presenter(s): Anne Marie Creighton

The Provincial Compilers – Language, Desire, and the Ideology of Translation

After the Sino-Japanese War (1894-95), the Qing court sent 13 Chinese students to Tokyo, Japan, inaugurating a large-scale, modernization-oriented, intellectual mobilization. This study takes up the translation society founded by study-in-Japan students from Hunan province, China, to understand how translation, as a process that purports change yet retains similarity, constituted the narrative of the nation in early 20th-century China. I show that the ideology of "nationalism" was fabricated by a complex semiotic exchange that includes localism, globalism, and racialization.

Building upon Gal (2015) and Sakai's (1997) reflection on translation as a metasemiotic process that is not limited to yet unfolds itself through and defines language, I theorize translation not only as a spectrum of semiotic exchange but also as a social practice that materializes indexical signs into political and institutional forms. Through probing the ideology of "yi" 譯 in late Qing, "Tokyo" as an indexical chronotope, and the provincial sentiments in a journal published by the students, I argue that the discourse of nationalism in 20th-century China was constituted by the double gap registered behind translation – a process of turning from "what one is not" to "what one will never be." To reconcile this double gap, the students translated the local provinces into a racialized stage where both the forever yearning of the nation and the potential resistance of a unified identity occurred.

Presenter(s): Lanna Gao

When Cruelty Fails to Translate in the Courtroom: Khmer to English interpretation at the Khmer Rouge Tribunal

What happens when a speaker constructs a world, scene, or event in one language that cannot be fully recreated in another language? What is at stake when that partial recreation occurs in an international courtroom where the defendants are accused of genocide and unspeakable acts

against humanity? More than 30 years after the Khmer Rouge communist regime collapsed in 1979, Cambodia was still prosecuting former Khmer Rouge leaders with the help of the United Nations. The Extraordinary Chambers in the Courts of Cambodia (ECCC) is a hybrid court that uses both domestic and international law (Ciorciari & Heindel 2014). Since judges, lawyers, and staff at the ECCC are comprised of Cambodian and international personnel, interpretation in real-time between English, Khmer, and French is pertinent to the operation of the courtroom. This paper analyzes two moments in which cruelty, expressed primarily through Khmer's grammar of honorific registers, failed to translate into English. Using participation framework (Goffman 1981), I disentangle the many voices and players in the courtroom to ask why one moment caused public outcry and the other went unnoticed. Both case studies also demonstrate that acts of translation are always subject to re-translation and re-interpretation. This paper also examines the consequences of those re-translations in a courtroom proceeding where justice hangs in the balance.

Presenter(s): Cheryl Yin

Translation as Praxis: From Linguistic Structure to Social Structure

The first language settled upon by Summer Institute of Linguistics and Wycliffe BibleTranslators (SIL/WBT) was Kaqchikel Mayan in Guatemala. SIL/WBT founder, William Cameron Townsend, published a structural analysis of Kaqchikel grammar in 1926, on which subsequent SIL/WBT grammatical theory was based. SIL/WBT's early institutional growth was facilitated by collaborative relationships with dictatorial and democratically elected governments. In 1950, SIL/WBT collaborated with the National Indigenist Institute of Guatemala to propose alphabets for four of the most widely used Mayan languages in Guatemala. These orthographic proposals would later be nullified by the Guatemalan Ministry of Education and Culture's officialization of alphabets for 21 Mayan languages in 1987. In response, SIL/WBT sought to discredit these newly standardized alphabets on the

grounds that they were a violation of human rights claiming Maya communities in the countryside would lose land titles, because the new alphabets did not match the Hispanicized spellings of their names. This paper traces a history of SIL/WBT's convergent and contradictory operations with homogenizing and nationalist state-building projects in Guatemala to ask: how does reflection and action upon linguistic structure transform social structure? The ideological presuppositions about scientific scrutinization of language and materialized literacy practices afford analysis of the ways language ideologies inform social organization.

Presenter(s): Roberto Young

1932 War-making as Worldmaking

11/20/2024 04:15 PM-05:45 PM

TCC 107-108

Roundtable/Town Hall - In-Person

In dialogue with three newly released books (Ghosh 2022, Khayyat 2022, Al-Bulushi 2024), this roundtable will explore the protracted, historically layered processes through which worlds are

made and unmade through bordering, militarism, and endless war. Against theorizations of war as an exceptional and spectacularly violent event, we will wrestle with the intricate relationship between war-making and the contours of daily life, demanding more nuanced consideration of power formations that are at once intimate and geopolitical. Employing a transnational feminist lens that theorizes war-making from the Global South, we explicitly avoid approaching our field sites as bounded spaces that are disconnected from wider processes. We foreground the importance of solidarity and relationality across difference, drawing connections between various localized contexts and shape-shifting configurations of bordering, imperialism and racial capitalism. By emphasizing "entangled pacifications," we aim to shed light on the growing significance of seemingly marginal places and spaces to imperial processes.

Association for Political and Legal Anthropology

Samar Al-Bulushi, University of California, Irvine, Department of Anthropology

Munira Khayyat , Sahana Ghosh, National University of Singapore, Saida Hodzic, Cornell University, Samar Al-Bulushi, University of California, Irvine, Department of Anthropology, Fiori Berhane Madiha Tahir, Yale University

2213 Wellbeing and environment: new phenomenological approaches

11/20/2024 04:15 PM-05:45 PM

TCC 117

Roundtable/Town Hall - In-Person

There is a growing recognition of the vital interdependence between human wellbeing and the environment. Recent studies have shown that environmental degradation and ecosystem decline can be connected to ill health and that the exposure to biodiversity can improve wellbeing. This affects the growing awareness of the porous boundaries between humans and their environments, and inseparability of environment to human health. Such studies emphasise how eco-social well-being is shaped by sensory experience or embodied ecological knowledge as praxis, as well as by structural conditions, such as inequality, war, migration, political-economic policies and distributed social hierarchies. Engaging with new phenomenological and eco-feminist approaches to study the intersections between health and the environment, this roundtable explores the interplay between ecology and wellbeing by examining how people communicate and measure health as part of their everyday ecological practice, how eco-social wellbeing is distributed along gendered and racialized hierarchies, and how the circulation of affects and atmospheres both motivate and exclude bodies, behaviours and science.

Society for Medical Anthropology

Judith Bovensiepen , Kristina Baines, Guttman Community College, CUNY

Stephan Kloos, Austrian Academy of Sciences, Laura Burke , Prakash B K, University of Notre Dame, Michael Schnegg, University of Hamburg, Josephine Biglin Kristina Baines, Guttman Community College, CUNY

1072 Zora Neale Hurston: Claiming her Space in Anthropology

11/20/2024 04:15 PM-05:45 PM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

In this interdisciplinary session drawing on the multiple ways in which we must SEE Zora Neale Hurston to understand her and her work, three Black women scholars interrogate what it means to study Zora Neale Hurston and make her life and work truly visible to others. Here Riché J. Daniel Barnes has invited two interdisciplinary scholars, Jennifer Freeman Marshall, and Sharony Andrews Green to be in conversation with her as we consider Hurston the anthropologist as we convene in her home state of Florida. In addition to the discussion by these three scholars, Irma McClaurin, A. Lynn. Bolles, and Cheryl Rodriguez, Black feminist senior scholars who have written on Hurston join in as discussants.

Riché Barnes, University of Florida, Department of Anthropology, Cheryl Rodriguez, University of South Florida

Riché Barnes, University of Florida, Department of Anthropology

Sharony Green, The University of Alabama, Jennifer Freeman Marshall, Purdue University, Riché Barnes, University of Florida, Department of Anthropology Irma McClaurin , A Lynn Bolles, University of Maryland, College Park

Honduras "Has Given Me Back Myself": Exploring the Legacy of Zora Neale Hurston's Postwar to Central America

In 1947, Zora Neale Hurston, the acclaimed African American writer and protégée of Franz Boas, the Father of Modern Anthropology, headed to Honduras. Building on the findings of a recently published historical monograph, this paper finds meaning in her visit to that country. It was a place that she once said, "has given me back myself."

Prior to her departure, she invited Jane Belo, a fellow anthropologist with whom she'd compared trances in Bali with ones in South Carolina holiness churches, to come along, saying their achievements could surpass those of the famous Margaret Meade. Perhaps seeing Hurston's state of mind, Belo declined. Indeed, with Hurston's heyday as a core member of the Harlem Renaissance behind her and while increasingly down on her luck, Hurston left the United States alone with a two-fold mission: she would complete a first draft of Seraph on the Suwanee, her seventh and final book to be published in her lifetime. She would also search for a "lost" Mayan ruin on the east coast.

Hurston's first visit to Honduras was actually in 1930. Via letter, she shared possible topics of research interests in that country with Ruth Benedict, another Anthropology professor at Columbia who, not unlike Hurston, wrote creative work, but did so under a pen name. Indeed, Hurston, a two-time Guggenheim winner, would become a better known novelist and folklorist than an anthropologist. How do we find meaning in that legacy with Honduras in view?

Presenter(s): Sharony Green

Zora Neal Hurston's Iconic Legacy

What does Hurston's iconic legacy reveal about our shared (cultural) interests in addressing racism, sexism, classism, and other social problems? How have receptions of Hurston's literary and anthropological coalesced and, in some instances, obscured Hurston's commitment to anthropological praxis? What does Hurston's continuing iconic status reveal about our current cultural concerns? In our attention to her legacy as anthropological praxis, how might Hurston's anthropology inform our future commitments?

Presenter(s): Jennifer Freeman Marshall

Critical Hurston Theory and the Anthropology of Zora Neale Hurston

A close analysis of Zora Neale Hurston as a canonical figure in anthropology has yet to be pursued. She has been nearly forgotten as an anthropologist and ethnographer. This paper presents the findings from a course being developed into a book taught within the departments of Anthropology and African American Studies titled The Anthropology of Zora Neale Hurston. Hurston, best known for her folklore and literary works, is now being mentioned as an anthropologist, but most still find her to be not much more than a storyteller of Black life. While she was one of Franz Boas' most accomplished students, she did not complete her Ph.D., and her methodologies, both autoethnographic and limited by her benefactors, were questioned. She was also a Black woman, identified by Hurston herself as "de mule(s) uh de world," which ultimately, despite all of her publications, left her penniless and sick at the end of her life and buried in a pauper's grave, her belongings set aflame. This course and paper consider Hurston as "a force to be reckoned with" and a Renaissance woman ahead of her time in every aspect of her life. It also considers her as a cultural phenomenon and shared cultural experience. This course and paper assert that Hurston's knowledge production can be seen as a conceptual tool for research projects. Using Critical Hurston Theory, ethnographic work includes theory, praxis, and creative and political contributions.

Presenter(s): Riché Barnes

Virtual Programming

3119 Developing the Field: Building Anthropology through Editorship

11/20/2024 08:30 AM-10:00 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

For many academics, at its best, submitting a manuscript to a journal is a way to develop and disseminate their scholarship to an interested readership. At its worst, this editorial process can be both mystifying and gatekeeping. Once we look "under the hood" of the editorial process, however, we uncover the intricate praxis for how journal editors approach their side of this work to maintain the integrity of their journal and develop their particular vision for the anthropological field.

Editorship therefore involves stewardship and organization to move manuscripts and journal issues through a very technical process. Yet while many of these day-to-day responsibilities are indeed technical, editors also have the unique privilege of shaping the landscape of anthropological scholarship in important ways. For example, the types of supports that editors provide to their authors, the thinking that goes into peer review selection, the creation of special issues, and the ways they frame editorial responses can all open or foreclose the movement of scholarship in particular directions. As such, in this roundtable we seek to highlight these techniques for the praxis of editorship, and what strategies journal editors use to shape their vision of the field.

Association for Feminist Anthropology

Allison Bloom, Moravian University, Department of Sociology and Anthropology

Allison Bloom, Moravian University, Department of Sociology and Anthropology, April Petillo, Northern Arizona University, Matilde Cordoba Azcarate, University of California, San Diego, Debarati Sen, University of Houston, Department of Comparative Cultural Studies M. Gabriela Torres, Wheaton College, Anthropology Department, Erica Williams, Spelman College, Department of Sociology & Anthropology

2130 The Cultural Tipping Point in theory and practice: A roundtable on interdisciplinary collaboration, public policy, and cultural change

11/20/2024 08:30 AM-10:00 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

While rising levels of chemical pollution have profound effects on coastal and island peoples, their impacts remain largely under-recognized within ocean governance frameworks. This is partly because policy makers primarily consider effects on public health, ignoring cultural implications. As a result, the burden of managing the effects of chemical pollution falls largely on impacted peoples, rather than those responsible for producing or regulating the emissions. In this interdisciplinary roundtable we address the need for new ways to theorize these processes, that are both intellectually nuanced and legible within global governance settings. We propose the "cultural tipping point" as an analytic of cultural change that connects insights from environmental toxicology, marine sciences, and public policy studies, alongside a strong model of culture from anthropology. In this, we are inspired by scholars who have experimented with creative approaches to collaboration across disciplines (de la Cadena & Lien 2015; Escobar 2018), and taken up calls for more nuanced theories of cultural change (Robbins 2007). We ask: what would it take to make cultural change visible and legible in ocean governance networks?

As a theory of cultural change, the "cultural tipping point" integrates data and methods across disciplines to trace the impacts of chemical pollution on diverse aspects of health and culture in marine-dependent communities. Environmental toxicologists measure and model the biomagnification of chemicals in culturally significant sources of food, such as whale and seal, and their adverse effects on human health. At the same time, anthropologists work with coastal and island peoples to understand and document the cultural significance of these contaminated food

sources, drawing attention to themes including intergenerational knowledge transmission, spirituality, and social reproduction. Drawing these strands together, we identify a cultural tipping point in the context of rising levels of pollution: where continuing to eat contaminated species would be detrimental to physical health and wellbeing, but ceasing consumption would be detrimental to cultural health and wellbeing. By integrating ethnographic research with different types of data, such as chemical bioaccumulation in marine foodwebs and historical public health records, our goal is to make clear that the impacts of ocean pollution on health and culture are inseparable. Such collaborative work is often uncomfortable, as it requires each of us to negotiate conflicting methods and value spheres. How do anthropologists quantify culture for predictive models? How do natural scientists take spirituality seriously in their data sets? As we lean into these questions, our hope is that the cultural tipping point can be a productive framework for working across disciplines to address systemic injustices in global ocean governance and make cultural change visible in public policy spaces.

Anthropology and Environment Society

Eliana Ritts, Harvard University, Jessica Vandenberg, University of Washington

Yoshitaka Ota , Colin Thackray , Jessica Vandenberg, University of Washington, Gerald Singh Eliana Ritts, Harvard University

1674 Discrepant Collaborations: Reflections on Logistics of Feminist Ethnography

11/20/2024 10:15 AM-11:45 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Anthropology programs across North America require coursework in research methods, often with an emphasis on feminist ethnography, engaging debates on writing practices, subject formation, self-reflexivity, representation of marginalized voices, and authority of knowledge producer among others (Abu-Lughod 1990, Stacey 1988, Visweswaran 1994, Behar and Gordon 1996, Davis and Craven 2022; Mulla and Davis 2023). Such training aims to equip practitioners to analyze social arrangements in their field sites, with universities serving as epicenters for theoretical exploration and fields as arenas for intellectual inquiry.

We are a collective of gender-rights scholars whose intellectual paths have blurred traditional distinctions, such as those between scholars from Global North and Global South and between academia and activism. In this panel we collectively aim to examine static notions of "positionality" of the researcher vis a vis the "field." We reflect on the various collaborations with grassroots advocacy groups, trade unions, non-profits, women's collectives, fellow researchers across transnational settings, among others, which informed our field methods. Some of the key questions we explore include: How can feminist ethnography be more accountable to the historical contexts in the field? What are the various ways in which the researcher, researched position can become a

dialectic experience? Are there ways in which the 'field' does not always not remain a 'field', but an extended site of intellectual and political exchanges in connection with the academia? What are the diverse intellectual pathways that inform the feminist ethnographers' research inquiries? How to ground the collaborations in the field work in the subsequent stages of knowledge production (analysis, thesis writing, publications)?

Through these inquiries, we attempt to articulate what we call discrepant collaborations, as we navigate through multiple modes of knowledge systems as students, scholars, and activists. We ask these questions to examine how myriad intellectual pathways of feminist ethnographers recursively flood back into teaching and curriculum of research methods within the departments thereby expanding the boundaries of the discipline.

Works Cited

Abu-Lughod, Lila. 1990. "Can There Be a Feminist Ethnography?" Women and Performance: a journal of feminist theory 5 (1): 7-27. doi:https://doi.org/10.1080/07407709008571138.

Behar, Ruth and Deborah A. Gordon. 1996. Women Writing Culture. Berkeley: University of California Press.

Davis, Dana-Ain and Christa Craven. 2016. Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities. Second Edition. London, New York: Rowman and Littlefield.

Mulla, Sameena and Dana Ain- Davis. 2023. "Remixing Feminist Epistemology and Methodology." In The Cambridge Handbook for the Anthropology of Gender and Sexuality, by Cecilia, Silvia Posocco, and Martin Fotta (editors) McCallum, 39-64. Cambridge: C

Association for Feminist Anthropology

ROSHNI CHATTOPADHYAY

Rusen Bingul , Bindhulakshmi Pattadath , Poushali Basak , Lorena Arocha ROSHNI CHATTOPADHYAY

2301 Open Knowledge as Pedagogical Praxis: How Faculty and Students are Opening up the Field of Anthropology by Improving Wikipedia

11/20/2024 10:15 AM-11:45 AM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists have long recognized the creation and open sharing of knowledge as part of a disciplinary praxis of communicating human diversity, analyzing power, and critiquing inequality. In a media landscape experiencing a crisis of information access, equity, and integrity, open systems for sharing reliable knowledge offer an antidote to dis- and misinformation, and a critical, noncommercial space for communicating specialized knowledge. The Wikipedia Student Program, launched in 2010, merged the rapidly developing movements of open knowledge with open pedagogy. The program was designed to help students at institutions of higher education develop a

range of critical skills all while improving Wikipedia content. In the program (facilitated by Wiki Education), students from postsecondary institutions contribute to Wikipedia as a course assignment. This program has only become more relevant as the looming information crisis has intensified.

In this panel, you will hear from five faculty who have incorporated Wikipedia assignments into their anthropology courses. Their research and teaching include: climate change and justice, labor, Andean archaeology, African archaeology, and indigenous rights. We will explore the power dynamics embedded within the production and dissemination of knowledge, collaborative knowledge production and authorship, developing a public voice, Wikipedia's limitations and bias, issues around access to knowledge and equity, as well as what it means to produce knowledge responsibly. We will tackle the impact that students can have in ensuring anthropological content on Wikipedia is accurate, equitable, and representative. Session attendees will learn how to integrate Wikipedia assignments into their own anthropology curricula, as well as gain a more in depth understanding of the role open knowledge can play in the field of anthropology.

General Anthropology Division

Helaine Blumenthal

Carwil Bjork-James, Vanderbilt University, Department of Anthropology, Danae Khorasani, University of California, Riverside, Elizabeth Eklund , Sarah Kennedy, Carleton College, Katherine Grillo, University of Florida, Department of Anthropology Helaine Blumenthal

2494 Shifting Forms of Expertise in Mental Health: A Conversation between India and Latin America

11/20/2024 10:15 AM-11:45 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

In this roundtable, scholars, practitioners, and activists working in India (Delhi NCR, Jammu & Kashmir, and Shillong) and Latin America (Argentina, Colombia, and Peru) reflect on how mental health-and ill-health-is formulated, experienced, expressed and attended to, from the individual to the community levels to policy and law. We will discuss: What is this "global" mental health enterprise and whose call does it respond to (Bemme & D'Souza 2014)? What does decolonizing mental health mean when knowledge output from the Global South remains fragmented, and North America and Europe continue to serve as the intellectual power centers, against whose approval must the validity of local interventions be measured (Gupta & Sharma 2006)? What can democratizing mental health services and resources look like and lead to (Varma 2016)? How has the "expertise" of the psy-disciplines been adapted, shifted, and challenged in different settings (Raikhel & Bemme 2016)? What are the spaces and resources for non-native English speakers who are trying to address mental health challenges in their local communities? How do we factor in the preventive role played by cultural and community-based mental health resources available to the underserved communities, making them less reliant on state and private health systems (Campbell & Burgess 2012)? How do categories of mental in/competence (e.g. "inimputabilidad") interface

with the administration of criminal justice and criminal punishment systems? And what can a collective attempt to mobilize local resources look like in a way that is self-affirming, helpful, and based on the ground realities of available and often limited resources?

This roundtable engages in a creative dialogue to amplify and support local knowledge and resources among researchers and practitioners from the communities in the Global South.

Bemme, D., & D'Souza, N. A. (2014). Global mental health and its discontents: An inquiry into the making of global and local scale. Transcultural Psychiatry, 51(6), 850–874.

Campbell, C., & Burgess, R. (2012). The role of communities in advancing the goals of the Movement for Global Mental Health. Transcultural Psychiatry, 49(3–4), 379–395.

Gupta, A., & Sharma, A. (2006). Globalization and postcolonial states. Current Anthropology, 47(2), 277–307.

Raikhel, E., & Bemme, D. (2016). Postsocialism, the psy-ences and mental health. Transcultural Psychiatry, 53(2), 151–175.

Varma, S. (2016). Disappearing the asylum: Modernizing psychiatry and generating manpower in India. Transcultural Psychiatry, 53(6), 783–803.

Society for Medical Anthropology

Sugandh Gupta, University of North Carolina, Chapel Hill, Department of Anthropology, Julio Villa-Palomino, University of Michigan, Ann Arbor, Department of Anthropology

AYURDHI Dhar , Faith Cole , vikas deepak , Joseph Hiller , Joanna Marbaniang , Nivida Chandra Saiba Varma, University of California, San Diego, Department of Anthropology

2527 From Nutrition to Culture: 50 Years of the Anthropology of Food Virtual Roundtable

11/20/2024 12:45 PM-02:15 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

In 1978, 4 years after the founding of the Committee on Nutritional Anthropology, then-president Randy Frances Kandel wrote that "today, the compound word, nutritional anthropology, trips from the tongues of many as lightly as the term biochemistry, implying a perspective which is the fresh motivating force behind major research and education programs at all levels and in many disciplines" (1978:1). Initially a special interest group of the Society for Medical Anthropology, CNA started with distinctly biological, nutritional, and applied tendencies. CNA members were often interdisciplinary and a significant number worked in departments of nutrition, community health or even in medical schools. Now, 50 years after its creation, the Society for the Anthropology of Food and Nutrition leans far more toward the cultural side of anthropology. SAFN members remain interdisciplinary but are more likely to be engaged with the relatively new field of Food Studies, or to pursue research in food justice.

How did the study of nutrition across cultures transform into the study of food and culture? On the occasion of SAFN's 50th anniversary, this panel will examine the shifting paradigms and practices that have made food a legitimate and even central part of anthropology. Food was a key part of anthropological research long before the creation of CNA and major theorists, from Boas and Lévi-Strauss, to Douglas and, of course, Mintz made significant contributions to the field. Why, then, was the initial organization devoted to the anthropology of food an outgrowth of medical anthropology? The roundtable will explore the factors, both within and outside of anthropology, that shaped the field as it developed. When and why did human rights, and later food justice, become part of the field? How did changing thinking about food-the rise of foodies, for instance-contribute to the transformation of the anthropology of food? What genealogies (of anthropology) unfold through studying food? What are some emerging themes, conversations, and topics that are emerging among rising food anthropologists? With contributions from multiple generations of SAFN members, this roundtable will explore the development of food anthropology and explore the field's future directions.

Kandel, Randy Frances. 1978. President's Remarks. Communicator: The Newsletter of the Committee on Nutritional Anthropology. 2(1).

Society for the Anthropology of Food and Nutrition

Amanda Green, Eastern Kentucky University, Anthropology Program, David Beriss, University of New Orleans, Department of Anthropology

Carole Counihan, Millersville University of Pennsylvania, Rachel Black , Amy Trubek , Carolyn Mason, Southern Methodist University, Department of Anthropology, Cheryl Ritenbaugh, University of Arizona, Susan Johnston, West Chester University, Department of Anthropology & Sociology Amanda Green, Eastern Kentucky University, Anthropology Program

1660 Reading and Writing as Praxis in Ethnography: Reimagining Knowledge Production and Power

11/20/2024 12:45 PM-02:15 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Now more than ever, anthropology is acknowledging applications of the discipline in terms of past and present issues of inequality and power structures. This builds firstly on a shift towards an acute awareness of how reimagined methodological approaches can bring out key understandings in relation to the populations we work with, and secondly, on how anthropologists can help inform a wider public, including policy makers, about local and global injustices. It concerns ways to address forms of marginalization based on race and ethnicity, class, gender, and sexual orientation, as well as mental health and ageing – through outreach. This can take the form of close reading of policy documents and official reports in tandem with dissemination of our own research results in different writing genres ranging from journalism, policy reports, and memoir to creative nonfiction even poetry and fiction. For this, co-authoring with participants is particularly poignant. All this follows the call for accessible academic writing. It is noteworthy that anthropological writing is

increasingly digital and thus available as e-books and on social media and blogs which opens up for more flexible formats for a general readership (Waterston and Vesperi 2009; Wulff 2016, 2021; McGranahan 2020).

In line with the AAA 2024 call for sessions and roundtables on praxis "to serve as an organizing principle for contemplating applications of anthropology, responding to systematic injustice, and reimagining our discipline now and in the future" this roundtable aims to explore reading and writing as praxis in ethnography. It was with the Writing Culture (1986) debate that methods of ethnographic reading and writing were challenged, which resulted in more detailed accounts of the fieldwork process. Since then, writing as praxis in ethnography has been scrutinized. Reading as praxis has been less scrutinized, but there is for instance Boyarin (1993, 2023) who early identified the role of reading in an anthropological perspective. Lutz and Collins (2009) discussed reading National Geographic, and Reed-Danahay and Wulff (2024) reading migrant writing.

At stake is thus not only what the ethnographer writes, but also what and how they read texts from official documents to media and journalism, to fiction and memoir. While participant observation is still used in anthropological research, it tends to increasingly involve forms of multi-sited (Marcus 1995; Hannerz 2003) and multi-modal ethnography (Pink 2011; Chin 2017). Praxis also involves reflection, which may appear in the form of critical auto-ethnography -- defined by how a personal story that identifies power and inequality is of general ethnographic interest (Reed-Danahay (2019).

On an analytical level, the roundtable argues that reading and writing as praxis in ethnography can be pivotal in the process of decolonizing anthropology (Pandian 2017), and that this concerns both the present and future developments.

Society for Humanistic Anthropology

Helena Wulff, Stockholm University, Deborah Reed-Danahay, SUNY University at Buffalo, Department of Anthropology

Alisse Waterston, CUNY, John Jay College, Department of Anthropology, Petra Rethmann, McMaster University, Department of Anthropology, Helene Neveu Kringelbach, University College London, Department of Anthropology, Paul Stoller , Deborah Reed-Danahay, SUNY University at Buffalo, Department of Anthropology, Helena Wulff, Stockholm University Maria Vesperi, New College of Florida

2112 Sensuous qualities

11/20/2024 12:45 PM-02:15 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

What do sensuous qualities do for anthropology, theoretically or methodologically? Outside of ritual or symbolic analysis, early anthropologists tended to treat qualities of the material or "natural" world as mere backdrop to the work of social theory. Contemporary scholars in environmental anthropology, geography, and the environmental humanities, by contrast, often foreground qualitative dimensions of nonhuman elements such as air, water, ice, or rock in their

ethnographic and theoretical formulations. Many scholars working in this vein claim (implicitly or explicitly) to "think from materials not about them" (Ingold 2012: 437). Semiotic anthropologists are also interested in material properties, but question the notion of "self-evident qualities" that inhere in objects (Chumley 2017: 14), highlighting instead how semiosis is shared across human and nonhuman ways of being in the world. They also examine how sensuous qualities that manifest cross-modally can operate as anchors of cultural value and action-which is another way of thinking through the entwinement of persons and things (Gal 2013; Harkness 2015; Munn 1986). Finally, semiotic anthropologists explore degree or quantity as key to the materialization of quality (Kockelman 2022). Across thematic and theoretical persuasions, anthropologists who dwell on sensuous qualities (sometimes called qualia) agree that material properties and cultural meanings are inseparable, and they agree that nonhuman objects and elements participate in social action, or praxis. While diverse scholars often locate qualia in nominalized sensory adjectives that manifest across multiple domains (food, emotional states, gardens, nonhuman elements, etc.), qualia can belong to any word class or ontological kind (see, for example, Kockelman 2016; Tsing et. al. [2021] on "feral qualities"). This roundtable is a conversation among linguistic/semiotic and cultural anthropologists about the theoretical and methodological possibilities of sensuous qualities in the discipline, with particular attention to more-than-human ethnographies.

Works cited:

Chumley, Lily. 2017. "Qualia and Ontology: Language, Semiotics, and Materiality: An Introduction." Signs and Society 5 (1): S1–20.

Gal, Susan. 2013. "Tastes of talk: qualia and the moral flavor of signs." Anthropological Theory 13(1/2) 31–48.

Harkness, Nicholas. 2015. "The pragmatics of qualia in practice." Annual Rev of Anthropology 44: 573–89.

Ingold Tim. 2012. Toward an ecology of materials. Annu. Rev. Anthropol. 41:427–42

Kockelman, Paul. 2016. "Grading, gradients, degradation, grace, part 1: intensity and causality." HAU: Journal of Ethnographic Theory 6(2): 389–423.

———.2022. The anthropology of intensity: language, culture, and environment. Cambridge, UK: Cambridge UP.

Munn, Nancy D. 1986. The fame of Gawa: a symbolic study of value transformation in a Massim (Papua New Guinea) society. Cambridge, UK: Cambridge UP.

Anthropology and Environment Society

Adrienne Cohen, Colorado State University

Alder Keleman Saxena, Northern Arizona University, Department of Anthropology, Jane Saffitz, Denison University, Department of Anthropology, Jessica Pouchet, Bucknell University, Yesmar Oyarzun, Rice University, Department of Anthropology Lily Chumley , Matthew Archer, Maastricht University

1745 Deterritorializing Research Collaborations in Transborder DisCrit across Geographies

11/20/2024 02:30 PM-04:00 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This roundtable explores the theme of "Praxis" by centering the harmful intersections of racism, ableism, and undocumented status as families move across institutional and geographical borders in search of humanizing education for their children with dis/abilities. A DisCrit framework brings together Disability Studies and Critical Race Theory to reveal the historical, structural and interactional ways that race and dis/ability are labeled as deficient in comparison to white "normalcy," (Annamma et al., 2013). The separate fields of DisCrit and Education (e.g., Annamma et al., 2013, 2021) and Immigration and Education (e.g., Dyrness & Sepúlveda, 2020; Mangual-Figueroa, 2017) have unearthed significant research findings to disrupt discriminatory schooling policies and practices. Yet far less is known about the oppressive intersections of these areas, especially for children with dis/abilities from undocumented families, who face distinctly oppressive educational realities as they seek to access inclusive schooling alongside family unity in the US and their families' homelands. This roundtable uniquely brings together anthropologists of education who specialize in these intersecting realities across geographies (in Mexico, the US-Mexican borderlands, Brazil, and Palestine) with the goal of creating a collaborative research agenda to deepen our understandings and advocate for new policies and practices for children with dis/abilities.

Our live virtual roundtable is designed to foster an open dialogue. We allocate four minutes for the Discussant's introduction and provide four minutes per presenter to situate their scholarship. Panelist 1 highlights the mononational gaze of most DisCrit research and offers a transborder DisCrit framework as an approach that can better reveal how race, dis/ability, and undocumentedness uniquely shapes children's movement across national school systems and borders. Panelist 2 tackles the ways the label of 'undocumented' immigrant renders populations as deserving debilitation in the Mexico-U.S. borderlands. Panelist 3 focuses on Brazilian immigrant caregivers' construction of inclusion in U.S. classrooms and the exclusion experienced by families. And Panelist 4 focuses on educators' concerns with early intervention of disabilities in occupied Palestine.

The remaining 70 minutes are dedicated to action-oriented discussion to move toward research collaborations across geographies. The Discussant, a leader in the field, will facilitate dialogue among panelists with questions such as: What is the role of dis/ability or ableism in migratory decision making for families? What types of research collaborations are needed to better understand the ever-shifting intricacies of race, documentation status, and ability across geographies? What steps can we take to form these research collaborations and expand educational research for children with dis/abilities across the countries they and their families call home?

Council on Anthropology and Education

Sarah Gallo, Rutgers University

Sarah Gallo, Rutgers University, Gabrielle Oliveira, Harvard Graduate School of Education, Melissa Adams Corral , Lilly Padia Tanushree Sarkar

1115 Nourishing Futures: Praxis at the nexus of care, solidarity and colonial racial capitalism

11/20/2024 04:15 PM-05:45 PM

Virtual VR 3

Executive Roundtable/Townhall - Virtual

This session centers nourishment as a conceptual tool for knitting together theory and practice, field and office, and scholar and community. We examine its potential as a feminist praxis for understanding the nexus of care, solidarity and colonial racial capitalism (Koshy et al. 2022) to theorize tools for re-imagining our discipline and institutions. As a conceptual frame for thinking through metabolic (in)justices–that is, "dynamics of absorption, ingestion, and transformation that alternately sustain or undermine organismic wellbeing across individuals and collectives" (Chao 2023)–the session reexamines food, plantation commodities, nutritional science, and eating in terms of sustenance, support, growth and nurturance. We share stories of flourishing demonstrating how people challenge de-futuring infrastructures, technologies and colonial systems that have ravaged life on a planetary scale (Garth & Reese 2020; Escobar 2017). We use nourishment to counter human exceptionalism (Mol 2021), drawing attention to more-than-human worlds, and situate it alongside critical theory on metabolism to foreground nourishment as a futuring praxis at the thresholds of toxicity (Paxson 2023). In framing nourishment as a way to imagine futures, we explore the interstices of theory, fieldwork, and teaching to critically examine the de-futuring effects of the white supremacy of the academia by engaging with collectives that nourish each other, as colleagues, friends and accomplices (Gomberg-Muñoz 2018). We situate nourishment not as another keyword that promises radical change but to "bring abolition home" (Shange 2022) and practice radical care (Hobart & Kneese 2020; Yates-Doerr 2020). We explore nourishment to close the distance between how we understand our interlocutors and how we understand ourselves as differently located scholar-practitioner-teachers. We take the invitation, as Shange extends, "to downshift into the sticky, slow terrain of world-building and give up on fixing 'broken' systems that are, in fact, deadly by design" to speculate nourishing futures where the impasse between theory and praxis is not as obvious as it once was (2022: 195; Pandian 2019). In this spirit, we ask: what is nourishment? What becomes visible when we center sustenance, support, growth and nurturance in our work? What possibilities does nourishment offer in working against colonial boundaries that hold distinct spheres like "health," "environment," or "transnationalism," in ways that limit our ability to respond to systemic injustice? How do contemporary struggles for metabolic justice articulate possible nourishing futures? What do those futures look like? What lessons can be learned from our interlocutors and each other, variously located in solidarity work, as we/they develop methods for designing different futures? How might we adopt nourishment as a framework for our work as colleagues, scholars and friends embedded within extractive institutions?

Jessica Hardin, Rochester Institute of Technology

Hanna Garth, Princeton University

Sophie Chao , Ariana Ochoa Camacho, University of Washington, Tacoma, Jessica Hardin, Rochester Institute of Technology, Alyssa A. James, Columbia University, Department of Anthropology, Megan Carney, University of Arizona, School of Anthropology, Natali Valdez, Yale University Alyshia Galvez, CUNY, Herbert H Lehman College

2324 Racial Vernaculars in the Civilian Oversight of Policing

11/20/2024 04:15 PM-05:45 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

In the wake of the Black Lives Matter movement, civilian oversight of police has been imagined as a racial justice project. This panel disrupts the notion that police oversight is a point of arrival. Rather, following Black feminist scholars, panelists assert that oversight is a journey shaped by particular neocolonial historical and social dynamics. Drawing on ethnographies of civilian oversight commissions in San Diego, Washtenaw, and Milwaukee County, panelists ask how the praxis of civilian oversight commissions "address" race and racism: that is, how do oversight boards articulate race, if they articulate it at all? To render such articulations visible, we draw on Pierre's (2020) concept of "racial vernaculars." Racial vernaculars are institutionally specific modes of encoding speech about race, through which race and gender are often inextricably co-constituted. We ask how racial vernaculars operate in the distinctive localities of three U.S. based policing jurisdictions that offer unique contexts of race relations and histories that include Black, Latinx, and white constituencies with a range of political sensibilities. Drawing on fieldwork in Michigan, Kevin Karpiak discusses how race gets articulated through civilian oversight, police, violence, and other modes of expression. Sameena Mulla and Katie Hendy work through the discomfort and animous around naming Blackness in police and oversight debates in Wisconsin. Christina Aushana describes how San Diego police trainings anticipate citizen oversight concerns and crises, and embody them as police practices. Arturo Avalos and Ramona Peréz turn to the spatialized aspects of racial vernaculars in police oversight work in San Diego County. Discussant Hayal Akarsu situates these debates in a global framework that ask ethnographers of the U.S. to think in terms that are specific to the historical, political, and geographic contexts of U.S. municipalities while engaging transnational forms of policing and police oversight.   This round table asks participants to interrogate how oversight mobilizes race to different kinds of "work," and gives rise to varying political horizons.

Association for Political and Legal Anthropology

Sameena Mulla, Emory University, Kevin Karpiak, Eastern Michigan University

Christina Aushana, University of California, Santa Barbara, Arturo Avalos , Sameena Mulla, Emory University, Kevin Karpiak, Eastern Michigan University Hayal Akarsu, Utrecht University