PRELIMINARY PROGRAM- ON DEMAND

American Anthropological Association 2024 Annual Meeting: PRAXIS

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Virtual Programming

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Individual Talks- On Demand

1592: "Thriving in Survival Mode": A Mobile Ethnography of Vanlife Nomads and Communities in the Aftermath of the COVID-19 Pandemic

Talk - Virtual Pre-recorded

The #vanlife phenomenon has exponentially grown worldwide since the first social media post in 2010. Though already popular as an alternative lifestyle for nearly a decade, the harsh reality of the COVID-19 pandemic (rife with lockdowns, exploitation of already alienated laborers, and housing scarcity) pushed thousands of newcomers to "live the dream" of vanlife. While the levels of mobility for full-time automobile nomads do vary, it can be argued they are "thriving in survival mode" during a time of numerous on-going societal crises.

This virtual presentation shares some key findings of an eighteen-month multimodal mobile ethnography of vanlife communities in the United States. The first mode of participant-observation

involved the researcher living out of a four-door Mini Cooper while attending vanlife gatherings during the summer and autumn months. The second mode involved using a smartphone to maintain long-distance interactions with volunteers via social media networking. The combination of these two methods, already in line with vanlife norms and folkways, has produced a comprehensive understanding of this 21st century culture through an anthropological lens.

American Ethnological Society

Cody Rodriguez, University of Melbourne, Department of Anthropology Cody Rodriguez, University of Melbourne, Department of Anthropology

1461: A Model of Exploration: Student Concerns and Emergence of Action Anthropology within the Fox Project

Talk - Virtual Pre-recorded

Recent research has begun to recover the theory and practice of "action anthropology" as a historical precursor to the project of anthropological decolonization. Action anthropology emerged from the Fox Project, a controversial University of Chicago ethnographic field school established in 1948 by Sol Tax on the Meskwaki (Fox) settlement in Iowa. Responding, in part, to the demands for relevance and reciprocity from their Meskwaki hosts, student participants and Tax devised a number of exploratory interventions and undertook research that resulted in a number of publications. In [i]A Documentary History of the Fox Project[/i] (1960), the students compiled the records of their work to reflect on "the values and concepts" that had initially shaped their inquiries, showing how engagement and experimentation led them to new ideas and new understandings of anthropological practice. The book presented their efforts as a "model of exploration" for other scientists interested in action "as opposed to pure science."

My paper draws on [i]A Documentary History of the Fox Project[/i], archival materials, and the work of Daubenmier, Smith and other scholars to explore the role of the Fox project's student participants in the development of action anthropology. I pay particular attention to the contributions of Lisa Peattie, one of the editors of the documentary history and one of Tax's most engaged student interlocutors. I reconstruct the ideas about the professional and political "duties of the anthropologist" that Peattie and other students brought to the project and how those ideas changed through interactions with interlocutors in Iowa, Chicago, and elsewhere. I show the connections between the reflections present in [i]A Documentary History of the Fox Project[/i] and the development of later projects of action anthropology, both in the institutional form exemplified by Tax's 1961 American Indian Chicago Conference and the more independent mode represented by Nancy Lurie's work on Indigenous nation-rebuilding efforts in the 1960s and 1970s, as well as parallels in the later work of Peattie and other former Fox Project participants.

Understanding the role of students in the development of the praxis of action anthropology contributes to the recovery of a neglected moment in the development of decolonial modes of anthropological praxis. It also presents a chance to explore the parallels between the experiences that led to the emergence of action anthropology in the late 1940s and recent interest in decolonization among contemporary students, faculty, and stake-holder communities and thus to

better understand the historical, social, conceptual, and institutional changes that have helped transform a once-marginalized interest into a central disciplinary concern.

General Anthropology Division

Grant Arndt, Iowa State University, Department of Anthropology

1349: Affordance or Constraint: Short Video Practice and Visibility Production of People with Disabilities

Talk - Virtual Pre-recorded

This study investigates the impact of short video platforms on the visibility of people with disabilities (PWDs) in China, a significant yet underexplored area within media practices characterized by technological advancements (Couldry, 2012). With the pervasive reach of these platforms, short videos have become integral to various aspects of life, presenting an opportunity for marginalized groups, including PWDs, to enter their visible era. This visibility, however, raises questions about whether it challenges or perpetuates existing social hierarchies. The prevalent omission of PWDs in Chinese media studies (Zhang, 2018) and the ableist perspectives that persist (Ellcessor, 2016) underscore the need for this inquiry.

This study advocates for an affordance-based approach to examine the technologically mediated practices of PWDs, drawing from the ecological concept of affordance to bridge the objective-subjective divide and emphasizing the dynamic, emergent nature of affordances in practice rather than as pre-existing attributes (Gibson, 1986). This counters the static notion of affordances as stable properties of platforms, criticized for reinforcing the artificial separation between social and material realms (Sharma et al., 2016; Elizabetta, 2018).

The research was carried out over 8 months in 2022 and 2023. After a preliminary observation, I selected 20 disabled anchors for long-term attention, spending more than two hours a day watching short videos updated by disabled anchors and conducting participatory observation in their live-streaming rooms.

The media practice of disabled anchors can hardly be summarised as a tragedy or a comedy. Interaction with strangers stimulates a reconfiguration of the experience of ailments and pain for people with disabilities, helping them to move beyond their trauma. They are pressured to perform the disabled body to gain visibility, but as self-disclosure continues, this performance also awakens their disability identity. Whereas in short videos they may deliberately cater to the positive energy of the platform in order to gain more traffic distribution, in live streaming they are freer to perform authenticity, using bottom-up individual narratives to share with the audience the value of being alive itself. The short video platform may afford them visibility but constrain them from gaining the capital of upward mobility. Conversely, they are deeply embedded in the current structures of gender, class, and governance. Many anchors have mentioned that the new life opened up by Kwai allows them to enjoy more freedom than other jobs, the support of thousands of followers, and the sweetness of not having to face the barriers of leaving home, which always gives them the hope of changing their lives through Kwai, a cruel optimism that obscures the possibility of making a

difference in other ways and reinforces the legitimacy of a social structure that is currently unequal for PWDs.

National Association of Student Anthropologists

chenwei liu

2422: Agrarian Reform in Mexico Turns Thirty: Dispossession, Divided Communities and Environmental Destruction.

Talk - Virtual Pre-recorded

In 1992, the Salinas de Gotari administration pushed through a major revision of Article 27 of the Mexican Constitution, thereby ending the distribution of agricultural lands that began following the 1917 Revolution, and allowing the alienation of ejidal (community) lands. The 1992 reform, sometimes compared to the 18th century English Enclosure Movement, was monumental in scope, affecting over three million agricultural workers and over half the national territory. It promised to increase private investment, regularize or end illegal land transfers and improve agricultural productivity. Thirty years later none of these objectives have been achieved in Yucatán. Instead, based on a close examination of three communities I show that ejidos are now bitterly divided between pro- and anti-privatization factions, illegal land sales remain common (especially in peri-urban settings), and capital-starved communities are forced to engage in environmentally destructive projects.

Society for Latin American and Caribbean Anthropology

Ronald Loewe, California State University, Long Beach, Department of Anthropology

Politics of Belonging in Greenland and the Arctic

Talk - Virtual Pre-recorded

Like other such large-scale infrastructural projects spreading across the Arctic, Greenland's airport expansion is part of an ongoing construction boom reshaping the physical as well as social, economic, and political landscape of the region. Spurred by a surge in international attention stemming from an amalgamation of environmental concerns, new possibilities for mining, tourism, and shipping, and renewed geostrategic importance, the future of the Arctic is increasingly envisioned as one of global interconnection. Greenland's airport expansion is rooted in this idea of a new global Arctic. The largest investment in infrastructure ever undertaken by the country's autonomous government, Greenland's airport expansion project promises development by freeing the island from the constraints of its World War II-era infrastructure and creating greater connections to the globe. Calling for the extension of two existing airports and one new regional hub, the project is part of a broader policy vision for the Greenland's future – a future in which the island is no longer tether to Denmark but is instead both independent and international. Yet, the project will also realign much of the island's current transportation network, increasing access to some communities while potentially contributing to the isolation and displacement of others. Far from being simply a matter of concrete and asphalt, the changes to Greenland's air traffic network have become a source of optimism as well as anxiety and frustration; symbolizing the future, the

potential for economic development, and greater independence to some while serving as a sign of division, neglect, and prioritization of certain towns and cities over the entirety of the country for others. Focusing on Greenland's airport expansion project and the experience of it in two communities, this article examines how questions of the future, sovereignty, and belonging intermix and coalesce around large-scale infrastructural projects and what they reveal about independence, globalization, and the contemporary neoliberal Arctic.

Association for Political and Legal Anthropology

Susan Vanek

1955: American Murals: Continuous History or Episodic Florescence?

Talk - Virtual Pre-recorded

A mural is an image on a wall, ceiling, or floor that validates the space it occupies. An inclusive history of murals on the American landscape should include architectural murals and pre-European rock art from 10,000 years ago, as well as murals of all ethnicities and subject matter through 2024. American murals, however, are most often discussed in books and articles dedicated to a single artist or a specific chapter of mural-making history, omitting all others. This focused "florescence" approach obscures long term social and cultural patterns in mural production. Popular Pre-European episodes include Anasazi petroglyphs, and Mississippian rock art associated with Cahokia. Historic episodes include the American Renaissance/Beaux Arts, WPA, Mexican mural and Civil Rights periods. Contemporary mural episodes include Black Lives Matter, Ruth Bader Ginsburg, Covid-19, Missing and Murdered Indigenous Women, and Environmental activism. Well-known artists include Constantine Brumidi; Diego Rivera; Ben Shahn; the Kiowa 5; William Walker and the Visual Arts Workshop of the Organization of Black American Culture, and Gaia. Examination of the works of these and other artists suggests that the phrase "American murals" should include, in a continuous history, all such works on the 21st century American landscape regardless of date of creation or the ethnicity of the creators. A continuous mural history makes clear the many changes and fluctuations in topics, and expressions of power and authority, expressed in murals of all periods. A continuous and inclusive history of American murals reveals patterns of artistic production that are obscured when individual chapters and artists are considered in isolation.

Archaeology Division

Katharine W Fernstrom, Towson University, Department of Sociology, Anthropology & Criminal Justice

3444: Are astrologers shamans? An anthropologist's astrology praxis

Talk - Virtual Pre-recorded

In the shadow of Enlightenment, where magic and rationality intertwine, this research embarks on a bold comparative analysis between two seemingly disparate entities: the contemporary, English-speaking 'astrologer' and shamanism, an intercivilisational dialogue. This investigation traverses the multifaceted landscape of 'Western' astrology and its psychological turn. It delves into these practitioners' pivotal role in navigating life-death transitions with people who consume their

knowledge amidst profound uncertainty and the quest for 'free' will and survivance. In order to challenge the usual assumptions about those worlds imagined as 'rational' and 'scientific', I locate my interlocutors in their context or 'field' following Bourdieu, in my case, the highly educated, English-speaking spiritual communities who practise and consume calendrical epistemologies, i.e. 'Western' astrology.

By placing 'astrologers' and 'shamans' under a unified analytical lens, my praxis as an astrologer seeks to illuminate the underlying social needs that diviners' roles fulfil across different cultures and historical periods. It critically examines how astrologers and shamans act as mediators at the boundaries of life and death, offering guidance and wisdom in moments of existential crisis. Therefore, it helps explain why some modern astrologers see themselves as a kind of shaman.

My practice as an astrologer in the field aims to explore the evolution of astrology from a tool of divination to a means of psychological insight and to reflect broader shifts in 'Western' societies' attitudes toward spirituality, science, and the self. Bridging the gap between ancient practices and contemporary needs sheds light on astrology's persistent relevance and radical transformation in global cosmologies despite its marginalization within mainstream academic discourse.

Anthropology of Consciousness

Xinyuan Wang

1872: Between the 'Logic of Choice' and the 'Ideal Image of Family': Fertility Preservation for AYA Female Cancer Patients in Japan

Talk - Virtual Pre-recorded

Fertility preservation for young cancer patients is progressing in Japan, but patients have a very limited time to seek out information and choose at their own risk before starting their cancer treatment. Generally speaking, when it comes to fertility preservation for cancer patients, it is assumed that if you can preserve your ovum, sperm, ovaries or testicles before your cancer treatment, then it is sufficient. However, in reality, freezing them does not solve everything. Even if ovum or sperm are successfully frozen, young cancer survivors face many challenges related to family formation as they live their lives after treatment. For example, how do they come out to your partner who met after cancer treatment about the fact that you have gotten damage on your fertility? Even if ovum or sperm are successfully frozen, the chances of a live birth are not high, and the uncertainty in the future is remained. Furthermore, if a cancer patient wishes to preserve his/her fertility but is not successful, the uncertainty and anxiety about his/her future will further increase.

   Annemarie Mol (2008) points out that in modern Western society, the 'logic of choice,' which allows patients to choose treatment based on their free will, is considered that it is ideal. The traditional way was in a patriarchal manner, such as medical professionals determined treatment policies. She also pointed out that there are limits to the 'logic of choice,' which states that 'patients may choose freely, but they must bear full responsibility for the consequences.' The 'logic of choice' also plays a major role in fertility preservation of young cancer patients in Japan. Moreover, this issue is not limited to the selection of treatment methods.

In recent Japan, family formation, including those of healthy people, is based on the 'logic of choice.' Before the 1950s, marriage was decided by bride's and groom's parents, regardless of the bride and groom's own will. Until around the 1970s, people were only allowed to choose their partner based on traditional values such as 'people should get married at an appropriate age' and 'if they get married, they should have children.' Recently, marriage and childbirth in Japan look like they are dominated by the 'logic of choice'. Although it is considered ideal that an individual makes a choice to form a family based on his or her own free will, they must bear all responsibility for the outcome. Also, it may seem contradictory, although the free will of individuals is emphasized, the 'ideal image of family' that is tacitly shared in society has a huge influence on people when they make their family. Fertility preservation in young cancer patients is a manifestation of the 'logic of choice' and the influence of 'ideal image of family' involved in practice of people's family formation.

Society for Medical Anthropology

Michiko SAWANO

3300: Beyond Voting and the Founding Fathers: Navigating Audiences' Civic Learning Experiences at the Museum of Chinese in America

Talk - Virtual Pre-recorded

Museums have been important sites for civic education since the late 18th century, when the Louvre was transformed from a royal palace of the kings to a public museum for the people (Bennet, 1995; Duncan, 1991). Museums' early attempts at civic education were mostly manipulative for the interest of the ruling and elite classes, functioning as political propaganda for nation-state image building (Duncan, 1991), the promotion of ideal citizenship models, the regulation of lower-class citizens, and the making of disciplined and engaged citizens (Bennet, 1995). It was not until the end of the 20th century that museum scholars began to call out the hidden agenda of "what is a good citizen/culture" embedded in museums, and called for critical examination and application in museums (Gurian, 1991; Duncan, 1991). Since then, museum practitioners and scholars have been making attempts of civic education especially for culturally disadvantaged people.

Located in Manhattan Chinatown, New York City, the Museum of Chinese in America (MOCA) is an example of such civic education attempts. Started as a community-based organization in 1980, MOCA has been dedicated to saving and collecting disappearing Chinatown artifacts and life stories of Chinatown's past and current residents. Since 2009, MOCA has expanded its audience and narratives beyond the Chinatown community to include all Chinese in America and people from all kinds of immigrant backgrounds. In terms of its purpose and goal, MOCA envisions "visitors re-entering the world as moral advocates, active historians, and community stewards" (MOCA website, retrieved on 01-25-2024).

Taking the form of an ethnographic study, this study uses participant-observation and spatial mapping as data collection methods. The main sites of the study include the galleries of the current two exhibitions, classrooms, the learning center, the lobby, and other public areas inside MOCA. The research population includes visitors who visit MOCA, either as a group or individually, both during programs and during free exploration in public open hours. Framed by Cultural Citizenship

Education (Kuttner, 2015) and Constructivist Museum Learning (Hein, 1998), the study reveals details and patterns of visitors' civic learning experiences at MOCA. These include mind-body cohesive learning, constructing resonances with Asian American and immigrant identifications, debating between discomfort and safety, transferring from civic understanding to civic agency, countering mainstream civic narratives, etc. Hopefully, this study's readers may better understand museum visitors' civic learning experiences and museums' affordances of civic education. This study also intends to inform the future development of museum exhibitions, programs, and spaces as a catalyst of sociopolitical activation and civic change toward a democratic world.

Council for Museum Anthropology

Siyao Lyu

1959: COVID-19 and organ transplant medicine: The importance of a medical anthropological praxis

Talk - Virtual Pre-recorded

Care following organ transplantation requires recipients to take immunosuppressants, leading to a high risk of infectious disease. Since no vaccine or treatment was initially available for COVID-19, transplant surgeries and overseas transplants were suspended during the pandemic. On May 8, 2023, Japan downgraded the COVID-19 health risk to Category 5, leaving responsibility for infectious disease control in transplant patient care to the relevant medical teams, and meaning that the costs of vaccines and treatment must be borne by the individual. Further, an increasing shortage of transplant facilities means that, even if organs are donated, facility capacity is often exceeded. Thus transplant operations are regularly being abandoned, and there is an urgent need to improve the transplant facilities system. This situation offers an opportunity to research how medical anthropology should inform a praxis for organ transplantation medical issues during this uncertain post-COVID-19 era.

Society for Medical Anthropology

Maria-Keiko Yasuoka

2440: Cinema in the Digital: Videocinema, Emerging Practices, Infrastructures and Meanings in Northeast India's Film-Media Productions

Talk - Virtual Pre-recorded

This paper investigates the disruptive effect of emerging digital film cultures on cinema and filmmaking by focusing on Bodo-language video-films from the state of Assam in Northeast India, where, like elsewhere in the world, filmmaking has undergone tremendous change in the last three decades due to the advent of affordable digital technologies and the internet. 'Videocinema' (Bhaskar Sarkar, 2022) is a term used for emerging localized film cultures and nascent film industries that have cropped up in largely non-urban areas on the back of low-budget 'amateur'

digital films, innovative production, distribution, and exhibition practices, and networks of piracy and informality. The proliferation of low-budget Bodo-language productions by non-professional filmmakers is beginning to come together, 'professionalize,' and coalesce into a distinct film industry and local film culture. This is still an ongoing process that is not only pluralizing filmmaking practices in the state of Assam but also reshaping pre-existing film-media practices by creating new relationships of overlap, collaboration, competition, and hierarchy, as well as co-producing new infrastructures, audiences, and meanings of 'cinema' and destabilizing the meaning of 'Assamese cinema,' the recognized regional language cinema of the state that has built a reputation over time for its 'serious,' 'meaningful,' and art cinema.

The development of videocinemas necessitates a reassessment of the ontological categories of 'local,' 'regional,' 'national,' and 'popular' used in cinema studies due to the informal, pluralized, and hybrid infrastructures, flows, and relations of production being made possible by videocinemas. The primary focus is to map the infrastructure of how films are produced, distributed, and exhibited. Assam, as a multilingual, multiethnic state in India's relatively impoverished, isolated, securitized (as a borderland/frontier area) and marginalized Northeast region, is ideally suited for this study as it has witnessed a massive proliferation of low-budget film productions in multiple languages over the last two-three decades. Today, these practices have given rise to a unique ecosystem of film cultures where established filmmaking and longer histories of cultural production and hierarchies are intersecting with emerging film cultures. This is happening on the heels of global and trans-regional flows of technology, resources, and aesthetics. Therefore, this paper also aims to analyze the impact of videocinemas on our prevalent understanding of 'regional cinema' and 'Indian cinema' by bringing in questions of representation and diversity in the larger film-media landscape of South Asia and from the Global S

Society for Cultural Anthropology

Ankush Bhuyan

1677: Climate change. Folk wisdom in nature using and weather forecast

Talk - Virtual Pre-recorded

Process of Climate change has local specific and a lot of aspects. A choose between migration and adaptation to a new environment conditions is actual for peoples in many areas.

Traditionally local economy adopted to a local ecosystem. In pre-industrial society, the temperature and humidity were important environmental factors that fundamentally determine the way of life of a society and the model of life-support activities.

The history of meteorological observations in Eurasia and the chronicles kept extensive data about weather anomalies in the Europe in the past. According to the chronicles, negative weather conditions during 1000 years (from 10th till the 19th century) were the cause of 350 hungry years in East Europe. Both cold weather and rains, and droughts had negative influence. Quite often

unfavourable conditions were tightened for many years. Unstable weather conditions have stimulated always a special attention of business to not agricultural employment.

Folk peoples of the Eurasian area created a specific form of nature use, in which opportunities and interests of Humans and the specific character of local natural conditions were balanced. Knowledge about wild nature was useful for peoples in the pre-industrial period in solving daily problems and weather forecast.

Analysis of data allow researchers to recommend diversification in landscape-using (in particularly expansion of non-agricultural business), and also eco-protection activity as prospective keys for reducing risks for a business in a local landscape and also for realizing a model of Sustainable Development for a local area.

 In my paper I will focus attention on the value of Folk experience in Nature using for understanding complicated laws of Human-Nature societal interactions.

Society for Anthropological Sciences

Viacheslav Rudnev

1886: Collabatorive ethnography: Working with and for Sgaw Karen Youth Collaborators

Talk - Virtual Pre-recorded

This talk describes the 14-year relationship between the presenter and 13 Sgaw Karen youth. The talk focuses on the experiences of a teacher-researcher who has worked in collaboration with Sgaw Karen youth research collaborators and highlights some of the successes of such collaboration. The talk will describe the multiple ways teacher-researchers can work with students to gain a deeper understanding of the cultural and linguistic considerations of stakeholders. The presentation will also describe how these teacher-student relations have changed over time and how such longitudinal collaborations can offer important ethnographic insights. The talk concludes with some lessons learned related to collaborative ethnographic projects so as to inform others considering the dual roles of teacher-collaborative/researcher.

Council on Anthropology and Education

Daniel Gilhooly, The University of central Missouri

3302: Communities of practice, kilns, and ceramic production in Panama Viejo

Talk - Virtual Pre-recorded

We discuss the transformation and emergence of competing and complementary communities of practice for the production of ceramics in Panama Viejo. Extensive research since the 1950s in

Panama Viejo allowed the identification of pottery types and kilns associated with the production of colonial pottery. This paper is based on the compositional and technological characterization of pre-Columbian and colonial ceramic samples recovered in Panamanian colonial contexts including two different kilns in Panama Viejo. Neutron activation analysis (NAA) and thin section analysis of 267 samples allowed the identification of four recipes used to produce ceramics in Panama Viejo. The results contribute to understanding the adoption of pre-Columbian recipes and the creation of new recipes to produce colonial ceramics. The comparison of the ceramic samples recovered in the two kilns gives insights into the use of different recipes developed in the colonial town. The analysis contributes to the study of the configuration of communities of practice in colonial Panama.

Society for Anthropological Sciences

Ana María Navas Méndez, Illinois State University, Department of Sociology and Anthropology

3313: Confronting land loss and climate change: Discourse on place, community and tradition in Cameron Parish, Louisiana

Talk - Virtual Pre-recorded

This reflexive paper discusses initial research in Cameron Parish, in Southwest Louisiana for a BOEM/UL Lafayette cooperative agreement. For this project, UL Lafayette research partners, including the principal and co-principal investigators, and Staff Ethnographer, will cooperate with the BOEM Project Officer to implement collaborative, ethnographically-grounded interdisciplinary research into the relationship between place, identity, cultural heritage, and traditional knowledge of vulnerable coastal communities in Louisiana. This research will investigate the existential concerns of community stakeholders and culture bearers regarding the future of their communities and cultures in place. Ethnographies of place will provide critical documentation and collaboration that will be essential for CRM planning, future consultations, and decision-making in the coastal zone. This will inform alternative, creative mitigation of the large-scale loss of sites and traditional cultural places due to the cumulative impacts on the human environment. I am the Co-PI overseeing the Southwest Louisiana region for this project, working alongside ethnographers.

In this presentation, I connect family stories about Cameron Parish before Hurricane Audrey (1965) and childhood visits to Grand Chenier, LA to a longing to tell the stories of those impacted by hurricanes Rita (2001), Delta (2022) and Laura (2022). The Southwest region has a long history of involvement in the oil and gas industry. Most recently, it has become a major hub for LNG industry along the Gulf Coast. It has an even longer history of utilizing the natural resources of the coast for hunting, fishing and cattle-raising, which its coastline and chenier plains enable. I present observations from the January 2024 Fur and Wildlife Festival in Cameron, where remaining residents and those displaced gathered to celebrate their coastal traditions, along with initial ethnographic and linguistic observations and focus group and interview data from Summer 2024. I consider the lacunae of research on Southwest Louisiana and explain my goal of to bring

awareness to what those who have stayed are confronting. I conclude with a discussion of future directions for the project. My goal is to collaborate in documenting discourses of place and tradition from different segments of the population in Cameron Parish in order to understand how, through discourse, "[s]ense of place roots individuals in the social and cultural soils from which they have sprung together, holding them in the grip of shared identity, a localized version of selfhood." (Basso 1999[1996], 146) This collaborative project calls on us to consider what happens to such shared sense of place and community when people are displaced.

Society for Linguistic Anthropology

Kathe Managan, University of Louisiana at Lafayette

2195: Educational Anthropology and Its Current and Future use for Alaskan Educational Systems

Talk - Virtual Pre-recorded

The history between Alaska Native peoples and the Western education system is a complex and complicated one that continues to have implications to this day. Ray Barnhardt and Angayuqaq Oscar Kawagley best described this complex relationship, which spans centuries, in four different processes, with each step reflecting a particular time. Starting from introduction till the beginning of the 1900s, western education and the indigenous knowledge system were two mutually independent systems with little to no interaction between the two. From the beginning of the 1900s until the 1950s the systems were no longer independent, with more Native youth being sent to formalized Western boarding schools, the Western education system subjected a one-way flow of communication, education, and interaction against the indigenous knowledge systems of Alaska Native youth and communities. By the late 1970s, however, following lawsuits against the state for its subjugation of Native youth to far away boarding schools, the state was obligated to construct high schools in every rural community with an elementary school, and so 20 new districts were established as a consequence. Native students were once again learning through their communities in a system that taught both indigenous knowledge and Western knowledge, but never in a mutually inclusive exchange. Finally, in the present and future, Western education systems are taking steps to rectify the damages they had made through their formalized boarding schools, by integrating indigenous knowledge systems into their formal education system, to become a mutually beneficial and inclusive institution across the state. These efforts are being reflected in the amount of literature having been published starting from the early 2000s to the present which emphasizes an increased need and want for place-based education and traditional ecological knowledge incorporation into modern school districts. Such efforts have been made throughout Alaska, with projects such as the Alaska Rural Systematic Initiative, The Native Studies Curriculum and Teacher Development Project, the Alaska Native Pilot Project, and Environmental Experimental Education Programs showing that place-based education is a positive for native and non-native students to become better acquainted with their local environment, culture, and history in a way that the established education systems do not provide. Educational anthropology, as a discipline, has a lot to offer the decolonizing education efforts taking place in Alaska today. I will

argue that educational anthropology will begin to grow as a discipline and association through the modern efforts of educational policy and change, and that we should begin to embrace this change as we work with our communities towards increased collaborative changes in our education systems and institutions.

Council on Anthropology and Education

Sasha Addison

3387: Egg donation and reproductive racial capitalism: Toward a praxis-oriented theory for reproductive equity

Talk - Virtual Pre-recorded

In this talk, I explore how a praxis-based framework might inform ongoing efforts to achieve reproductive equity in the context of assisted reproduction. Drawing on my research with egg donors and other actors involved in the assisted reproduction industry, I draw on theories of racial capitalism and racial formation in order to argue for a broader notion of the family that looks beyond racial categories and abandons biological concepts of race. Building on the work of Jennifer L. Morgan and Alys Eve Weinbaum, I assert that contemporary egg donation represents a form of reproductive racial capitalism, and to consider racial capitalism as intrinsic to a global egg donation industry opens space for a different way of imagining reproductive equity. Instead of focusing, for example, on calls for increased access and representation in assisted reproduction, I focus on the possibilities for shifting public understandings and challenging the ongoing commodification of race in order to destabilize the racial capitalist framework at the heart of the ART industry. Here, I identify key areas for praxis in assisted reproduction, or ways in which scholars and activists concerned with power and inequality might reimagine the possibilities for achieving reproductive and racial justice.

Society for Medical Anthropology

Daisy Deomampo

1463: Electrifying the Sovereignty: Ethnic Tensions, Governmental Dynamics, and the Politics of Electrification in Southeastern Turkey

Talk - Virtual Pre-recorded

In Turkey, the state has made a concerted effort to upgrade the country's infrastructure over the last twenty years, including everything from electricity and water to roads and housing. However, this nationwide initiative has been implemented unevenly, particularly in the Kurdish-majority southeastern region, where a protracted militarized conflict between the Turkish state and the Kurdish minority has resulted in a complex web of infrastructure and social control. There, the new infrastructural investments not only address longstanding infrastructural inadequacies but also reinforce the counterinsurgency measures the Turkish state implements against residents, especially since the (re-)escalation of the Turkish–Kurdish conflict in 2015. This presentation draws upon ethnographic fieldwork in Mardin, a southeastern province of Turkey, where numerous new electricity projects have been completed, yet residents continue to experience electricity

inadequacies and disruptions. It discusses the region's infrastructural regimes with a focus on the provisioning and governance of access to electricity to understand how infrastructural improvements utilizing technology merge with existing securitization strategies in the region. Furthermore, it focuses on how this regime creates new infrastructures of securitization that transform people's livelihoods, identities, temporalities, and socialities.

Anthropology and Environment Society

Ibrahim Isik

2804: Embodied Machines: Cockpits and the Cultivation of Pilot Skill in Instrument Flight

Talk - Virtual Pre-recorded

In civil aviation, pilots flying under IFR (Instrument Flight Rules) participate in a complex, socio-technical system that guides them from departure to arrival, separating them from traffic, steering them around storms, and legally permitting them to fly through fog and clouds. The global IFR system is the outcome of a massive effort to standardize almost every component of aviation, including the instruments available in the cockpit, the banks of turns and rates of climb, routes of flight, weather observations and forecasts, runway lighting, and the pilots themselves, for whom participation in the IFR system requires special training and a separate license. Drawing on instrument training materials, aviation and technological histories, and my experience as a pilot and an IFR student, this paper explores how IFR pilots hone their sensory attentions, discipline their reactions, and cultivate the skills and embodied knowledge necessary for instrument flight. In the cockpit, human-machine interactions are layered and fluid in ways that blur the boundaries between the pilot, the plane, and the IFR system, aiming to produce redundancy, increase situational awareness, and efficiently manage pilot attention. Anthropological work on human-machine interactions has largely focused on how technological tools enhance the mental and physical capacities of humans; less research has been done on cooperative systems in which the cultivated skills and embodied knowledge of humans, enmeshed in webs of technology, enhance the capacities of machines. Engaging with anthropological work on distributed cognition, perception, and expertise, this paper examines how the embodied experience of instrument flight shapes and is shaped by the systems, tools, and instrumentation of the cockpit.

Society for the Anthropology of Work

Robin Steiner, Florida International University, Department of Global & Sociocultural Studies

1465: Entangled Biosecurity: Leprosy, COVID-19, and Foot and Mouth Disease in South Korea

Talk - Virtual Pre-recorded

Drawing on ethnographic fieldwork on an isolated leprosy settlement village in South Korea, this study examines three different modes of preventative health applied to its human and non-human inhabitants.

The small town of Wanggung in South Korea is a leprosy settlement village that was cultivated by the Korean government to collectively manage people affected by leprosy in seclusion. Villagers were encouraged to engage in pig farming for sustenance because animal agriculture required minimal physical labor and outside contact, which was adequate for the stigmatized people, many with mobility impairments. The beginning of this project was rather sluggish but gradually gained momentum; the rather isolated environment had worked as an advantage; most villages could avoid widespread livestock diseases and keep steady sales. Due to this substantial economic achievement, leprosy settlement villages were celebrated as successfully rehabilitating the people affected by leprosy despite its initial means of isolation for preventative health and public sanitation.

While the quarantine law was lifted in the 1990s, pig farming continued to be a daily practice in those villages. In the villages where people affected by leprosy and pigs coexist, arise multiple ontological enactments of human and animal bodies, disease, and nature. Within those enactments, my study focuses on the meshing of three infectious diseases: COVID-19, which affects the entire global population, leprosy which affects the villagers, and foot and mouth disease (FMD) which affects the pigs the villagers farm. All three diseases affect different communities on different scales and have distinct means and levels of preventative health and care involved in containing the disease: vaccination, quarantine, sterilization, and mass culling.

During fieldwork conducted between 2020 and 2022, I was warned about the risks of conducting fieldwork in a disease community although leprosy is non-communicable with modern medical interventions. However, upon entering Wanggug, I came to learn that I was a public health threat to the community by being a potential carrier of COVID-19 and FMD. Biosecurity measures such as sanitizing vehicles were implemented at entry points to the village, reminiscent of the guard posts that had stood at every path to Wanggung, securing complete isolation of the people affected by leprosy. While Wanggung was once guarded to prevent the travel of diseases to the outside, biosecurity measures had shifted to prevent exposure to diseases from the outside. This was a conundrum for the ethnographer. To listen and observe necessitates coming closer, but proximity amplifies the threat of disease.

Through a review of such ethnographic examination, this study seeks to elucidate the more-than-human biopolitics of modern and contemporary Korea. In doing so, it shall shed light on the beings that experience violence at the expense of others' biosecurity.

Society for East Asian Anthropology

Sooah Kwak, Columbia University, Department of Anthropology

3318: Ethnographic Exploration: Understanding Multilingual Early Childhood Education Dynamics

Talk - Virtual Pre-recorded

In this paper, I spotlight the reflexivity and intersubjective in understanding differences among multilingual preschool students with un/identified disabilities, teachers and a psychological

counselor.I offer multitextual and multimodal readings of data collected from ethnographic fieldwork conducted in a preschool in eastern Turkey.

General Anthropology Division

Özge Ergin

2336: Fostering Autonomy: Chronic Pain and Cannabis Care in Florida's Aging Population

Talk - Virtual Pre-recorded

Chronic pain affects millions across the United States and poses significant challenges to healthcare systems and individuals' quality of life, particularly among older adults. Amidst a landscape of biomedical limitations and societal stigma, individuals seek relief through complementary and alternative medicine (CAM), including cannabis. However, the lived experiences of individuals with chronic pain utilizing cannabis remain underexplored within the evolving legal framework of medical cannabis in states like Florida.

This ethnographic study examines how older adults in Florida navigate the therapeutic use of cannabis to manage chronic pain. Employing participant observation and semi-structured interviews, this research delves into the embodied and social dimensions of cannabis treatment strategies. By documenting interactions within cannabis-related spaces and shadowing individuals over seven days, this study uncovers nuanced patterns of cannabis use within daily routines and responsibilities. Furthermore, interviews with both cannabis users and suppliers offer insights into access barriers, patient-provider dynamics, and the sociocultural contexts shaping cannabis consumption practices.

Situated within the broader theme of anthropological praxis, this research contributes to a deeper understanding of the intersections between health, policy, and social justice. By illuminating the experiences of marginalized populations grappling with chronic pain, the study informs discussions on equitable healthcare access and the potential impact of cannabis policy reform on patient well-being. Ultimately, this work underscores the importance of ethnographic inquiry in addressing real-world challenges and advocating for the ethical and equitable treatment of communities affected by chronic pain.

Society for Medical Anthropology

Whitney Margaritis, University of Central Florida, Department of Anthropology

1469: Grassroots Global Mobility in the Post-COVID-19 World: Languages and Materiality in the Africatown in Guangzhou

Talk - Virtual Pre-recorded

The COVID-19 pandemic has induced unprecedented disruption in globalization and further added fuel to de-globalization that was already underway and underscored the need for greater national self-sufficiency and reducing economic, geopolitical, and cultural interconnectedness among nations (Amadi, 2020; Awan, 2016). During the COVID-19 pandemic (2020-2022), I conducted a

virtual ethnographic study about African migrants' multilingual practices in the Africatown in Guangzhou, China. The study indicates that African migrants' grassroots multilingual practices were intertwined with their racial and geosemiotic identity as well as agency in (co-)constructing a sense of place in the Africatown in Guangzhou. What prompted African migrants' multilingual practices against the dominant narrative of globalization in the supposed merits of Western/European rule? My follow-up ethnographic research further addresses how languages, cultures, materials, and identities of African migrants in the Africatown after the COIVD-19 pandemic have emerged as unique social space. This study adopts a wide transnational and geosemiotic approach with diverse migrants from Africa to explore how their grassroots migration became a transnational discursive phenomenon that shaped perceptions of language, culture, race, and identity. By discussing how languages, identities, and cultures are entangled with African migrants' perceptions and practices in the Africatown after the pandemic, this study contributes to the existing multidisciplinary literature on social space and a fuller (de-)globalization narrative in the post-COVID-19 world through the lens of African migrants in Guangzhou, China.

Society for East Asian Anthropology

Xia Chao

2303: Grave Gifts from Strangers: An Exploration of Graceland's Inez Clarke

Talk - Virtual Pre-recorded

Inez "Clarke" Briggs is one of Graceland Cemetery's most talked about residents, despite only beginning to come into conversation in the late 1970s- over 90 years after her death. In 1880, Inez died at the age of 6 from diphtheria, though this is not the story most people are aware of. The more commonly-known understanding is that her death was caused by a lightning strike, explaining the umbrella in her monument's hand, and that her monument disappears from its glass enclosure during storms, her ghost wondering the cemetery as well.

Amongst other rumors, what began as a ghost story strung together by a tour guide turned into a local fascination that is still standing strong. Many visitors come by every year, with several of them leaving a wide variety of objects on the edge of her large, glass-encased marble monument. From October 2023, I was permitted to begin collecting these items on a weekly basis, analyze why they were left, and consider the implications of Inez's monument in particular receiving these items instead of being offered to other children's graves within the cemetery or to living children.

General Anthropology Division

Misha Mikami

2311: Health-seeking Patterns for Childhood Neuropsychiatric Disorders in Nigeria: An Interaction of Structural and Ideational Factors

Talk - Virtual Pre-recorded

Children and adolescents experience a significant burden of morbidity for psychiatric and neuropsychiatric disorders in Nigeria. Despite this, seeking care from biomedical specialists is often not the first course of health-seeking actions by parents/caregivers of children with such conditions. To date, studies on health-seeking patterns for neuropsychiatric conditions have taken an either-or approach with little consideration for how structural and ideational factors synthesize or interact to influence these patterns and the outcomes of these interactions for caregivers and children with such conditions.

Considering this, this research examines the interaction of structural and ideational factors and how they influence patterns of health-seeking behaviors for parents or caregivers of children with neuropsychiatric conditions in southwestern Nigeria. Specifically, the study takes an ideational (illness narratives) and a structural (political economy of health) approach to better understand the range of factors impacting care-seeking in this situation. An illness narrative approach allows participants to discuss how their interpretations of or beliefs about neuropsychiatric conditions influence patterns of seeking diagnosis and treatment for their children. A political economy approach on the other hand allows participants to discuss how structural conditions such as household income level, living conditions, insurance policies, and political/power structures, inform and constrain health-seeking patterns for these children.

This research contributes to the discourse of anthropology of healthcare-seeking for chronic disorders in children. Also, by combining these two approaches, this research contributes towards efforts aimed at ensuring that these parents/caregivers can engage in optimal health-seeking behaviors without hindrances or delays.

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

Society for Medical Anthropology

Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology

1952: Indexing the Icons: Cuntological Figures and the Enregisterment of Gestural Repertoires in Puerto Rican Vogue

Talk - Virtual Pre-recorded

This talk builds from observations at an ethnographic performance installation called the "Kiki Ball del Palabreo" I hosted with Laborivogue in Puerto Rico in October 2023. I explore how a voguer's citational performance of an inwards breast gesture in the category "Performance: Elemental Roulette" evidences larger metasemiotic intimacies within the performance community. Performance: Elemental Roulette is a category centered around the impromptu performance of a vogue element such as a "duckwalk" or a concept such as "vogue like your favorite femme queen." I demonstrate how this performance and related events at the kiki ball reflect how prominent members of the Puerto Rican Ballroom scene become cuntological figures – performers in the scene linked to indexically salient gestural repertoires – building on Agha's linguistic characterization of characterological figures (2004). I track the process of enregisterment, or how these gestural repertoires become socially recognized (Agha 2007), through what Ballroom

ethnographer Marlon Bailey (1999) calls the community order established through Legends, Stars, Statements (LSS) and other events and connections that frame Puerto Rico's kiki scene. Similar to the affective archives and memory-making enlivened by Afro Puerto Rican bomba's figuras (Bruno 2022), Puerto Rico's kiki scene is animated by enregistered embodied styles that index fathers, mothers, daughters, sons, and the children of Ballroom past and present. In my talk, I will address the following questions: how do cuntological figures reflect the intimate solidarities that have been built across kiki house lines in Puerto Rico's Ballroom scene? How does the recognizability of these embodied repertoires enable transgenerational links to activist struggles from HIV/AIDS, transfemme precarity, to diasporic mobilizations? What is the political potential of the cuntological choreographies being proliferated in contemporary cuir/trans Puerto Rico?

Society for Linguistic Anthropology

Dozandri Mendoza, University of California, Santa Barbara

2215: Is it possible to decolonize United States anthropology?

Talk - Virtual Pre-recorded

For some years now, influential anthropologists have been wondering about the possibility of decolonizing the practice of anthropology in the United States. In this presentation, this is impossible precisely because anthropology is the cultural dimension of United States imperialism, mainly in the 20th century.

Association of Latina/o and Latinx Anthropologists

Wilhelm Londono Diaz

3220: Khidmat as understanding: Muslim women, marriage, and ethics of care in Muslim households

Talk - Virtual Pre-recorded

Situated in cultural anthropology, this ethnographic study explores khidmat (devotional care) as a form of ethical care among recently married Muslim women in Patna, Bihar, and its influence on the everyday lives and familial dynamics. Rooted in Islamic theology, khidmat, encompasses labor, devotion, and care, imbuing household chores with spiritual meaning. Highlighting these spiritual epistemologies of ordinary caregiving, I underscore khidmat as not merely a chore, but a sacred responsibility intertwined with religious meaning. Viewed as a conduit for divine blessings, ordinary care at home fosters mutual understanding ("apsi samajhdari") between spouses and in-laws, thereby preventing and resolving household and marital problems. Women use khidmat to infuse their daily lives with meaning, transforming the mundane into the sacred. This study challenges conventional approaches to ordinary ethics that divide the everyday from the transcendental; instead, it situates khidmat within Islamic ethics as a framework for piety in which relationality is central. In doing so, this study goes beyond scholarship on individual self-formation to emphasize the relational self. It highlights women's pivotal roles as caregivers and the integration of the self with acts of devotion in everyday life. Aligning with recent scholarly interventions in the anthropology of care and ethics, this ethnography illuminates the multifaceted ways in which

khidmat functions as an ontological concept, providing alternate pathways to understanding ordinary acts of care in gendered Muslim households in contemporary India.

Society for the Anthropology of Religion

Shahana Munazir, University of Wisconsin, Madison

2985: Landscape of pleasure or power? An ethnograhpic account of the postmodern non-place through the lens of consumption complex

Talk - Virtual Pre-recorded

The concept of 'place' has been revolutionized in recent decades with the rise of modernity and globalization, from a bounded, settled, coherent site to a diffused, diluted space of flows (Castells 1989). The debates on the unmooring of locality, however, have sparked the proposal of 'non-place,' where individual behaviours are not determined by the place-centred, pre-modern, shared beliefs and values accumulated with time and experience, but become mere reactions to the pre-programed codes, numbers, and instructions.

While non-place has long provided a framework for observing how guests accede to, conquer, and extemporize leisure spaces, this research attempts to locate postmodern metropolises built upon technologies of stimulation and thrills of spectacle in the non-place narrative, observing how planners craft venues geared towards 'eatertainment', 'shopertainment', and 'edutainment', all contributing to a 'placeless' society.

I take Parrot Island (pseudonym), a top-10 consumption complex in China, as an ethnographic case to explore how such spaces are constructed, felt, navigated, and reimagined. Through two months of participatory observation, and conversations and semi-structured interviews with actors occupying the same medium space, this study attempts to provide a microcosm of urban themed experience to observe the renewed interrelation between leisure and moral philosophy in (post)pandemic China, i.e., how people 'play', how this is important to them, and how they perceive and reconceptualize notions such as pleasure, healing, and ordinary ethics. They fall under anthropology of 'the good' and the contradictory yet interchangeable relations of pleasure and power.

Society for East Asian Anthropology

Yiran Liu

1671: Learning and Teaching Praxis: Community-Engaged Collaborations in Tourism Contexts

Talk - Virtual Pre-recorded

This presentation focuses on one component of the larger ethnographic praxis, that is writing interview questions, and how this can be taught in a way that forefronts collaboration among future anthropologists, scholars, and community members. Such an approach is key to working toward

more decolonized and care-oriented ethnography; however, a recent survey of anthropological methods courses in the United States showed a tendency toward individual rather than group ethnographic projects (Ruth et al. 2022). While not intended to artificially separate the writing of interview questions from the whole process, the goal of the presentation is to show how faculty can shift current approaches to teaching one component of ethnography. It uses as a case study an U.S. undergraduate anthropology tourism course, which originally had a classic, individual ethnography of a local tourism space, and how this section of the course was redesigned into a collaborative, community-oriented project focused on the real-life assessment of a proposed eco-tourism project in Colombia. This project involved a partnership and virtual international exchange with faculty and students at Colegio de Estudios Superiores de Administración in Bogotá, Colombia, and there were no additional costs for students to participate. The presentation will discuss the kinds of preparations faculty would need to do leading up to the community-engaged project and in the classroom to prepare students for co-writing the interview questions and working collaboratively with individuals from different disciplines and countries. It also will provide tips on how to scaffold readings and activities for such praxis. One of the design innovations is the assessment of individual student contributions. Considering that assessment of individual contributions to group projects is a perennial concern for both students and faculty, this presentation introductions a way to expand past student reflections/self-evaluations and offers a possible assessment solution that worked well for faculty and students. The innovations and design processes shared in this presentation are applicable for local-based community-engaged projects and can help anthropology faculty in the praxis of teaching ethnographic methods and collaborative tourism development.

Citation: Ruth, Alissa, Katherine Mayfour, Thurka Sangaramoorthy, Bryan McKinley, Jones Brayboy, Melissa Beresford, Alexandra Brewis, H. Russell Bernard, Meskerem Z. Glegziabher, Jessica Hardin, Krista Harper, Pardis Mahdavi, Jeffrey G. Snodgrass, Cindi Sturtz Sreetharan, and Amber Wutich. 2022. "Teaching Ethnographic Methods for Cultural Anthropology: Current Practices and Needed Innovation." Teaching Anthropology 11(2):55-72.

General Anthropology Division

Audrey Ricke, Indiana University, Purdue University at Indianapolis, Department of Anthropology

2713: Looming over Hanoi: Contested Chinese Influence in the Construction of a New Urban Railway

Talk - Virtual Pre-recorded

The growing economic and geopolitical influence of China has generated anxieties and pushback among Vietnamese officials and citizens, with responses ranging from legislative debates to journalistic critiques to rare public demonstrations against Chinese companies doing business in the country. One ongoing source of tension involves a series of ambitious infrastructure projects currently under construction in Hanoi and spearheaded by Chinese investment and expertise, most prominently an elevated urban railway (Hanoi Metro) meant to ease the city's chronic congestion and showcase its recent developmental strides. As the exposed underbelly of the incomplete project looms conspicuously over Vietnam's capital city in a prolonged liminal state---yet to be fully

reincorporated into the city's built environment---the Hanoi Metro invites critique as a powerful symbol of the economic and geopolitical influence of China itself looming over the country. Based on recent fieldwork in Hanoi, this paper moves beyond accounts of China's unchecked ambition and influence in Southeast Asia to uncover the locally situated practices and viewpoints engendered by large-scale, unfinished infrastructure projects like the Hanoi Metro. Specifically, it shows how official and popular reactions to the railway's budget, timetable, and design become filtered through the lens of the fraught relationship between the two countries, and how shared state-citizen visions of modern urban infrastructure compete with forms of critique related to perceived threats of economic domination from the north. Even as citizens attribute many shortcomings of Hanoi Metro to Chinese influence, however, their critiques also constitute a repudiation of state developmental priorities and the China-friendly policies rapidly transforming urban spaces across Vietnam.

Critical Urban Anthropology Association

Timothy Karis, University of Florida, Department of Anthropology

3439: Making State Violence Visible in Post-Accord Colombia: Mass Arbitrary Detentions, Long-term Effects, and Challenges for Repair

Talk - Virtual Pre-recorded

Mass arbitrary detentions and incarceration of rural inhabitants became commonplace in Montes de Maria, Colombia from 2002 to 2008. In the context of the fight against guerrillas promoted by the national government, mass detentions targeted campesino communities and other inhabitants under the suspicion of being milicianos or guerrilla collaborators. I examine some characteristics of these violent state practices, the lasting effects on communities and victims, and how the detentions and incarceration have continued to shape relationships between victims and the state in the aftermath of the armed conflict in the region.

I show that despite the lasting effects of mass arbitrary detentions and incarceration on communities and individuals, the violence involved in the detentions and the damage produced remained invisible and unrecognized in the context of processes centered on the victims of the armed conflict and reparations promoted under the Law of Victims and Land Restitution passed by Congress in 2011.

The 2016 Peace Accord between the Colombian government and FARC guerrillas brought opportunities to make forms of state violence carried out during the armed conflict more visible and for the rights to truth, justice, and reparations of the victims. I analyze some efforts by victims and state actors to make mass detentions and incarceration more visible and challenges for repair in the post-accord context. This paper relies on ethnographic fieldwork conducted in campesino communities in Montes de Maria between 2017 and 2022.

Association for Political and Legal Anthropology

Diana Hoyos-Gómez, West Virginia University, Department of Sociology and Anthropology

3468: Medicine in Flux: Theorizing Uncertainty in Medical Anthropology

Talk - Virtual Pre-recorded

This talk provides a conceptual framework through which medical anthropologists can study uncertainties in modern medicine. It explores western and non-western medical systems and investigates different types of claims-making by actors and institutions that give birth to new medical paradigms. In doing so, in this talk, I make a philosophical and theoretical point about why it would benefit physicians and patients to present modern medicine, not as authoritative and final, but an epistemologically evolving field where ideas of disease causation and treatment continue to evolve, representing a state of flux. I argue that by considering evolving medical paradigms and the range of social actors involved in diagnosis and treatment, our understanding of "recovery" fundamentally requires us to think of medical practice as socially mediated, epistemologically fluid and unfinished. The talk explores the stakes of considering medicine as final and fixed, with immediate consequences such as increasing rates of under or mis-diagnosis. Frequently media and popular representations fetishize medical discoveries giving an impression of finality that conceals the reality of scientific discovery and progress that is tedious, slow and painstaking. Given the increasing rates of chronic and infectious diseases, increasing structural inequality, chronic poverty and toxic exposures, the ways in which patients express their conditions is also likely to become more complicated, requiring new ways of looking at disease.

Existing scholars have considered the fixity of medicine and its reliance upon diagnostic tools as examples of "diagnostic arrogance", whereas others, especially feminist philosophers, have referred to notions such as epistemologies of ignorance and "agnatology" to refer to the spread of pseudoscientific ideas. Medical practice for the longest time has oscillated between diagnostic certainty and more epistemologically evolving forms of practice. Sometimes greater certainty works for both the practitioner as well as the patient, helping the practitioner and the patient provide some form of psychological resolution when disease conditions present themselves in ways that too complicated. As much as certainty is desired for calculative reasons, there is also a dark side to medical certainty because it often obfuscates that medical practice is inherently fluid, both in the practitioner's treatment of illness as well as well as the way patients experience it. Often the experience of illness defies a straightforward diagnostic template, in other words, the phenomenological experience, exceeds any clinical expectation a practitioner may have. In this talk, I make a case for how the treatment of illness as dynamic by practitioners and patients can allow for a better recognition of patients' illness experiences as well as the internal dynamics of modern medicine, its evolving claims and counter-claims.

Society for Medical Anthropology

Sanaullah Khan, The University of Akron

2161: Meta-Materiality: Activist Archaeology, Historical Markers, and the Importance of Representation

Talk - Virtual Pre-recorded

During the summer of 2023, I worked with the City of Reno to record more than 195 historical markers within the greater Reno area. Despite Reno's complex histories, I found that Reno historical markers fail to share diverse stories of the past. Of the historical markers recorded, four reference Indigenous peoples of the Great Basin. Two reference women of Reno and two reference African Americans. One references Chinese people. None reference Latino/a Americans or other historically marginalized communities. The Reno community should invest in creating inclusive narratives about Reno's past, including establishing historical markers that share Reno's exceptional history with the public. By materially inscribing histories, archaeologists and historic preservationists may ensure that all pasts are shared.

Archaeology Division

Audrey Andrews

3496: No End Rohingya Question:

Evolving Humanitarian Governmentality in the World's Largest Refugee Camp

Talk - Virtual Pre-recorded

Five years passed after the great Rohingya exodus from Myanmar to Bangladesh in 2017 having no possibility of repatriation on the horizon. After the break-out of a full-fledged civil war following the military coup in 2021 military, the protracted refugee situation continues to exist for an indefinite future. While the host country, Bangladesh, has been also experiencing forms of disenfranchisement from free and fair elections and suppressed freedom of speech for a decade by the current hybrid regime, the scope of building analytical and critical scholarship based on the unfolding situation at the ground got restricted to some extent. The Rohingya, living in the world's largest refugee camp, are subject to aid-based humanitarian governmentality laid out in the Joint Response Plan (JRP) by the Office of the Refugee Relief and Repatriation Commission (RRRC) the UN agencies. This system ensures that this pariah population in the barbed enclosure is under the constant surveillance of the military and police patrol. One of the aid workers word," If the humanitarian joint response program stops their service for a week, do you think we can keep one million Rohingya confined in the camps? They will spill out all over the country". Not being a signatory of the International Refugee Protocol 1967, Bangladesh did not recognize the refugee status of Rohingya as defined by the document, let alone accepting any naturalization process for citizenship. Rather, devised as a novel status as Forcibly Displaced Myanmar Nationals (FDMN) to emphasize the limbo status until repatriation. Rohingya representatives expressed their eternal gratitude for allowing them to live and escape ethnic cleansing and brutal persecution in their homeland Rakhine state. Prime Minister Sheikh Hasina even has been proposed for nomination for the Nobel Peace Prize for sheltering 1 million Rohingya within its territory.

Drawing upon Elizabeth C. Dunn's in South Ossetia, Georgia (No Path Home 2017 p.22-23), I attempt to understand how this population was brought into a kind of humanitarian condition, which has become a way of life determined by a complex web of international, national and local

institutions designed for the preservation of life and support their subsistence through international aid system. Within such a framework, a million of the Rohingya population entered into a humanitarian governance system, losing their social identities as peasants, villagers, traders, mullah, priests, Hafez, carpenters, business owners, or any of these sorts, and turned into a conflated mass as stateless and displaced refugees perpetually living solely on international aid under their new identity as the FDMN. Billions of dollars of international aid were allocated to support their living in the camp setting, only to prevent them from really living with the full human potential. Broadening the existing insights to the context of Rohingya camps, I intend to critically explore the case.

Society for Cultural Anthropology

Sayema Khatun, University of Wisconsin, Milwaukee

2874: P'urhepecha Spatial Language: the Part-Whole Patterning of Social Life

Talk - Virtual Pre-recorded

Two perseverant, closely related, binaries continue to plague anthropological inquiry and explication: form-function and word-object. By applying a Dialogic Emergence of Culture (DEC) framework, anthropologists must describe and examine the social, yet underdetermined, nuances of interactions and perduring cultural products--cultural replicators. This paper examines the grammatical and discursive construction of space among P'urhépecha speaking Amerindians in Michoacan, Mexico.   P'urhépecha speakers exhibit a part-whole pattern grammatically, discursively, and across domains of social life. I argue a socially shaped, perduring, subset of body-part suffixes (spatial locatives) with three features (obligatory, polysemous, and beneath the threshold of awareness) serve as cultural replicators and a foundational cultural model. By focusing on socially shaped interactions (at both fleeting and perduring dimensions), anthropologists are better equipped to explain social phenomena without reproducing fruitless dichotomies that distort rather than explicate our objects of inquiry.

Society for Linguistic Anthropology

Niku T'arhechu T'arhesi, University of Michigan, Ann Arbor

1673: Politics of Negotiations: Gender, Justice, and Dispute Resolution in Southeastern Turkey

Talk - Virtual Pre-recorded

Law is frequently a tool of oppression, especially for minority communities who have little say in the rules that regulate their lives and police their bodies. In Turkey's southeast-a region long neglected and marginalized by the state even as its peoples, particularly Kurds, have served as a nationalist bugaboo-residents therefore look not to the official courts but to renowned local figures, religious

leaders, and civil organizations to resolve disputes with customary legal practices. This puts them at odds with the authoritarian Turkish state that views alternative channels for justice as a threat to be either co-opted or eliminated. This presentation examines three types of alternative judicial bodies (AJBs) that actively engages with customary legal practices: (1) traditional Heqî AJBs, which privilege religion and patriarchy in their decision-making; (2) new progressive AJBs run by local civil-society organizations (CSOs); (3) and even newer state-aligned AJBs. Based on fieldwork research in Diyarbakır and Mardin, this presentation offers analyses on the widespread use of AJBs by Kurds, their engagement with state institutions, and their influence on gender, justice, and dispute resolution in southeast Turkey.

Association for Political and Legal Anthropology

Rusen Bingul

3117: Praxis Makes Perfect? Contemplating Praxis through Research, Publication, and Film on Transitional Justice in Nepal

Talk - Virtual Pre-recorded

While conducting fieldwork on transitional justice in Nepal, I continually contemplated the meaning of praxis within my own work. Given that my research focuses on the lived experiences of injustices during and after Nepal's armed conflict and engages with theories of transformative justice, it is imperative that my research is engaged. Since returning from the field, I collaborated with victims of Nepal's armed conflict to share my research findings, publish articles, and create a film project. This presentation will examine those experiences and question the meaning and significance of engaged research.

Association for Political and Legal Anthropology

Krista Billingsley, James Madison University

1502: Relational Foodways: Nurturing Ethnoecological Communities through Regenerative Farming in Wild Rose Country

Talk - Virtual Pre-recorded

A global agrarian regime rooted in colonial extractivism has widened the gap of who can participate in growing, gathering, and eating foods. In Wild Rose Country (Treaty 7, Southern Alberta, Canada), dominant approaches to agrarian and community development rarely work towards long-term solutions or address structural inequalities which perpetuate divisions of power and production. Although increasing efforts for food access, security, and rescue are a step in the right direction and are essential for meeting immediate caloric needs, they continue to function within a dependency model shaped by a highly uneven and unjust global capitalist economy. Positioned as a small-scale female grower in a male-dominated industry, my research investigates the ideological underpinnings of 'relational foodways' vis-à-vis immersive engagement with regenerative cultivation. While sustainable agriculture focuses on maintaining socio-environmental conditions,

as opposed to depleting them, regenerative farming is a whole-systems framework that nourishes the natural resources it relies upon. Within relational foodways tended by community, as opposed to driven by corporations, the resilience of the ecosystem and all its kin is central to equitable representation in food politics, access to land, and decision-making power of what is grown and consumed. The questions framing my dissertation are: how do regenerative farmers in Wild Rose Country understand and practice relationality among the ethnoecological communities they nurture? What economic, political, sociocultural, and environmental factors are challenging the extent to which regenerative farmers engage in relational foodways? Combining hands-on cultivation with sharing circles, farm exchanges, storytelling, and policy document analysis, my doctoral research seeks to unearth the opportunities and challenges of relational agrarianism.

Culture and Agriculture

Chelsea Rozanski, University of Calgary, Department of Anthropology & Archaeology

3199: Remembering and Moving Forward: Museums Commemorating the Disasters in Small Towns in Fukushima

Talk - Virtual Pre-recorded

In Futaba-county in Fukushima-prefecture in Japan, there are two new museums, one each in two small coastal towns, to commemorate 2011 earthquake, tsunami, and nuclear disasters that struck the region. For the towns that have lost a lot, the museums have become one of the main tourist attractions, not only fulfilling the educational purpose of passing down the lessons of the disasters, but also serving a symbolic purpose in connecting the past to the present and the future of the towns. The construction of the museums indicated towns' willingness and determination to move forward. Since the disasters and the consequent evacuation (which was eventually lifted), these towns have experienced depopulation and aging, the problem actually shared by many Genkai Shuraku ("marginal villages") in Japan. These towns need to cultivate their identity again, especially as these two towns have lost the main industry of the area, the nuclear power plants and related businesses that had kept these small towns relatively vibrant until the disasters. While contrasting two museums which are operated and curated quite differently, I explore the multi-roles of the museums, as a symbol of recovery, reminder of the disasters, and a place to recapture the past with narratives and exhibits. Disasters have unescapably become embedded in these towns' history and identity and need to be remembered. Yet, a constant reminder of the fear can overshadow the vision for the future. These museums reflect the balancing act of commemorating the disasters and moving on.

Council for Museum Anthropology

Yoko Ikeda

2154: Rites (and Wrongs) of Incorporation: Expatriates and Belonging in Lecce

Talk - Virtual Pre-recorded

This paper examines how microinteractions with local residents can contribute to development of a sense of belonging among expatriates in Lecce, Puglia, Italy. It speaks to interest in conviviality as a condition for social interaction and as interaction itself. In migration literatures, expatriates are often characterized as liminal figures. In anthropology, the concept of liminality first figured importantly in the work of Van Gennep, who identified four classes of liminal individuals. One is the traveler, who finds themselves in a "special situation," passes through "claimed territories" and "wavers between two worlds." Van Gennep posited that "the length and intricacy of each stage through which foreigners and natives move toward each other vary ... however ...The basic procedure is always the same ... stop, wait, go through a transitional period, enter, be incorporated" (1960:28). The paper addresses how, as per Van Gennep and some recent scholars of migration, close attention to both fluent and disfluent microinteractions -- including rituals of incorporation -- deepens understandings of expatriates' notions of what belonging entails.

General Anthropology Division

Anne Schiller, George Mason University, Department of Sociology & Anthropology

3097: Ritual Defilement in Romani / Gypsy Culture:

Structure of Ideas and Practices

Talk - Virtual Pre-recorded

The presentation is dedicated to the normative core of the traditional culture of the Roma (Gypsies) based on the division between ritually pure and impure, along with their associated concepts and practices. The study is based on customs of those Romani communities that preserved better their social organization and cultural heritage. These predominantly include ethnic Romani groups residing in post-Soviet countries, as well as communities of Vlach Romani groups. The latter migrated from Romanian- and Hungarian-speaking regions during the second half of the 19th and early 20th centuries, settling in various states. The summarized analysis of the variations within this tradition outlines its structure, including regulations governing the behavior of Romani community members across various social spheres. These are the following: 1) relationships inside Romani societies with everyday taboos and taboos of life cycle rituals; 2) contacts and communication among representatives of different Romani communities; 3) contacts and communication between the Roma and non-Roma. Specific and sophisticated ideas and practices differentiates Romani tradition from monotheistic ideologies of Judaism, Islam, and particularly Christianity, with their notions of ritually pure and impure.

Society for Cultural Anthropology

Marianna Seslavinskaya

3389: Spectral presences: Methodological possibilities for the application of anthropological hauntology in studies of public-private healthcare hybridity

Talk - Virtual Pre-recorded

Recent scholarship has demonstrated a concern to engage hauntological concepts in anthropological praxis. The notion of 'anthropological hauntology' has been taken up in a number of subdisciplines, often as a way to study historical aftermaths of colonialism, slavery and mass violence.

This presentation explores how hauntological concepts may be applied in anthropological studies of late-capitalist care. Particularly, I engage Justin Armstrong's notion of 'spectral ethnography' to consider methodological possibilities for studying how public-private hybridity in healthcare is experienced by patient-citizens, drawing on examples from the United Kingdom. Worldwide, welfare states that have historically provided publicly-funded, free-at-point of access healthcare are being radically transformed by neoliberal policies. Particularly, the use of public-private partnerships in state-funded healthcare is accelerating across a broad range of services. For example, in the UK private companies are now embedded in healthcare provision across many clinical fields, such as general practitioner services, diagnostics testing and community care. This rapidly growing involvement of private corporations is a significant cultural shift that has substantial implications – perhaps particularly, for users' relationships with states and with health, illness and care.

The use of public-private partnerships enables for-profit organizations to enact a certain 'spectral presence' in publicly-provided care. As governments laud publicly-funded and provided healthcare systems as robust, cornerstone national values, there is an uncanniness to the reality of a company such as Virgin running large swarths of community care in the UK. I consider that spectral ethnography may be valuably used by anthropologists to investigate lived experiences at the complex intersections of public-private hybridity. Armstrong describes spectral ethnography to move beyond boundaries of the seen and spoken into interplays of space, place, objects and temporality. Using this approach to engage with vital experiences of health, care and citizenship as haunted with such interplays, I argue that spectral ethnography can enable anthropologists to center the unseen as of equal importance to the seen in late-capitalist care systems. Linking the political and psychological through ethnographic work that explores shifting resonances of privatization and engages with collective memory, identity and imagination of patient-citizens may be crucial to parse out the effects of quiet but profound changes that state-funded health systems are undergoing.

Engaging hauntological concepts in studies of neoliberal health policies will thus advance anthropological capacities to study these policies and, importantly, to resist them. Contested truth characterizes public healthcare privatization: anthropological hauntology may be mobilized to forefront the lived experiences produced in these conditions.

Society for Medical Anthropology

Anna Horton, McGill University, Department of Anthropology

1352: State, Security, and Sovereignty:

Online Collective Expression under China's Dynamic Zero-Covid Policy in 2022

Talk - Virtual Pre-recorded

Individuals might relinquish certain freedoms and rights in exchange for security or other perceived benefits (Foucault, 2007), but to what extent? Under the Zero-Covid Policy in 2022 in China, individuals sacrificed the right to mobility and privacy for the security of others and, in a broader context, for the security of the country. Then, what is the benefit in return? The individuals were categorized under the policy during the Covid era as either positive or negative based on the Covid test result, with no place in between. Thus, the country's sovereignty is exercised through the bio-control of the people. The dehumanizing way of practicing led to the externalization of policy practices and lethal consequences, thereby provoking collective discontent. Facing both the impossibility of offline protest due to the Covid policy and the monitoring and censor regulations both offline and online, coupled with the mass popularization of the internet and social media, different types of nationwide collective expressions over tragic incidents spread out and prompted reflection on how to understand state sovereignty and security under extreme circumstances.

Society for East Asian Anthropology

Qiuhong CAI

2943: The Atypical Maya Dress: Made-to-order Outfits and Ch'orti' Maya Women's Identities in Eastern Guatemala

Talk - Virtual Pre-recorded

Anthropologists have long argued that clothing plays a critical role in the articulation and expression of indigenous identities. In Guatemala, Maya women have historically retained their distinctive dress to fulfill their role as guardians of culture. While ethnographic research has extensively documented the importance of woven garments in Maya women's quest for self-representation, little attention has been paid to Maya sewed outfits and their role in shaping Maya women's identities. This paper contributes to anthropological scholarship on gender, indigenous identities, and cultural representation in Guatemala by examining the role of made-to-order sewed garments in Ch'orti' Maya women's lives. My findings come from recent ethnographic fieldwork in eastern Guatemala.

Ch'orti' Maya custom-made garments are a relatively recent invention, but they nevertheless play a key role in defining indigenous women's identities. A century ago, Ch'orti' Maya women used to wear 'cortes' (Maya skirts) imported from western Guatemala and a standardized style of white

blouses made locally by 'ladina' (non-indigenous) seamstresses. Since then, Ch'orti' Maya women have gradually acquired sewing utensils and materials that have enabled them to create their own clothing. Although some Ch'orti' Maya women adopted Western clothes after the influx of second-hand and mass-produced garments in the region, many Ch'orti' Maya women continue the tradition of wearing custom-made outfits produced by local seamstresses. I argue that Ch'orti' Maya dress challenges taken-for-granted notions about indigenous authenticity. Made-to-order outfits are not associated with an idealized, unchanging past. They are characterized by continuous innovation and they incorporate design elements from Western fashion, including puffed sleeves, ribbon decorations, and pleated skirts. While Ch'orti' women embrace their role as guardians of culture, the fulfillment of this responsibility is not necessarily associated to wearing made-to-order garments. The production of made-to-order Ch'orti' Maya garments is an important income-generating activity for dozens of Ch'orti' Maya seamstresses across eastern Guatemala.

Society for Latin American and Caribbean Anthropology

Silvia Sanchez Diaz, University of Kansas, Department of Anthropology

1401: The Ecology of Practice and the Forest Islands of Moria

Talk - Virtual Pre-recorded

The savanna landscape of Kissidougou Prefecture, Republic of Guinea, is characterized by hundreds of roughly circular peri-village forest islands that rise above the grasslands. Once conventionally interpreted as the remnants of a widespread forest preserved as fire breaks, these forest islands were reinterpreted in the well-known work Misreading the African Landscape by James Fairhead and Melissa Leach (1996), not as "the relics of destruction" (1996: 2), but rather as the products of human action. Specifically, Misreading adduces oral historical, archival, and remote sensing evidence to establish a new orthodoxy for Kissidougou, i.e., that people create forests, and by extension, more people equal more forest area.

In this paper I examine one of the key research sites in Misreading, the location of Moria in northern Kissidougou. I show, first, that the remote sensing data used in the analysis, such as earlier aerial photographs from 1952 and later SPOT satellite images from 1992, were inadequately prepared for systematic comparison between dates, and the data do not substantiate the conclusions reached. Second, I employ a set of Landsat data that has been preprocessed to overlay precisely for accurate comparisons between dates, to offer an alternative, perhaps more valid picture of forest dynamics in this area. Extending back to the 1970s, the Landsat data show that under population growth some Moria towns are expanding inside the encircling forest islands, thereby eroding the forests from within. In contrast to the Misreading thesis that people create forest and more people equal greater forest area, the Moria data show that more people create more town, and that more town equals smaller forests. Additionally, some forests in Moria are associated with permanent landscape features such as water lines and hillsides. While any human role in constructing these forests is doubtful, they are, nonetheless, currently degrading under extant management practices. In sum, the incorporation of Moria's forests into human contexts may cause the diminution of forest, rather than growth of forest area as narrated in Misreading. These findings call for a comprehensive reassessment of the new received wisdom on the anthropogenic forests of Kissidougou.

Culture and Agriculture

A Endre Nyerges, Centre College, Anthropology and Sociology Program

1780: The Ethics of Care, Traced Through Three Lives

Talk - Virtual Pre-recorded

What does it mean to care and be cared for? Drawing on Carol Gilligan's (1982) ethics of care and Carole McGranahan's (2022) exploration of theory as ethics, I delve into what it means to write autoethnographically about my own family while centering our relationships in my writings and methodology. Here, I focus on the topic of cultural constructions and expectations of care through a gendered lens, as well as the ethical questions I have encountered in the process of gathering this information. Namely, I give voice to the smaller, context-dependent moments from which these questions arise. In the face of vulnerable conversations and life experiences that occurred pre-research, I wonder: should I be writing this down? My life, perceptions, and memory are all fluid, yet in the act of recording them, they become fixed. I also wonder: how much of my story am I allowed to share? Writing about my own life reveals my family's lives implicit in my experiences. In essence, I am discovering what it means to act ethically in context. I expand on notions of participant consent, the maintenance of long-term relationships with participants when conducting anthropology at home, and the necessity of employing situational ethics. In doing so, I will illuminate how anthropological methodology can benefit from the lens of care-focused feminism.

Association for Feminist Anthropology

Emma Seppeler

1351: The Fetishization and Commodification of Diversity for White Consumption in the Suburbs

Talk - Virtual Pre-recorded

Scholars across the social sciences have become interested in the suburbs as a context for understanding the relational and intersecting dynamics of ethnic, racial, and economic diversity (Diamond & Posey-Maddox, 2020; Frasure-Yokley, 2015; Lewis-McCoy et al., 2023). Drawing on 18 months of ethnographic participant observation in a white affluent suburban town with a growing Asian community (i.e., an Asian "ethnoburb"), I present a theoretical conceptualization of the interracial relationship between the white and Asian communities as one that is mediated and sustained through symbiotic interest convergence. Seeking to uphold the myth and mirage of suburban cultural diversity, white suburbanites have an "appetite" for diversity, desiring to consume commodified forms of exotic culture. Using three distinct ethnographic vignettes from a cultural festival event, a mall display and performance, and a library program, I argue that the Asian suburban community actively contributes to the commodification of diversity by engaging in public cultural performance for the sake of white recognition and acceptance as equal community members deserving of the same privileges and opportunities. This paper examines how "diversity" can become a desirable suburban commodity that satisfies the white appetite and fetishization of cultural "others" (cf. Ahmed, 2007, 2012) and how ethnic and racialized outsiders can potentially

enhance (temporarily) their own particularistic interests. I conclude by discussing the hidden and subtle forms of ethnoracial conflict that underlie the notion of an idyllic multicultural suburbia.

Society for Cultural Anthropology

Christopher Hu

1512: The Imagined Black Other: The Racialization of Safety and Schooling in the Suburbs

Talk - Virtual Pre-recorded

The racialization of space and the spatialization of race are mutually constitutive processes that are critical to understanding the on-going construction of race in both the U.S. and around the world (Bonnett & Nayak, 2003; Dick & Wertz, 2011; Ture & Gualtieri, 2017; Tuttle, 2022). This presentation examines the specific discursive practices that racialize, reproduce, and reify Black-white segregation across the urban-suburban geographic boundary in the U.S. In particular, I examine the everyday racializing discourses of white and Asian suburbanites that contribute to the construction of a social imaginary that I call the "imagined Black other." Drawing on ethnographic observations and interviews from 18 months of fieldwork in a white affluent suburban town next to an urban city in New Jersey, I specifically focus on the discourses of neighborhood safety and school quality and the ways that they inscribe and normalize anti-Blackness as a foundation for suburbia. I argue that these racializing discourses are articulated by conjuring an imagined Black "other," a maneuver that generates a justifying ideology for continued segregation and racial inequality. Ultimately, I conclude by suggesting that the racialized imagination manifested in tropes and stereotypes based in cultural deprivation shapes everyday discourses and is a key way through which race as an organizing structure becomes embedded and naturalized in both interaction and space.

Society for Linguistic Anthropology

Christopher Hu

1675: The Promising Forms of the Nuclear Institute: Negotiating Singapore's Nuclear Future and the Disillusioned Nuclear Experts

Talk - Virtual Pre-recorded

Based on ethnographic fieldwork in a nuclear institute in Singapore, this article explores the engagement of nuclear experts with the state's newly established nuclear institute to understand the meaning of the infrastructure. This paper finds that nuclear experts navigate the conflicting ideologies to meet the demands and expectations imposed by both the state, the institute and the market. The various subjectivities and everyday activities of nuclear experts reveal the promises and challenges that underlie Singapore's nuclear future. This article contributes to the existing literature by highlighting the relation between infrastructure and politics.

Society for Cultural Anthropology

Juan Chen, University of Macau

1662: The family as enduring institution: Shifting dependence away from child welfare

Talk - Virtual Pre-recorded

Poverty-governing institutions discourage dependence in an attempt to manage resource scarcity and rehabilitate welfare recipients. The communities enmeshed in these bureaucracies are thus often unable to access resources, yet still need to manage the hardships of everyday life. This article argues that the combination of state discouragement and ongoing need can merge the aims of actors across the organizational space in pursuit of alternative resources. I advance this argument through the case of child welfare, drawing from interviews and observations of Chicago-based child welfare workers and youth nearing system exit due to age restrictions. To start, I examine how actors across levels of the organizational field become dissatisfied with an insufficient state safety net. I then examine how youth and staff attempt to manage youth's needs through the family as a primary resource. In doing so, I identify how the family is recast as a critical alternative through which youth can circumvent a fragile welfare system. For the state, this shifted dependence can resolve issues of resource scarcity and potential welfare dependence, whereas youth struggle with fragmented assistance and a desire to restore familial bonds. Taken together, these findings demonstrate how, under conditions of scarcity, a persistent deference to the family safety net can reinforce inequality yet also offer a portal into relational restoration.

Association for Feminist Anthropology

Lauren Beard

1778: The praxis of decolonizing ethnographic methods through a collaborative oral history project

Talk - Virtual Pre-recorded

This presentation discusses a collaborative oral history project in Kenya using a decolonizing ethnographic methods framework. This collaborative book project traces the intergenerational lives of Maasai women within one family navigating the path to motherhood amid historical shifts and globalizing impact. The project design centers each woman as the 'expert' in telling their own story by co-writing and editing the book together. The primary method is a life history approach to understand important life events from each woman's perspective. The book traces intergenerational changes as each woman in the family navigates her world in a distinct way. Each family member has been extensively involved in the project throughout the stages; project design, data collection, drafting and editing chapters. This presentation will discuss the methodological approach and challenges to co-writing an oral history book.

Association for Africanist Anthropology

Kristin Hedges, Grand Valley State University

2289: The social life of Generic Drugs in Brazil: objects, economy and health in the global south

Talk - Virtual Pre-recorded

The regulation of generic medicines in Brazil became a reality with the enactment of Law 9787 of 1999. Since then, generic drugs have become one of the main resources for Brazilians in their health care. At the same time, a national pharmaceutical industry was established and developed with the help of credit and financing programs created in conjunction with this law. Generic drugs in Brazil must, by law, be 35% cheaper than their reference drugs, but it is not uncommon for discounts to reach 70%. Because of their accessibility and proliferation - largely due to the creation of a public health system (SUS) - generic drugs accounted for 40.9% of all drugs sold in Brazil - in packs - in 2022 and 15.1% of the Brazilian pharmaceutical sector's turnover in the same year. Today, generic drugs have established themselves as a commodity market in their own right and produce a circuit that is distinct from other classes of drugs. They have their own fairs independent of medical fairs and are often prescribed informally at pharmacy counters, bypassing medical advice. In addition, the incorporation of generic drugs into the cultural life of Brazilians has taken place in a particular way in that it is not uncommon for them to be understood univocally as a victory or progress, whether in the field of public health or economics.

This research was based on pursuing the generic drug throughout the circuits it produces, including production, distribution and consumption to better understand dynamics of health in the global south. This methodological approach makes it possible to understand the generic drug from the different statements produced about it, whether by pharmacists, salespeople, pharmacy owners, doctors or patients. Preliminary studies carried out in the production and distribution stages indicated a plurality of different understandings of generic drugs, sometimes regarded as commodities, sometimes as molecules, sometimes as healing products. The results show that distinctive actors - State, Market and Health - are intertwined in the making of this object. Although they may appear as opposite terms - especially State and Market - in the common sense as well as in theory, this research reveals an ongoing relationship between these 3 entities that enact the generic medicines not only as an object of science with natural properties, but also as a popular object with cultural properties. The main hypothesis that this research advocates for is that generic drugs, like other science and technology paraphernalia, have a social life and a cultural biography that inscribe them in regimes of understanding outside the socially legitimized knowledge of biomedicine.

Association for the Anthropology of Policy

João Bardy

1412: Transitions of War and Peace: Gender as a Commodity in the Colombian "Post-conflict"

Talk - Virtual Pre-recorded

My paper, Transitions of War and Peace: Gender as a Commodity in the Colombian "Post-conflict," directly relates to this year's conference theme, Praxis. It examines the conceptualization of

"gender" in the Colombian "post-conflict" by studying the intersection between the concept´s theoretical meaning (given by the Colombian government and the international community) and the resignification it receives through social reincorporation practices of demobilized members of the former guerrilla group Fuerzas Armadas Revolucionarias de Colombia (FARC). Specifically, my work analyzes how my subject of study, demobilized women guerrilla from FARC, understand and make use of "gender" by adapting it to their needs and ideals. As they do so, they transform the concept's meaning and attempt to escape its colonial definitions. For example, they say they do not abide to society's idea of womanhood because they are "insurgent women" who experienced "gender equality" during war. For them, this conflicts with the "greater society´s" view on women and they are using the category "gender" to fight oppression against women; often meaning to assure that both women and men are included in productive projects, but not going beyond that. In this sense, FARC combatants are following the international community´s and the Colombian government's quest for "gender equality" in a reintegration process that prizes "gender equality" and often allocates additional resources to projects that "follow a gender perspective". However, many former FARC commanders who continue to hold leadership roles in the "post-conflict" do not abide by "gender equality norms", as understood by the international community, and create projects that include women with the goal of accessing more funding. "Gender" then becomes a sort of a commodity to be sold in exchange for additional reincorporation resources.

The questions that emerge here are: is "gender", as used in former combatants' projects, reaching the government´s and international community's goal of helping achieve gender equality in the country? Or are former combatants reinventing the concept by turning it into currency, without changing "normative gendered" relations? My paper further explores these questions and informs itself from my ongoing fieldwork research in the city of Medellín, Colombia. It also considers the work of scholars such as Kimberly Theidon, Irina Carlota Silber, and Begoña Aretxaga, among others, who also study gender in peace and war scenarios. I am also inspired by authors such as Daniel Ruiz-Serna, Alexander Fattal, and others who also study the manifold ways of peacebuilding in Colombia.

I am currently performing my fieldwork research in Colombia and receiving funding from Fulbright-Hays and Wenner-Gren. My Fulbright-Hays fellowship does not allow me to leave Colombia until 2025. Because of this I am requesting for my participation in the event to be remote

Society for Latin American and Caribbean Anthropology

Anamaria Trujillo, UC Davis

2531: Traveling Present-Day Géwëls: Changing Tradition and Performance Innovations from Senegal

Talk - Virtual Pre-recorded

This paper explores present-day, traveling griot performers from Senegal and how features of the griot tradition are changing as a result of the rise of social media and international collaborations. Drawing upon the semi-structured interviews I conducted independently in Dakar, this paper explores the narratives of six griots: Moustapha Ndiaye Rose, Seckou Keita, Lao Kouyate, Iliman Mbaye, Cheikh Fall and Cheikh Mbacke Mboup. I use secondary literature to provide historical

context of the griot tradition, how present-day griots are part of migration discourse between Senegal and Europe, as well as incorporate concepts such as cosmopolitanism and musical hybridizations. I discuss Pizzolato's work on griot Lao Kouyate to discuss his experience living as part of the Senegalese diaspora in Italy. This paper articulates how the international and online fields of current griot performances influence both the traveling griot and key features of their tradition, such as adaptations to their instruments and at public events. While the rise of digital technology and migration has inspired innovation and greater visibility of griots who largely perform in cosmopolitan contexts, the rise of social media platforms has changed the roles of griots as community liaisons who make announcements at public events. The discussion section identifies some of the consequences griots face in adapting their styles for international audiences. The present-day, traveling griots in this paper use their performances as opportunities to discuss their personal migration experiences, fuse and experiment with new musical styles, and expand their social networks, both globally and virtually. Despite critiques from global audiences who argue that traveling griots too often capitulate to global and commercial audiences, this paper demonstrates that individuals such as Seckou Keita and Cheikh Mbacke Mboup actively strive to merge musical techniques and create inventive fusions that are critical for their livelihoods as travelers and performers.

Association for Africanist Anthropology

Kaitlyn Anderson

3375: Turns Toward and Away from Violent Repression in Democratic Bolivia: The Impact of Grassroots Political Praxis

Talk - Virtual Pre-recorded

Military rule prevailed in Bolivia from 1964 to 1982 (with brief interludes) and massacres, "disappearances," and other extrajudicial executions were commonplace during the years of dictatorship. The country's post-1982 democratic period has been marked by continued political dynamism, but far less political violence. Where 50–500 people died annually in political conflict during military rule, deaths dropped to an average of less than 8/year from 1983 to 1997. Deaths peaked at over 130 in 2003 under President Gonzalo Sánchez de Lozada, before dropping to approximately 10/year under Evo Morales. Finally, a renewed spike in violence claimed 38 lives in the 2019 political crisis. In general, state security forces rather than armed non-state actors have been the principal perpetrators of deadly violence, while the dead have been largely unarmed participants in protest.

An effective account of this history needs to explain both the intense, concentrated use of violence (and its divergent effects on protest) and the political forces that restrained deadly violence during major parts of the democratic period. In this paper, I focus specifically on two phenomena that form the background and foreground of a long-term picture of state repression during Bolivia's current democratic period. First, a wide variety of political figures have publicly disavowed the use of deadly force to stop protest. This includes heads of state who pledged (sometimes successfully) to avoid deadly repression on their watch, legislators and civil society leaders who repudiated violent turns by the government, and protesters who defined any and all violent repression as an

echo of pre-1982 dictatorship. It may also include the leaders of the country's neoliberal turn, who innovated methods of repression that smothered the leadership of the anti-neoliberal labor movement, but did so without bloodshed. Second, I consider the dynamics of the presidencies and events where state repression claimed ten or more lives, asking what about these leaders and situations caused these restraints on violence to be overcome.

This paper is grounded in Ultimate Consequences, a quantitative and qualitative database of over six hundred conflict-related deaths in Bolivia since October 1982. The database spans twelve presidential administrations, four episodes where protests ended a presidency, and 192 protest events in 17 domains of conflict. The paper also serves an introduction to this open data research project, which will offer researchers access to detailed information on political violence in Bolivia via an R package beginning in 2024.

Association for Political and Legal Anthropology

Carwil Bjork-James, Vanderbilt University, Department of Anthropology

1347: Urban Improvisations and Making of Public Spaces: Interpreting Street Vendors Practices through the Lens of "Fold"

Talk - Virtual Pre-recorded

This article adopts rhythmanalysis to explore the everyday rhythms and improvisations of street vendors near Shenzhen University. Using Deleuze's concept of "fold" as an insightful analytical tool, this article examines how street vendors interact with the physical environment, customers, city management officers, and digital technology, weaving these elements together into a lively public space.

Far beyond pure economic behaviors, the vendors and their tactical practices show creativity and flexibility, their navigations with uncertainty, the mouse-cat game they play with the officers, continuously fold into the place-making process of the urban space. Thus, in this article, I want to capture this place-making process by adopting a bottom-up perspective. Grounded in field observations between May and June in 2023, interviews with vendors, and digital ethnography within WeChat groups established by the vendors, this article explores how vendors' everyday rhythms and improvisations fold into public spaces.

Existing research primarily focuses on the spatial politics of street vendors, mainly discussing them at the macro-institutional level. There is limited focus on the vendors' lived experiences, and even less on integrating their practices with the "space-making" process. Located in anthropology's renewed interest in the non-representational theory of space, this paper attempts to fill this research gap.

Becoming is a creative process that unfolds from an existence and its surrounding environment (Deleuze, 1994). Tricycles allow vendors to stop at any point during their urban explorations, which leads to deep participation in public life. This participation is not just about forming a cognitive map of the city, but interpreting city spaces through lived practices and emotional engagement (McCormack, 2014).

The boundaries between mobility and dwelling are blurred in the vendors' daily practice. Once they choose a location, they become rooted there, actively waiting for customers in a state of readiness. The cat-and-mouse game with officers adds a layer of unpredictability to their rhythms. In the embodied rhythm of escaping, their bodies, cooking utensils, and tricycles merge into an assemblage. Yet their mutual understandings with officers, characterized by negotiation rather than confrontation, reveal a softer aspect embedded in this rhythm.

To manage unpredictability, improvisational skills are crucial (De Boeck, 2015). The creation of a home-like atmosphere during the long nights of uncertainty allows vendors to feel a sense of belonging, which challenges the public-private dichotomy in urban planning. The unique spatial form of the snack street facilitates interactions between vendors and customers, folding emotional connections into this public space. The vendors' creative use of digital technology in spatial practice underscores their agency in connecting different spaces and coping with uncertainty.

Critical Urban Anthropology Association

chenwei liu

3142: Using Rapid Ethnographic Method to Inform Thorough Analyses

Talk - Virtual Pre-recorded

As an effort to streamline the preparation associated with thorough analyses, and as a means to construct guardrails for a quality professional not clinically trained, we sought to harness our culture of lean learning and the clinical expertise of our medical staff. Our goal was to reduce the scope of chart abstraction necessary to complete the discussion tools and ensure that all relevant subject matter expert (SME) perspectives were incorporated prior to the general discussion. During a lull between events, at the start of October 2023, a new process was devised to perform more focused chart abstraction and focus more on interviewing clinical staff for insight into the events as they occur. Drawing on elements of Positivist (using SME's extensive experiences to identify impacts on self and practices from interactions with other communities and departments), Ecological (using SME's layered understanding of the event to identify structural impacts on self and practices, like policies and norms), and Network analysis (using SME interactional perspectives of the event to identify relational impacts on self and practices) paradigms a new process was devised that incorporated more focused chart review and targeted interviewing of SMEs (NTE 30mins), using the latter to identify additional interviewees. Using this framework our we were able to quickly compile key elements and interview SMEs in preparation for a general discussion with the full transplant team and any relevant external departments (e.g. Radiology, Infectious Diseases, etc.). This process was used to prep all cases in 2023 Q4 (N=5) and is in ongoing use.

Through this new format, we were able to streamline the process and reduce manual chart abstraction for non-clinical personnel, while ensuring that we incorporated valuable elements. Scope of chart abstraction was drastically cut to include: review of post-mortem documentation, assigned clinical staff, most recent providers to see the patient (Transplant physician and surgeon, as well as those relevant to patient's course of care), and specific elements indicated by SMEs.

Incorporating the separate SME voices in conjunction strongly elicits the overlapping patterns of behavior, policies, and practices to determine variation and opportunities to improve our workflows, as a result of a patient event and to avoid similar events in the future. Doing so early in the process ensures that the general discussion will be more robust, while reducing rework for a non-clinical staff person preparing the review. A significant dependency of this process is to develop a culture of learning and growth, this will ensure a more complete picture of the circumstances leading up to the patient event.

National Association for the Practice of Anthropology

Joshua Liggett, University of California, San Diego

3168: When ethics becomes unethical: an autoethnographic account of gaining ethics approval to conduct ethnography in a healthcare setting

Talk - Virtual Pre-recorded

Many ethnographic researchers have raised concerns over the potential impacts that the increasing bureaucratization of institutional review boards (IRBs) can have on social science research. However, few articles have documented how these norms and practices play out in actuality. This paper uses autoethnography to provide an account of three ethical challenges that arose with the IRB during my process of seeking ethics approval for conducting ethnographic fieldwork within a healthcare setting. In doing so, I demonstrate how bureaucratic accountability took precedent over my research expertise, making the research that I initially set out to conduct inaccessible, questionable, and 'unethical', despite being carried out in accordance with the current standards governing research involving human participants and their data. My analysis concludes with ways to move beyond this existing ethics structure towards a more collaborative approach between ethics boards, researchers, and research participants grounded within the realities of the field.

Society for Medical Anthropology

Jillian Schneidman

3626: "Can I tell you a secret?": Critical But Quiet Navigations of Racial Microagression and transnational identity in a Fourth-Grade Classroom

Talk - Virtual Pre-recorded

Asian American children are confronted with the complex issues regarding their racial identity. First, they must consistently battle the notion of being a perpetual foreigner (Kim, 1999) even though they were born and raised in the States. Second, they are often lumped into being of "East Asian" descent and are often asked if they are Chinese when they are not. Children's critical discussions and debates on racial identity most often happened through subtle racial microaggression (Huber & Solorzano, 2015) at school during lunch time, in line or quiet choice times. It did not simply end there but it trickled into their talk through social media messaging platforms as well.

This ethnographic case study was done in a fourth-grade classroom in the Midwest. Data was collected over five months which includes data sources such as audio recorded observations, field

notes, informal conversations with teachers and students and the lesson plans. I view the classroom through sociocultural theory where it is a space for students and teachers to utilize their own agencies. However, through Critical Race Theory (CRT), I looked at microagressions that Asian American students experienced. I used sociocultural theory and CRT to analyze the data that led to open coding and the finding themes. The findings of this study revealed that racial microaggression (was evident in the fourth-grade classroom. We learn that children from the minoritized backgrounds (Filipino-Cambodian American, Malaysian American) critically but quietly navigated through their racial identity through peer relationships at school and online through appropriation of pop cultural materials such as TikTok. Implications call for a dire need for a permeable curriculum (Dyson, 1993) that allows children the time and space in school to critically discuss, navigate, advocate for, and take action towards change in such topics of racial identity and microagression.

Council on Anthropology and Education

Yoon Jin Nam-Huh

3268: "Day in Rural Schools, Night in Urban Homes": The New Generation of Chinese Rural Teachers' Place Dependence, Identity and Attachment

Talk - Virtual Pre-recorded

In recent years, China's urbanization construction has created opportunities for the modern transformation of rural education in China, promoting urban-rural education balance and educational equity. However, rural education has a relatively low share and modernization level of educational resources. A large number of new generation rural teachers born after 1980 have chosen an amphibious lifestyle of "day in rural schools and night in urban homes". They work in rural schools, and settle in nearby county towns or urban areas, driving between rural and urban aeras everyday. Based on the theory of emotional geography, this study examines the place dependence, identification, and attachment of the new generation of Chinese rural teachers to urban and rural areas in this alternating flow.

A rural school in southern China was selected as a field site, and participant observation and interviews were conducted with school teachers. There are more than 90 full-time teachers in the school, of which more than 60 are new-generation rural teachers born after 1980, and more than 40 new-generation rural teachers living in "urban-rural amphibiousness". In addition to daily self-driving commuting, there are also cases of commuting by urban and rural buses, joint driving by married teachers, and free riding commuting.

The new generation of rural teachers construct place dependence with "family mission". China's "hukou" system and the social concept of "urban superiority and rural inferiority" has led many new generation rural teachers to hope to achieve a transformation from rural to urban "hukou", to obtain the benefits of urban "hukou" for their children's education and medical care. Also, strongly influenced by China's "bianzhi" system and the family values of the older generation, many new-

generation rural teachers chose to become rural teachers for the sake of "bianzhi", which is much easier than becoming urban teachers.

The new generation of rural teachers construct place identity with "career development". Under the split between urban and rural spaces, the new generation of rural teachers work in rural schools as rural teachers and live in urban homes as urban residents. They have to face the challenges of language, culture and lifestyle that are very different from those of their childhood, as well as the challenges of limited professional development for rural teachers.

The new generation of rural teachers construct place attachment with "personal happiness". They build their attachments to the places that make them feel happiest. A few older rural teachers have a strong emotional attachment to the countryside, and their memories of the past simple and happy rural life are full of emotions. Most rural teachers, on the other hand, are fond of the bustling city and their homes, a place where they can let go of all their heavy work and enjoy leisure.

Council on Anthropology and Education

Ruiqing GONG

2334: "I am my brand": Female Social Media Influencers in Germany, Self-brands, and the Commodification of Personhood in Digital Spaces

Talk - Virtual Pre-recorded

As a country, Germany has experienced a distinct divide between social understandings of public and private life as a result of past abuses of private data and individuals' private information during World War II. In response to this mismanagement of data on the federal level, the German government and German society has constructed political and ethical safeguards designed to protect the private lives of its citizens. Despite this widely held belief in the protection of private data, and the separation of public and private life, the emergence of Web 2.0 and user-generated content on social media platforms such as X (formerly Twitter), Instagram, Facebook and Tiktok have created virtual spaces for female social media influencers (SMIs) in Germany to utilize their private lives to construct "self-brands". Consisting of a presentation and performance of self that entails the use of activities, areas of expertise, aesthetic styles, personal information and commercial products to reinforce an online self-image that is considered relatable and can be used for marketing purposes, "self-brands" are utilized to attract the attention of large groups of international followers and garner social capital in the form of online relationships. These personal online relationships are then used to foster entrepreneurial and economic opportunities in the public economic sphere where entrepreneurship is considered an important aspect of German neoliberal economic policies and beliefs.

By creating self-brands constructed from their otherwise politically and socially protected private lives, SMIs in Germany embody the neoliberal ideal of the "entrepreneurial self" for economic gain. By navigating this unique ethical division of private and public life, female SMIs in Germany are also engaging in invisible forms of gendered labor through the pursuit of social media-based entrepreneurial careers. Set against the history of female entrepreneurship and labor in Germany that has often relegated women into fields associated with domestic, private life, this talk

addresses how female SMIs in Germany navigate the ethics of the public/private divide during the construction, performance, and commodification of self via the creation of self-brands, and how this process is deeply entrenched in gendered systems of labor and neoliberal systems of economic governance in Germany.

Society for Cultural Anthropology

Rachael Elekes

3244: "Just Put a Nuclear Bomb and Blow Up Their House": Chinese Children's Talk about Bullying

Talk - Virtual Pre-recorded

Ying: Or maybe his family background is very strong, and the principal doesn't have much power to dismiss him

Hang: It's possible that they, his whole family, are all bad guys

Ying: Or perhaps his family background is very strong, and no one can

Ye: Can't the police? Just sending an army

This is a confusing conversation between 6 second-grade children about bullying. Based on the position of Natural History of Human Ingenuity, kids make sense. Children, as real experiencers and insiders, have their own understanding of bullying.

Current studies mainly focus on the impact of children's engagement in bullying and its causal relationship, showing models by the data, or focusing on children's judgment of bullying. Children are measured within the framework of academic standards, yet their own voices are seldom heard by researchers. There is still a gap to be bridged between children's understanding and academic understanding.

In this study, we conducted video-cued focus group interviews with 6 second-grade students from a public primary school in China. The children were required to watch an 8-minute Chinese cartoon on school bullying collectively, and then engaged in discussions guided by the researcher. The video tells the story of a boy repeatedly witnessing a girl experiencing school bullying in a Chinese primary school, yet lacking the courage to assist her.

As mentioned at the beginning, the research results are beyond imagination. We found that children the metaphor of a "punching bag" to describe bullying scenarios, and identified "one" key bully with malicious "standing behind". Children attribute bullying to the irresponsibility of teachers and class leaders of Chinese Young Pioneers, and the oppression of "family" and "power". In response, children have their own solutions: seek justice from adults or "put a nuclear bomb". Through a Bakhtinian 'carnivalesque' discourse, children attempt to resist the power structures behind bullying and establish their own sense of justice.

Olweus' definition of bullying is commonly used in academic scenarios, which emphasizes intentionality, imbalances of power, and repetitiveness. Compared to Olweus's definition of bullying, children believe that the harm of bullying comes from the physical bully and the bystander

bully, and that the victim of bullying needs to face an extreme power imbalance that does not necessarily recur in order to be considered bullying.

Council on Anthropology and Education

Ruiqing GONG

1863: "MAISANGARA NO MORE": THE (COSMO) POLITICS OF INDIGENOUS MUSIC VIDEOS IN PERUVIAN AMAZONIA

Talk - Virtual Pre-recorded

This paper analyzes the political and aesthetic dimensions of Indigenous media musicality in Peruvian Amazonia. It explores the way Kukama activists from the city of Nauta use media to create novel forms of musicalization of "others" through digital technologies. Specifically, I examine Radio Ucamara's (an Indigenous radio station owned by the Catholic church) videomaking strategies to confront oil extraction and river pollution. Building on debates around the "Middle Ground" concept and cosmopolitical approaches in anthropology, I explore the way Kukama media-makers use urban pop sounds (e.g., hip-hop and rock music) to invoke cosmological agents and cultivate a set of alliances with global environmentalism. I contribute to these debates by drawing on Jonathan Hill's concept of "musicalization" as an analytical framework to shed light on how Indigenous Amazonian multimodal aesthetics constructs political power. Radio Ucamara songs/videoclips are produced to musically communicate with both allies (Amazonian and global activists) and enemies (state and corporations). Moreover, based on poetic images of life and death, this form of musical-political communication allows them to incorporate non-human subjectivities into local struggle, as well as to speak directly to demonic figures embodied by oil companies. I argue that the aesthetic dimension of the new eco-political fields in Amazonia, carry a generative power that allows Indigenous media activists to enter significant arenas of negotiation with powerful others and potentially transform political realities.

Society for Latin American and Caribbean Anthropology

Gabriel Torrealba Alfonzo, Illinois State University, Department of Sociology and Anthropology

2252: "So You Can Become IP": Indigenous Cultural Education and Ethnic Identity-Making in Upland Calinog, Philippines

Talk - Virtual Pre-recorded

This presentation analyzes how Indigenous Panay Bukidnon people in upland Calinog, Philippines, specifically students at local Schools for Living Tradition (SLT) programs, use sugidanon epic chanting alongside other cultural artforms like binanog dancing and hand embroidery in the process of ethnic identity-making . In contrast to individual or family-based transmission of sugidanon epics between women as in the past, these narratives are now taught primarily to children regardless of gender. Family dynamics such as traditional gerontocratic norms and clan membership continue to influence how young people learn to chant. At the same time, increased awareness of Panay Bukidnon cultural arts in the Philippines has contributed to a situation in which young people especially feel pressured to learn and perform them so that they can convince others

(including tourists, teachers, classmates, and government officials) of their indigeneity. This presentation explores some implications of Panay Bukidnon people learning cultural arts ostensibly for the entertainment and edification of non-Indigenous people and also suggests ways in which this case study could prove useful for the study of Indigenous cultural education programs elsewhere.

Council on Anthropology and Education

David Gowey, Arizona State University

1883: "They Don't Care What We Watch": On Ratings and Culture-Making in Turkey's Dizi Industry

Talk - Virtual Pre-recorded

This paper challenges Western-centric assumptions in existing media theories that assume a relatively democratic society by exploring the media worlds of dizis, Turkey's globally famous, serialized television melodramas. It examines dizi makers' frustrations with a recently revised rating system, at a time when Turkey's conservative and authoritarian-leaning ruling AKP elite increasingly intervene in the country's cultural field. It illustrates that while some dizi makers interpret the new audience measurement system as a political tool utilized by the AKP government to dictate its vision of Turkey, many interpret it as a class problem, projecting their frustrations onto lower-income, provincial audiences represented in the new rating data. I argue that in Turkey's highly polarized, authoritarian context, ratings become a crucial site of culture-making, through which Turkish culture, the value of cultural products like dizis, and the place of their creators in Turkey's cultural hegemony get renegotiated. Exploring the resentments of today's dizi makers reveals that contemporary Turkish power contestations cannot be reduced to either the secular/religious binary or to class dynamics alone, as often deployed to explain the current polarization between Erdogan's supporters and his dissidents. The paper also demonstrates the need for more rigorous theorizing about how states – as repressive actors in authoritarian contexts - affect the worlds of media creators and their works.

Middle East Section

Zeynep Sertbulut, New York University, Department of Anthropology

Podcasts- On Demand

2796: Anthropological Praxis, Affirmative Action, DEI, CRT, US Universities, Health, Well-Being

Podcast - Virtual Pre-Recorded

Anthropological praxis must address ethical challenges. These challenges include topics involving Affirmative Action, DEI and CRT. These concepts and their pragmatic roles in US higher education, function, e.g., in various health related contexts and conflicts. Medical anthropologists are exceptionally qualified to advocate for education about health equity. As part of this, medical anthropologists can engage in interviewing and surveying medical students about their perceptions of "cultural competence" curriculum, "woke-ness" in medical education, and what they think the current political climate will mean for attracting potential medical students to Florida universities, and elsewhere. Such topics can be fruitfully investigated by academics with various (medical and other than medically specialized) backgrounds and with interdisciplinary capabilities. These investigations should be undertaken with a view to promoting ethically progressive cultural changes within and beyond universities. Progressive change must counter contemporary attacks on progress about equity or justice in racial, gender-related, and class-focused power systems. Upstream factors that are inherently political, e.g., public policy and government structures, have the greatest influence on social determinants for vulnerable populations. This session will integrate work in medical anthropology with interdisciplinary work on the ethics of social science, and the cultural anthropology of race/ethnicity and gender politics. This session will address and advocate for the stance that politically activist anthropology already does, will in future, and should play a role as one central aspect of the praxis of anthropology. We on the panel are also open to responding to those who might maintain that academic anthropology should downplay political activism. Session participants will make use of cultural evidence from various societal goings-on, including but not limited to the following: (a) attacks and countervailing initiatives supporting and extending Affirmative Action-like measures; (b) CRT, its texts and its "extra-textual" public conflicts with reactionary politicians and race-baiting billionaires/oligarchs; (c) culturally competent models of education and care addressing health inequities through protective legislation and funding actions by local level government; and (d) the effects of legislation that remove DEI initiatives on the vulnerable populations most directly impacted, such as queer and BIPOC students.

Society for Medical Anthropology

Edward Sankowski, University of Oklahoma, Betty Harris, University of Oklahoma, Courtney Johns Rejano, University of South Florida, Krystallyn Keith , Danielle Ellis, University of North Texas, Department of Anthropology

3272: Anthropology, It's People

Episode 1: Anthropology, It's in Modern Media

Podcast - Virtual Pre-Recorded

Digital technology is transforming access to education and research worldwide by democratizing information across various disciplines. It enables individuals who have historically been marginalized or excluded to contribute to and reshape knowledge, thus offering fresh insights that challenge traditional narratives. This shift is particularly impactful in the field of anthropology where the infusion of diverse perspectives is enriching theoretical frameworks and research methodologies. We define Praxis as the practical application of methods and theory to Anthropology, which considers as many viewpoints and audiences as possible, regardless of educational background or affiliation. As a diverse group of students at Eastern New Mexico University (ENMU), we created a podcast that enhances accessibility to knowledge and promotes a more inclusive academic community through digital praxis; our discussions encourage anthropological engagement as a way of sharing information with the public in a more digestible format. In this podcast, the use of peer-reviewed resources contrasts with the noise of misinformation usually found on social media, creating a space for respectful dialogue for future scholars and the general public alike.

General Anthropology Division

Emily Cole, Lauren Griego, Scott Jones, Timothy VanZeben

2652: Invisiblized Environmental Labor in Theory and Praxis

Podcast - Virtual Pre-Recorded

When environmental risks are portrayed as uniformly affecting the entire population–-regardless of classed, gendered, racial, legal, and other social dimensions–-it obscures the ways theories about sustainability differ from sustainability in praxis. Disparities are exacerbated by not only uneven environmental risk but also the incongruent labor expectations of creating resilience. Often, resilience relies on invisibilized environmental labor. Whether inadvertent misaccounting or deliberate extractivism, it intensifies gaps for already marginalized key groups like the working poor, informal laborers, communities, and the marginalized voices and epistemologies within them. Our praxis as anthropologists is bringing attention to invisibilized labors and the praxis of our interlocutors, who are doing the everyday work of responding to systemic injustices in the various contexts our contributors speak to. Advocates have been working for decades to address social, political, and physical structures that contribute to oppression stratified along social-ecological fault lines-these can be intergenerational. The politics of population management, reproductive rights, and environmental contexts come into new light when considering them through the lens of invisible labor in anticipation of and in the long-term, everyday work of reproduction. This roundtable focuses on the devaluation of informal environmental labor to reveal the gaps of frameworks and fieldwork; of capitalism and collaboration; of theory and practice-and the messiness in between.

Anthropology and Environment Society

Heather O'Leary, University of South Florida, Holly Donahue Singh, University of South Florida, Cristina Ortiz, University of Minnesota, Morris

1705: Managing Strangeness: A Study on the Mobility of Massage Therapists——Example from H Massage Parlor in Beijing

Podcast - Virtual Pre-Recorded

In contemporary studies of caring work, scholars pay increasing attention to the emotional labor involved in the labor process, that care workers actively manage and express their feelings to build a close relationship with customers. By doing so, workers gain a stable customer source to counteract the insecurity, which is mainly derived from its lack of concrete products.

However, in Beijing, China's capital, massage therapists, who are typical workers in the caring sector, adopt a strategy that contrasts with this trend. They are hesitant to form close relationships with customers and instead prefer a "stranger" status within the labor-costumer relations. Based on a 12-month fieldwork in a low-end massage parlor in Beijing, our article reveals that therapists' detachment from emotional labor and their effort to maintain strangeness stems from operational reform influenced by the platform economy and an intrinsic demand for physical healthcare labor.

Firstly, the rising digital platform economy in Beijing greatly reshapes the massage sector. Previously, massage parlors relied heavily on regular customers, and maintaining a close relationship became an indispensable emotional labor for therapists. However, with the inclusion of digital platforms such as Meituan（美团）and Dazhong Dianping（大众点评）, parlors have shifted focus toward garnering positive online reviews, which attracts a more fluid customer base. As a result, therapists fulfill their daily operations with new customers, reduce reliance on regular customers, and diminish the need for high emotional investment. Besides, the embodied craft of massage, known as "shouyì"（手艺）, enables therapists to negotiate for better remuneration through job-hopping, further objectively exacerbating the "strange" condition.

Secondly, maintaining a sense of strangeness is therapists' proactive strategy. Massage is a male-dominant industry due to its high physical, while nearly sixty percent of its consumers are young women. Therefore, maintaining distance in speech and emotion helps reduce the awkwardness and discomfort of physical contact between genders. Moreover, therapists strive to establish an image of healthcare professionals and enhance the credibility of their professional image by maintaining an emotional distance and mimicking the working conditions of a professional doctor, as well as gaining a sense of occupational security and dignity in a mobile business. By portraying the profession, they break the constraints and exploitation of emotional labor as the dominant way of earning a living in the service industry and also gain a sense of professional security and dignity in a state of mobility.

By exploring the multiple states of strangeness of therapists in the mobile career pathways, this paper attempts to shed light on new trends in the development of the caring work and service industry in the city.

Society for East Asian Anthropology

Siwei LU Siwei LU , Chengyu QIAO , Pengqi Gan

2728: Solidarities of Storytelling: Reflections on Black Resistance to Military Occupation in Tallevast, Florida

Podcast - Virtual Pre-Recorded

This podcast will reflect on the multiple forms of storytelling practiced over the last decade in detailing the history of Tallevast, Florida. A community of about 80 Black families between Manatee and Sarasota counties, Tallevast was also the site of American Beryllium Company (ABC), a beryllium machining plant that contaminated the community's groundwater. Since the discovery of the pollution, the community's story has been told across different media. Our fifteen minute podcast will consider the ethnographic foundations of recounting Tallevast's history, praxes of resistance within the community, and the modes of solidarity that we as scholars have engaged in through our storytelling about Tallevast.

Our narratives are set against the backdrop of the enduring presence of the military industrial complex across Tallevast's landscape since the beginning of the twentieth century. The geography of Tallevast was plotted around a turpentine still, where Black laborers would extract raw sap from pine trees to produce turpentine and its byproducts for the naval stores industry. Turpentine materials were used for military ship building and repairs, as well as for manufacturing explosive devices that were used domestically and abroad in fortifying empire.

When turpentine production ceased in Tallevast in 1920, Black laborers settled in Tallevast on properties that had been cleared of pine trees. In 1957, retired military officers from outside the community built ABC, a subsidiary of Loral Corporation, in Tallevast to machine beryllium, a lightweight metal used for rockets, missiles, and nuclear reactors. As one of about sixty US companies that manufactured beryllium for the defense industry, ABC continued Tallevast's entanglement in Florida's military industrialization.

In 1996, Lockheed Martin assumed ownership of ABC when it purchased Loral Corporation. During an environmental audit after the acquisition, technicians discovered a plume of TCE and other solvents in the groundwater underlying every residential structure in Tallevast. Since then, public health researchers have discovered increased instances of cancer, cardiovascular and digestive tract diseases, and miscarriages in the Tallevast community.

Since 2013, faculty and students from Williams College have chronicled Tallevast's story from different perspectives, drawing from collected oral histories of multiple generations of Tallevast residents. The stories have considered the significance of Tallevast in the history of twentieth-century military industrial production in the South; how the land contamination and public health crisis in Tallevast constitute a form of military occupation; the failures of federal and state agencies to effectively respond to Tallevast residents' concerns; and the power of Black women's spirituality and political organizing. The five panelists in this podcast will weigh the political utility of the stories they have told.

Association of Black Anthropologists

James Manigault-Bryant Brian Lavinio , Mafoudia Keita , AunRika Tucker-Shabazz , Aiyana Porter

1685: Storytelling as Praxis: Theory-Making at the Fringes of the Fieldsite

Podcast - Virtual Pre-Recorded

Ethnography is a distinct form of research where experience, analysis, theory, and writing are not clearly separable into distinct stages or singular activities. Meanwhile, trends in ethnographic praxis over the past decades have increasingly moved toward creative, experimental, and autoethnographic approaches. Interest in the craft of creative ethnography was particularly evident in the enthusiastic participation of presenters and audience members in last year's "Storying Otherwise" roundtable series. We are taking those themes and discussions as a jumping-off point for exploration of the ethnography process, with an emphasis on the relation between yarn-spinning and theory-making. Rather than leaving our "field" stories open to interpretation, or unresolved to continue haunting and troubling our theory, we seek resolution from our experienced stories, even (perhaps especially) when these diverge from or modify the research trajectory. In this podcast we will talk about those moments which are left out when the ethnographic process is too rigid or the "ethnographer's magic" too obscuring.

Mollie's research is on glacier tourism and landscape perception in western China, where she volunteered as a tour guide for about half a year but, due to the pandemic, spent a total of 2.5 years from 2018 to 2021. Over this entire period, as well as on preliminary fieldwork trips, she participated in a wide range of communities and activities, most of which fell outside of the scope of her research project or her role as a researcher. She discusses some of these peripheral experiences that are nevertheless central to her understanding and theorization of Chinese society, tourism, visuality and more.

Edgar's research centers on youth transitioning into adults through community education in Dallas, Texas. While his ethnographic work took place in a community center and its programming, it was the interactions with the greater community that not only influenced his research questions but produced theoretical constructs. Social scientists applaud themselves when one gains positive, inclusive rapport with their interlocutors. However, we are trained to focus in on codable moments, and can categorize outlying encounters as curiosities of the field. Edgar found that his interactions about money, and the value of paper currency with individuals who fully identify as Mexican allowed him to see that clashes in economic social norms went beyond inclusion in the labor pool in either Mexico or the US.

Comparing our sets of experiences across two vastly different sociocultural contexts reveals how encounters on the fringes of our fieldsites can be central events for the creation of theory. Standard practices of coding and analysis, however, would relegate these as curious tales, not serious data. We seek to simultaneously expand the understanding of data, demystify theory-making, and tell some good yarns in the process.

General Anthropology Division

Mollie Gossage Edgar Valles, University of Wisconsin, Madison, Mollie Gossage

3134: US Universities, Affirmative Action, DEI, and Racial Minority Conflict or Cooperation

Podcast - Virtual Pre-Recorded

In recent US events, there have been various attacks on racial minorities in higher education. This session starts by discussing right-wing oligarchic elite attacks on Black targets. One feature of the targeting has been the use of some members of non-Black racial or ethnic minority groups as opponents of Black progress. An example of this is the Supreme Court decision aiming to eliminate reference to race as a factor in admissions decisions at Harvard and the University of North Carolina at Chapel Hill. In that case, some Asian -Americans were recruited in service of the goal of resisting affirmative action measures. Another example has been the smear campaign assailing the former president of Harvard, Claudine Gay. In that case, issues about what should be effective university leadership opposing antisemitism were part of the multi-faceted campaign that sought successfully to remove Gay from the presidency. A public message was constructed that misleadingly pointed to an imaginary conflict between a Black woman leader and the protection of Jewish students against antisemitism. Her cautious testimony, apparently motivated by her concern for freedom of expression, was criticized by many, including members of oligarchic elites. Very recent protests suggest that concerns about freedom of expression on college campuses were major issues underlying the forced resignation of Gay. Obviously, that problem area has resurfaced in attempts to suppress pro-Palestinian and anti-Zionist protest on college campuses. This session argues that the basic conflicts here are about socio-economic class rather than race and ethnicity, though race and ethnicity must be interpreted as crucial dimensions of socio-economic class. This suggestion can be applied to the analysis of an ongoing situation at the University of Oklahoma. There are interesting interactions between affirmative action, now illegal in Oklahoma, and what has been DEI (Diversity, Equity, and Inclusion) culture. This can be illustrated at the University of Oklahoma. In the Harvard-UNC affirmative action case, the University of Oklahoma submitted an amicus brief that helped along the anti-affirmative action decision. In fact, the University of Oklahoma has only achieved modest progress in racial justice with or without affirmative action. At present even DEI is under political attack. DEI activities are in the process of being explicitly dismantled. But in Oklahoma there is a substantial Native American presence, and economically influential tribes. At times there have indeed been conflicts between Black and indigenous groups. But under current circumstances, there is considerable gratifying confluence of interests between the groups, for example, evident in a shared interest in having the history of racism taught about and researched in universities. These minorities are cooperative. in influencing universities, Tribal economic clout has helped campus anti-racist education.

Council on Anthropology and Education

Edward Sankowski, University of Oklahoma Edward Sankowski, University of Oklahoma, Betty Harris, University of Oklahoma

2447: Weaving Research and Pedagogy: Towards a New Praxis of Anthropology

Podcast - Virtual Pre-Recorded

How do our research inform our teachings? How do our teachings shape our research? We are anthropologists researching ethnic relations in Guatemala and Morocco. We also teach Visual Anthropology at the College of William & Mary and Urban Anthropology at John Jay College, City University of New York. Throughout our multiple years of experience in researching and teaching together, we started to see intimate connections between both practices. Our research questions sometimes changed while talking with our students during class discussions. Conducting fieldwork, we found ourselves thinking of our students living in a different part of the world and redesigning our lecture notes. How do we -as researchers and teachers- find a connection between research and pedagogy? What challenges are emerging from combining two seemingly different modes of anthropology? How do we continuously (re)design our syllabi in relation to our research questions? In this podcast, we discuss how our research and pedagogy mutually influence our very praxis and reflection of anthropology.

Council on Anthropology and Education

Garam Kwon, CUNY, The Graduate Center Garam Kwon, CUNY, The Graduate Center, Sergio Palencia Frener, William & Mary, Department of Anthropology