



PRELIMINARY PROGRAM FRIDAY NOVEMBER 22ND

American Anthropological Association 2024
Annual Meeting: PRAXIS

Sessions Taking Place Friday November 22nd
In-person and Virtual Live Sessions. Note: Friday Posters are in another document

Preliminary Program- Friday November 22nd 2024

Contents

Preliminary Program- Friday November 22 nd 2024	1
10:15-11:45 am	6
3108 Backlash Against Women’s Victories. The Shift to Authoritarianism and Right-Wing Populism and the Onslaught on Women’s Rights and Autonomy.....	6
1501 Carceral Worlds Across the Americas: Surveillance, Confinement, and the Afterlives of Empire	9
1945 Challenging Biomedical Systems: Praxis in Studying Cultural Perspectives on Health and Nutrition in Indigenous Mesoamerica and the Amazon	11
1707 Chronic Exposures of Daily Life: Exposing the Consequences and Culpabilities of Toxic Environments	14
1547 Community Engagement and Collaborative Praxis in Mesoamerican Archaeology	17
1717 Conflicts over Use Values in “Nature”: Repairing the "Ecological Rift" between Cities and Countrysides.....	20
3848 Enhancing Anthropological Praxis: The Importance of Oral Histories in our World Today....	24
2023 Ethnography of/as Mental Health Care: Practicing Anthropology in Psychiatric Institutions in Scandinavian Welfare States.....	26
1931 Genes, Embryos, and Personhood: Anthropological Praxis and Assisted Reproduction	30
1590 Governing through simplification	31
1921 Heirloom Foods: Biological and Cultural Diversity in “Marginal” Spaces	34
3599 IAnthropologist: The Future of Praxis and AI in Anthropology	36
1431 Making Natures: Language, Essence, and Process	37
3112 Mind the Gap: Using Community Anthropological Praxis to Emphasize Narratives of Resilience and Hope.....	40
2160 Mobility, Immobility, and Immobilization across the Transit Migratory Corridors of the Americas.....	42
1326 New Book Roundtable: Excited Delirium: Race, Police Violence, and the Invention of a Disease.....	45
1192 New Ethics for Anthropology: A Four-Field Conversation	45
2766 Race, Indigeneity, Caste, and Health Futures in the Global South I: Knowledge, Power, State	46
1325 Regional Praxis: Notes from Florida Activists and Advocates	50
2313 Reimagining Anthropological Praxis: Exploring Mental Health, Environmental Justice, and Equitable Research in Climate Studies	51

3167 Research as Pedagogical Practice: A Conversation with Bruce Knauft	51
1415 Ruins and Retrofits: Praxes of Mattering Past and Present	52
1693 The Creative Ethnographer's Notebook: Making Ethnographic Art and Artful Ethnography as Praxis	55
3110 The Emergence of Indigeneity in East Asia: Questions of Translation, Transformation and Transnationalism.....	58
3038 The Praxis of Syndemics: How Has Syndemic Theory Been Applied in Practice?	59
2730 The State of Human Biology Research in Anthropology	61
1716 Transforming Archaeology in Florida.....	62
1993 University of South Florida Tradition of Praxis: Recognizing Black Alumni Contributions from the First Applied Anthropology Grad Program in the USA	65
2348 Voicing ethnopoetics: A poetics of praxis	66
Flash Presentation 12:45-2:15 TCC 107-108	70
2829 Digital Revolution in Rural China: The Rebellion of Commercial Bureaucracy and the Reinvention of the Spirit of Capitalism.....	70
3217 Anthropology of private equity: the Paretian way.....	71
3374 Economic Anthropology in the era of Generative Artificial Intelligence	72
2438 From collecting to playing: The gallery and casino chronotope in the Chinese NFT market, 2022-2023.....	73
2122 Ifastem taet long graon (Holding tight to land): visualising techniques of land tenure negotiations in urban Vanuatu.....	73
1589 Indigenous Leaders, Native Agency and Resistance Strategies in XVIIth Century Colonial New England	74
3535 Jordan, Gender, and Political Participation	75
2249 “Then We Will Benefit”: Utopian Urban Planning in Juba and Ramciel, South Sudan.....	76
Flash Presentation Session 12:45-2:15 Room 7	76
2544 Cultural constructions of romantic jealousy, love triangles, and love charms: The case of acid attack in Cambodia	76
1938 Love, Sex, and Other Drugs: Sinning, ambivalence and young Muslim people’s everyday moral registers amidst social change in India.....	77
2731 Network of Kinship across Japan, Republic of Korea and Democratic People’s Republic of Korea :Difficulties and conflicts after the COVID situations	78
2608 Remembering Insurgent Memories Across Borders: Transnational Youth Activism on the Japanese Military Sexual Slavery Issue	79
2625 Research on relationship between residents' behavioral changes and the protection of intangible cultural heritage within the context of tourism scenes	80

3401 Ritual Fetishism Renewed: Romance, Single Dogs, and Political Attachment in Chinese State-Organized Marriage Rituals	81
2599 Unraveling the Impact of Structural Violence of Caste on the Healing Process of Mental Health Patients in Nepal	82
12:45-2:15pm	83
1963 Anthropologies of Radical Design: Counter Strategies of Research, Pedagogy and Worldly Praxis	86
2509 Anthropology and Education in Florida: A Student Research Panel	89
2067 Aspiring Alterities: Practices and Politics of Alternative Lives in Contemporary China.....	91
1177 Building a Praxis of Care in Anthropology: What's Being Done, What Needs to Be Done for Caregivers in the Academy.....	94
2882 Ceding Disciplinary Control: Anthropological Praxis and Descendant Community Organizing for the Return of Ancestral Remains at the Penn Museum.....	95
1595 Confronting the Legacy: A Roundtable Confrontation of Race Science in Contemporary Biological Anthropology	96
1507 Critical Perspectives on Gaza from the Journal for the Anthropology of North America	98
3404 Debility and Violence: Attending to the State and Its Effects During An Extraordinary Time	98
2084 Delinking: Breaking from colonial conceptual frames	99
2393 Ethnographic Praxis Beyond Disciplinary	102
Boundaries: The Possibility of Decolonizing Collective Embodiment through the "Muslim" Experiences	102
2947 Ethnography and its Afterlives.....	105
1606 Going with your Gut: Visceral Ethics, Justice and Praxis in Anthropology	106
1821 Health and Earth: The Entangled Body and Climate in the Anthropocene.....	109
1616 Law as prime ethnographic object : Centering the social life of legality and legal practice	112
2196 Museums and their Software	115
2138 Remembering Jane Guyer	116
1418 Resistance, Ruins, Revolutions	117
3171 Roundtable: Becoming an Upstander.....	120
1807 Semiotics of 'the Veil': Women, Islam and de-exclusionary Praxis in Contemporary India	120
2222 Timing, Praxis, and Ethnographic Access Part I	122
2532 Using Theory and Metatheory to Advance Veterans and Service Members' Access to Healthcare: Research Interdisciplinarity to Optimize Praxis	125
2:30pm-4:00pm	129

1708 A New Ethnography of Encounters: Creating Interdisciplinary Networks of Praxis and Learning.....	129
2075 Anthropology and Telling True Stories: a roundtable discussion celebrating the work of Maria Vesperi	133
2115 Braiding threads of black feminist anthropology: past present future praxis	134
1651 Conceiving Care in Reproductive Health: Praxis and Meaning in Giving and Seeking Care	134
1117 Disrupting the Laboratory: Black Feminist Lab Making and Praxis	138
1791 Educating Who/Who Educates? Contemplating Education in Bodies, Relationships, and Discourse.....	138
1142 Engaging the Praxis of Language Reclamation	142
3474 Engaging the political potential of Indigenous ontologies in neoliberal times.....	145
2697 Exploring Praxis in Traditional and Emerging Forms of Ethnographic Filmmaking and VR Projects: A Roundtable Discussion.....	147
3448 Exploring Religious and Cultural Practices and Social Bonds Across Moroccan Communities	148
1881 Exploring experiences and practices of freedom through ethnography.....	150
1857 Militarized Mobilities and Gendered Borders	151
2506 Mixed Messages in Medicine and Public Health	152
2878 Praxis, re-invention of Belizean identity seeking universals and championing diversity, through culture, heritage, and language.....	154
1539 Reimagining Blue Futures	155
1630 Teaching Strategies Across the Five Fields	158
2038 Teaching, Supporting, and Empowering Undergraduate Students While Confronting the Climate Crisis and All the Other Crises.....	161
2830 The Interstices of Knowledge. Knowledge Making and the Materiality of Nature.....	162
4:15pm- 5:45pm	165
2008 Agrarian Capitalism, Climate Change, and Social Reproduction.....	165
2164 Anthropological Perspectives on Climate Change and Infrastructure, Part 2	168
1870 Emergency in/and Praxis: Critical Anthropological Analysis.....	171
2993 Locating Success through Failure: Sociolinguistic Disjuncture as Generative Method and Theory in Indigenous Heritage Language Revitalization.....	174
3022 Lost Identity and Nostalgia	178
1323 The Unapologetically Applied Anthropologist: Celebrating the Work and Praxis-based Legacy of Tony Whitehead.....	180
2961 Transition Studies: Imagining and Enacting Post-Carbon Future	180

1948 Unseen Flesh: Worth-Making, Sexuality, and Gynecology in Brazil	183
Flash Presentation 4:15-5:45	184
1612 Atlantic Stories: The Body in Protest	184
1618 Draped in Diaspora: The Desi Wardrobe Abroad	185
3064 In Search of Black Mexico: Race, Citizenship, and the Production of the New Afro-Mexican	185
2957 Is Polyamory Queer? Exploring Polyamorous Experiences Among Muslims.....	186
3149 Migration, Cultural Models, and Mental Health in Korean Immigrants	187
3247 Philly Counts 2020: Im/migrant Census Champions Shaping Healthcare Systems for Patients Within and Beyond their Community	187
1496 The Ruptures of Rohingya Muslim immigrants in Nepal : An ethnographic reflections in the post pandemic context	188
1689 The social life of mosafir (traveler) vs mohajir (migrant) in Persian literature	189
Virtual Live Programming.....	190
1796 What is intellectual authority good for? Ethnographic explorations of everyday epistemic politics.....	190
1781 An Initial Conversation On Anti-Obesity Drugs as cultural Actors.....	191
1991 Darker Shades of Green: Anthropologies of Everyday and Emergent Ecofascism.....	192
2219 Yours in the intellectual struggle: Caribbean Praxis (Re)Oriented.....	193
1953 Entangled Powers and Relations: Children and Youth in Ethnographic Praxis	194
3429 From Post-Socialism to Post-Capitalism? Revisiting Post-Cold War Expectations in the Time of Poly-Crisis	195
1549 Praxis in the Psychedelic Renaissance: Set and Setting, Inclusive Training and Therapy, and Incorporating Spirituality.....	196
1692 Making Anthropology Visible to the NIH.....	197
2121 Praxis of the possible: Ethnography and the study of religion in South Asia	198
3106 The Ethics of Assisted Suicide and Voluntary Death	198
2341 Interrogating Expertise: Anthropological Perspectives on Praxis	199
1362 Liberal Forms in Illiberal Times.....	200
2868 Racialization and Gig Economies	201

10:15-11:45 am

3108 Backlash Against Women's Victories. The Shift to Authoritarianism and Right-Wing Populism and the Onslaught on Women's Rights and Autonomy

11/22/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon IV

Oral Presentation Session

Feminist critiques have denounced how nation-states, complicit with patriarchal and heteronormative relations, have historically exerted domination over women's bodies and sexuality and developed exclusionary policies that enforced women's subordination, denying their autonomy and political participation. After years of political activism that intensified in the 1980s, women's movements gained visibility and global institutions and national governments responded by coopting claims for equality and inclusivity. Recent liberal democracies and supra-national bodies passed gender legislation and encouraged transformations to institutional frameworks. As a result of these changes, private, private-public, and state structures have advocated diversity and inclusionary policies focusing on the promotion of gender equality, women's rights, and the elimination of violence against women. Changes included the creation of ministries or secretaries of women within governmental structures, and/or the opening of specific branches to train in gender sensitivity or to provide gender specific services (e.g. offices for combating abuse and violence against women, sexual education, teenage pregnancy prevention), the passing of abortion legislation, and equal pay. Within women's movements, even though some of these victories were celebrated, many raised concerns regarding the consolidation of biopolitical forms of governance of a state feminism that rarely addresses or challenges the structural power relations that historically shaped gender inequalities. According to critics, state feminism nurtured a coterie of official femocrats who embraced a western neoliberal discourse instrumental to the power of the state. However, even though the feminist gains of the last decades had their limitations as many activists have noted, they have triggered strong opposition from religious groups increasingly influential in shaping state policies as we can see in recent developments in the United States, Brazil, India, Argentina, Turkey, Poland, and Hungary to name a few. The shift to far-right authoritarian, nativist, and populist movements has brought a steady attack against women and racial and ethnic groups constructed as expendable others or as Rita Segato puts it, a colonial construction of others as enemies who are threats that should be destroyed. This panel asks what are the political economic processes that led to the emergence of powerful misogynist movements that are seeing women and other racial and ethnic minorities as the targets to be disciplined or eliminated? How does the precarity generated by recent neoliberal globalization processes contribute to the emergent masculinist cultures that long for a patriarchal past and often glorify machismo and violence against women? How do working class men account of that constructed past in which they themselves would not have had an invitation to the table? How has the praxis of the left and radical feminist movements fail

Association for Feminist Anthropology

Carmen Ferradas, SUNY, Binghamton University, Victoria Leigh Brown, Washington University in St. Louis Victoria Leigh Brown, Washington University in St. Louis Sule Can, SUNY, Binghamton University, Dina Siddiqi, Lola Bessis, Victoria Leigh Brown, Washington University in St. Louis, Carmen Ferradas, SUNY, Binghamton University Susan Hyatt

“Me Rihna Nehna Hon”: State Violence and Women’s Resistance in the post-earthquake Antakya/Turkey

The earthquakes that hit Turkey and Syria on February 6, 2023 have caused extensive destruction to the historic city of Antakya in southern Turkey and led to the tragic loss and displacement of hundreds of thousands of lives. Turkish government's response was marked by neglect and delayed rescue efforts, exacerbating the suffering. The government has also deemed parts of the city a "high-risk area," prohibiting residents from returning and assuming responsibility for restoring cultural heritage sites. This paper investigates the ways in which this, ostensibly, "natural" disaster has become a means of continuation of historical violence in Antakya, which the Turkish state utilized to destroy indigenous knowledge, histories and heritage. Employing a feminist geopolitical perspective to investigate the Turkish authoritarian and discriminatory agenda after the earthquakes, this ethnographic study demonstrates how indigenous women of Antakya are challenging and reshaping political and social frameworks through their resilience and organized actions, thereby altering discourses surrounding minoritized populations at both local and national levels.

Presenter(s): Sule Can

Rethinking Backlash: Laboring Bodies and Populist Aspirations in Bangladesh

This paper seeks to interrogate the concept of backlash, tracking what the framing of a set of events as backlash illuminates and what it might possibly obscure. I am interested in unpacking the assumptions and logics that undergird dominant theories of backlash which, among other things, rely primarily on empirical material from the global North. Further, current theorizing takes for granted the existence of two clearly demarcated 'sides,' a successful secular feminist side that challenges 'patriarchy' and the status quo, and its opposite. In practice the lines between these two sides are blurred and interests frequently intersect. To make my argument, I refer to long term fieldwork with Bangladeshi garment workers, who are often the object of right wing condemnation. Placing the 'blame' on an Other (eg Islamists) covers over the ways global capitalist accumulation practices promote or suppress the politics of backlash and populism. It may be more productive conceptualize backlash not as a cultural contest as "crisis management," as some scholars suggest (Erdstrom et al 2024).

Presenter(s): Dina Siddiqi

Red Lights and Realities: Thailand's Complex Relationship with Sex Tourism

In the context of a global backlash against women's victories, sex tourism in Thailand emerges as an example of an attack on the autonomy and rights of women and girls. Feminist critiques reveal how patriarchal structures have historically sought to control and dominate human female bodies

and sexuality. The increasing normalization of prostitution threatens Thai women and girls' safety. The sex trade in Thailand intertwines with the country's economic fabric; infiltrating hotels, airlines, tours, and more. Behind the facade of leisure lurks the exploitation of female bodies, particularly affecting impoverished rural women who are pushed into the sex trade due to economic hardship and environmental degradation. Prostitution is illegal in Thailand, but the enforcement of laws is undermined by corruption in the police force. Proposed changes would legalize prostitution in Thailand raise ethical dilemmas and threats to women and girls' rights.

Presenter(s): Lola Bessis

The Desertification of Maternal Health Autonomy in the Missouri Bootheel

The US is ranked last among developed nations for its maternal mortality rate, and the closure of birthing hospitals across the country coincides with a host of other processes impacting women's health autonomy. From increasing dependence on reproductive bio/technologies—and the institutions and experts who own and manage these technologies—to near-total bans on abortion following the 2022 Dobbs decision, US women are losing hard-won victories over corporal sovereignty, impacting their ability to make informed choices over reproduction, pregnancy, and birth. In this presentation, I draw on current ethnographic fieldwork in the rural Missouri "Bootheel", to demonstrate how the proliferation of maternity care deserts in rural areas across the US operates as an underexamined strategy of obstetric violence. Home to some of the worst maternal health outcomes in Missouri, the processes at play in the Bootheel reflect broader sociopolitical concerns in which mounting economic inequality, the mitigation of risk, and surveillance of the female body are prioritized over women's knowledge of and access to high-quality, safe, and affordable maternity care.

Presenter(s): Victoria Leigh Brown

Onslaught on Feminist Victories: What Javier Milei's Chainsaw is Doing and How Women are Resisting

Argentina is one of the Latin American countries with the strongest feminist and LGBTQ movements. The institutionalization of gender-opened spaces focusing on women's needs and concerns. As is the case of many countries where the Far-Right is gaining power, the increasing visibility of women's claims, struggles, and gains generated a virulent response reflected in concrete policies of the state and often appears in unfiltered commentary in social media. While gender institutional structures might have previously encountered some resistance within the feminist movement, women are strongly objecting the disparaging comments Javier Milei has made against women's state agencies. Consistent with his anti-Feminist stance, he has either eliminated or defunded most state units dealing specifically with women. The paper explores women's resistance, the emergence of a Right- Wing feminist discourse and practice, and the links between state policies, masculinity, nationalism, and the neoliberal phase of capitalism.

Presenter(s): Carmen Ferradas

1501 Carceral Worlds Across the Americas: Surveillance, Confinement, and the Afterlives of Empire

11/22/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel explores how the spread and evolution of particular policing strategies, carceral regimes, and criminalizing tropes are linked with the enduring afterlives of empire—from legacies of colonialism and slavery to US-led transnational wars on drugs and undocumented immigration, to ongoing struggles between secular law and religious life. How do the diverse expressions of carcerality at work in the Americas diverge and overlap, and what kinds of subjects do they make? How do dominant framings of gender, sexuality, and race shape practices of policing, imprisonment, and citizenship? How do licit and illicit governance systems interact to discipline criminalized subjects? To answer these questions, this panel ethnographically delves into the narratives and practices of criminalization, confinement, surveillance, and control that characterize carceral worlds across the Americas. We explore how particular modes of policing, incarceration, and surveillance and control arise across diverse national settings to illuminate the kinds of carceral subjects and communities they construct. By bringing together nuanced explorations of diverse carceral regimes and their consequences across the United States mainland, the Caribbean, and Central America we hope to chart new pathways for research, advocacy, and solidarity in the struggle against carceral power across the Americas.

Association for Political and Legal Anthropology

Caroline Parker Jennifer Hirsch, Columbia University, Department of Sociomedical Sciences
Caroline Parker, Anthony Fontes, American University, William Odum, Columbia University, Aarushi Shah Alberto Ortiz Diaz

Revisiting Puerto Rico's Racial History of Unfree Labor: Implications for Contemporary Carceral Citizenship

This paper revisits Puerto Rico's racial history of unfree labor, revealing how the island's multi-racial history of forced labor influences its contemporary carceral state. Specifically, it examines the practice of unpaid volunteer work by criminalized individuals, termed "carceral citizenship," and its connections to mestizaje and Puerto Rican ethno-nationalism. Tracing the intertwined histories of unfree labor and race formation from Spanish colonialism to contemporary US imperialism, the study situates Puerto Rico within a global order marked by both new and old imperial formations. In this global order, new imperial techniques that obscure race, erase Blackness, and punish poverty coexist with old colonial technologies of racialized accumulation by dispossession. The analysis also reveals how carceral citizenship flourishes in Puerto Rico in part by transcending racial and color distinctions, uniting partial US citizens marked by multiple intersecting stigmas into a unified 'national' and proudly Puerto Rican collective. A reclaimed membership crafted from penal stigma and grounded in deep-rooted patterns of raceless racialization, carceral citizenship extends the

imperial, enigmatic and contradictory nature of US citizenship that has endured in Puerto Rico for over a century.

Presenter(s): Caroline Parker

Gangster, Coyote, Drug Mule, Refugee: The Criminal Governance and Confinement of Central American Migrants

Diverse forms of criminal governance—criminals acting like states, states like criminals— drive and shape forced migration from Northern Central America (Guatemala, Honduras, and El Salvador) and set the conditions of sanctuary in the United States. Working through and across militarized borders, these various combinations of (il)licit power make what could be called a transnational criminal governance assemblage disciplining displaced subjects through continuums of confinement and surveillance that dictate what kinds of people they can be as well as their lines of flight. Drawing on multi-sited ethnographic fieldwork along migrant itineraries stretching from Honduras to New Jersey, this paper will map the mechanisms and consequences of this assemblage through the experiences and perspectives of Central American asylum-seekers. I will explore how migrants navigate the loops and feedback effects between far flung criminal governance systems, and how they shift survival strategies and presentation of self as they engage with different facets of this transnational assemblage.

Presenter(s): Anthony Fontes

Whose Community?: Community Policing, Crime, and Neighborhood Organizing in Guatemala City

In a speech marking his first 100 days in office, Bernardo Arevalo defined the security posture of his early presidency, "we have dispatched the entire police force against crime, especially extortion" (La Hora, April 23, 2024). In a country that is known for corruption, street gangs, and drug-trafficking, Arevalo is not the first president to take a strong stance on crime. However, in contrast to the heavy handed ("Mano Dura"), zero-tolerance strategies that have been promoted in the past and continue to be celebrated in neighboring Honduras and El Salvador, Guatemala has opted for a strategy of prevention. The Prevention Sub-Directorate of Guatemala's Police are responsible for leading the institution in prevention policing strategies like community policing. Based on ethnographic research on prevention strategies and community policing, this presentation demonstrates how interactions between prevention officers and residents of Guatemala City can shape socially constructed forms of "the community". The political implications particular images of "the community" can be significant, especially for those living in conditions of extreme inequality. This talk explores how different meanings of "the community" are forged through community policing interactions to serve both the police and community organizations struggling to develop their neighborhoods in different ways.

Presenter(s): William Odum

The Sacred Panopticon: Carcerality and Surveillance within the New York City Charedi Community

Insular religious communities offer a unique glimpse into the tensions that arise between secular law and religious jurisprudence in the U.S. The following paper wrestles with how religion mediates the policing and surveillance of citizens, replacing the state and its technologies of secular law to enforce punitive social control. Initial findings from our ethnographic study of Charedi (Ultra-Orthodox) Jews in New York reveal a web of constraints, particularly among Charedi women, that are spun from the misunderstood and blurry intersection of criminal, constitutional, and matrimonial law. Our societal focus on secular reproductive and gendered laws renders invisible the plights of individuals belonging to insular religious communities who endure intense reproductive surveillance and coercion, and who are regulated by stringent laws that mandate particular litigation processes for issues related to marital violence, divorce, and child custody. We also reckon with how a narrow focus on carcerality only in criminal law, as opposed to civil and family law, erases family courts as a site for the social reproduction of marginality and racialized/gendered policing of Charedi families. In existing outside of the purview of state institutions and the secular carceral world, Charedi communities experience a totalizing erasure of autonomy that mirrors panopticon carcerality and yet remains under-researched.

Presenter(s): Aarushi Shah

Co-author(s): Jennifer Hirsch

1945 Challenging Biomedical Systems: Praxis in Studying Cultural Perspectives on Health and Nutrition in Indigenous Mesoamerica and the Amazon

11/22/2024 10:15 AM-11:45 AM

TCC 105-106

Oral Presentation Session

Anthropologists have long studied the "clash" between biomedical approaches to health and Indigenous understandings of wellbeing. The global health gaze increasingly attends to non-communicable diseases, which have become the number one cause of death and disability in the world (WHO 2024). Simultaneously, new illnesses like COVID-19 have threatened health systems and lives. Medical anthropologists have the pragmatic opportunity to study many overlapping dynamics: changing food and nutrition access and patterns in Indigenous communities; waves of biomedical diagnoses like COVID, malnutrition, obesity, diabetes, hypertension, and kidney disease; and specific local understandings of these phenomena. Local and Indigenous understandings of health, illness, and well-being determine many people's and communities' orientations to these biomedical diagnoses. As five scholars of Indigenous regions of the Americas, we present understandings of wellness as in conflict with, or orthogonal to, biomedical understandings of disease, incorporating the roles of rurality and Indigeneity within the communities and their roots.

The papers presented in this panel answer the questions: What happens when neoliberal ideas of choice and individuality clash with Indigenous practices of family- and community-based decision-making around health? How do communities incorporate, reject, and transform biomedical diagnoses and approaches to illnesses? (Medical) Anthropology as praxis (Singer 1995) is uniquely suited to offer practical and useful answers to the big questions that shape people's bodies and lives. We propose our own ethnographic interventions in the anthropological literature, focusing on describing Indigenous community members' understandings of illness beyond the biomedical frame. We present research from Indigenous Mesoamerica and the Amazon that we hope is both useful and respectful to the communities where we work.

As practicing anthropologists, many of whom have dual roles--in medicine, nutrition, and program design--we also discuss our own struggles and successes crafting the praxis of anthropological collaboration and scholarship on medicine, food, and wellness in Indigenous regions of the Americas. Theoretically rigorous and pragmatically applied work in medical anthropology offers the opportunity to transform health in profoundly inequitable systems. But this can only happen with Indigenous communities leading work rooted in the needs, desires, and dreamed-for futures of their communities. This panel will interest medical anthropologists, as well as scholars of Indigeneity, applied anthropologists across fields, anthropologists of development, feminist anthropologists, and anthropologists of food.

Society for Medical Anthropology

Taryn Valley Juan Ancona-Manzanilla, University of Central Florida, Department of Anthropology, Miguel Cuj Miguel Cuj, Juan Ancona-Manzanilla, University of Central Florida, Department of Anthropology, Taryn Valley, Maria Amalia Pesantes, Dickinson College, Department of Anthropology & Archaeology, Silvana Matassini, University of Hull Meghan Webb

An Early Approach: Indigenous collectifs of Food

In K'iche' Maya communities in Guatemala, food transcends nourishment, intersecting with various cultural layers beyond Western nutritional perspectives. Among the 23 Mayan ethnolinguistic groups with approximately 1 million native speakers, K'iche' Maya is the largest (CENSO 2018). However, Maya populations exhibit one of the highest prevalence rates of chronic malnutrition globally, measured by stunting. Particularly, K'iche' ixoq'ib' (women) face alarmingly high rates of stunted growth, maternal mortality, and anemia (ENSMI 2015). This paper elucidates how K'iche' ixoq'ib' foodways emerge from the dynamic interplay between material and metaphysical aspects of their food collectifs, through the conceptual framework of Indigenous food knowledge. It explores how Indigenous Maya food collectifs create realities from the unity, coexistence relationships, and interactions among K'iche' ixoq'ib', foods, and contexts. Food collectifs denote encounters where human and non-human food actants emerge through subject, object, and context interactions and entanglements. These three elements constitute entanglements, each an emergent effect created by heterogeneous parts' interactions. Indigenous collectifs differ from biomedical food understandings, as they follow Indigenous food logics.

Presenter(s): Miguel Cuj

K-moots and Ich kool symbiosis towards Yucatecan Mayan identity

Cultural identity, according to Molano (2007), implies belonging to a social group with common cultural traits, linked to the territory, allowing people to identify themselves in their physical and social environment. In the Yucatan Peninsula, there are over 790,000 Mayan language speakers. Beyond the language practice, Mayan identity is deeply connected to ancestral food practices, strongly symbolized by the milpa (Ich Kool) as well as their definitions of what is health and what is well-being. The work of the milpa as a symbol of identity allows them a sense of life and belonging, a balance between nature and the world around them that they manifest through the óol (state of mind), which goes beyond the fact of being healthy, but transcends towards a mental balance, "feeling good" with the whole environment, being at peace with oneself and with nature and which is expressed as toj óol (being well). The Toj óol implies the collective well-being and the practice of milpa, as a cornerstone of the roots (k-moots). This inherent relationship between the K-moots and the Milpa preserves and enhances the social fabric. Those interactions need thoughtful dialogues (Tsikbaal) to lead to organizing, deciding, and defining how to proceed at a familiar and community level. Hence, the Mayan milpa is a foundation enclave material and immaterial that serves to preserve and enhance the Toj óol which and the Mayan k moots.

Presenter(s): Juan Ancona-Manzanilla

"I have to choose for my own health": Chronic illness, gender, family, and care refusal in Maya Guatemala

In rural Indigenous Guatemala, care refusal can show applied agency, even resistance. Women's end-of-life decisions also reflect lethal structural precarity and patriarchy.

For example, one woman rejected advanced cancer treatment, telling healthcare workers she could not leave her male sons, even for a day, because she needed to feed them. She told no one about her cervical cancer.

Another woman refused the intense medicalization of dialysis, despite her family urging technologically advanced care. She instead chose to die at home of kidney failure, a complication of uncontrolled diabetes and hypertension.

What do these two refusals have in common? Where do they diverge? How do Indigenous women and families manage chronic and end-stage illness? As Indigenous priorities do not always map onto biomedicine, refusals reflect more than binary choice: what orientations towards illness and life do Kaqchikel families prioritize? In San Lucas Tolimán, Guatemala, Maya families navigate bureaucratic violence in healthcare institutions. Through these two case studies, analyzed alongside over one hundred interviews with Kaqchikel Luqueños and twenty-four months of participant observation, I examine knotted social and medical tensions within high-stakes healthcare decisions. An MD/PhD student, I also study my own influence, praxis, and positionality. The ethnographic examples dialogue with scholars of end-of-life, gender, Indigeneity, and critical medical anthropology.

Presenter(s): Taryn Valley

Healthy food, Unhealthy food: Indigenous perspectives on the nutrition transition

Amazonian Indigenous Peoples are undergoing drastic changes in their ways of life including the quality and availability of food and its impact on their health and well-being. Indigenous populations have their own perspectives and interpretations of dietary changes unfolding in their communities. In this presentation I explore the way Awajún describe and problematize the concept of healthy and unhealthy food in the context of the nutrition transition. From their perspective, "good food" is one that has the capacity to give strength, protect health, and enable them to be hardworking people. On the contrary, food that comes from the city weakens the body and may result in health problems. The dichotomy used by the Awajun to classify food as "healthy" or "unhealthy" provides information not only about Indigenous conceptualizations of health and diet, but is also a critique of broader structural processes affecting their well-being. The terms, explanations, and idioms used by the Awajún to talk about food, provide an insight into Indigenous perspectives and knowledges key to inform global health interventions in culturally appropriate ways.

Presenter(s): Maria Amalia Pesantes

Funerary Rituals in the Shipibo-Conibo Community: Adaptations and Resilience Amid COVID-19 Disruptions and the Implementation of WHO Verbal Autopsies

This qualitative research discusses the effects of the pandemic due to COVID-19 in the Shipibo-Conibo community in the Peruvian Amazon. It examines the impact of COVID-19 on their funeral traditions and rituals and the implementation of verbal autopsy strategies created by WHO. Through in-depth interviews, this study elucidates the health challenges posed by the pandemic within the community and the ramifications of their cultural identity. Mainly, it explores the disruptions caused by COVID-19 to traditional funeral practices, shedding light on how these disruptions have influenced mourning processes and community cohesion. Furthermore, the research investigates the role of verbal autopsy strategies endorsed by WHO in addressing under-registration of mortality rates within these communities.

Presenter(s): Silvana Matassini

1707 Chronic Exposures of Daily Life: Exposing the Consequences and Culpabilities of Toxic Environments

11/22/2024 10:15 AM-11:45 AM

Marriott WS Room 1

Oral Presentation Session

In this session, medical and environmental anthropologists present research on the risks and consequences of living in communities where exposure to toxins is part of daily life. Drawing upon environmental health research across a wide range of societal contexts, we demonstrate how reflective methodology and critical theory can inform new understandings of cumulative and long-term effects that would otherwise remain hidden or ignored. Our papers approach this with the following five questions.

What methods are best suited to reveal health outcomes of everyday exposures? Our first paper, for example, presents an electronic health care records cross-sectional study of associations between long term exposure to air pollution and kidney functions. How can a case best be made for a large-scale epidemiological study in a community where long-term exposure is well-known but the true health effects remain unstudied? Framed as a call for action, our second paper advocates for the study of adverse birth outcomes in a river basin with a historically high exposure to per- and polyfluoroalkyl substances (PFAS) as a result of decades of drinking water contamination by a chemical corporation. What are the politics behind the defining of exposure "thresholds" and how do those definitions serve to symbolically and materially "contain" environmental threats? Our third paper addresses this while continuing our discussion of PFAS contamination of soil, groundwater, and surface water pollution by presenting ethnographic research in a community where differences in political will exist at different levels of government. How do environmental health threats function as agents of dispossession in agrarian societies? Our fourth paper considers the "silent dispossessions" of pesticide exposures on the bodily health and labor-power of individuals and of pesticide pollution on community environmental resources. How might harm reduction interventions be designed as public health outreach tailored to the specific needs of those who are most vulnerable? Highlighting the urgency to reduce heavy metals exposures for people who inject methamphetamine, our final paper proposes novel risk mitigation strategies and reflects on the implications for regulatory action and community-driven solutions.

A critical thread of paired dimensions runs through the risks and consequences of our case studies. They are silent and have been silenced. They are invisible and have been rendered unseen. They have been unstudied and excluded from study. They have been limited and made narrow. Environmental risk mitigation, definition, and intervention often cloud these pairings. We present new approaches that will delineate the connections between consequences and accountability and aim to promote reform, inform regulatory action, and support environmental justice.

Anthropology and Environment Society

William Alexander, University of North Carolina, Wilmington, Department of Anthropology, David Dillon, University of Florida, Department of Anthropology William Alexander, University of North Carolina, Wilmington, Department of Anthropology David Dillon, University of Florida, Department of Anthropology, William Alexander, University of North Carolina, Wilmington, Department of Anthropology, Thomas Pearson, University of Wisconsin-Stout, Department of Social Science, Grettel Navas, Mike Anastario, Northern Arizona University Daniel Renfrew, West Virginia University, Department of Sociology and Anthropology

Associations between long-term exposure to air pollution and kidney function utilizing electronic healthcare records: a cross-sectional study

Chronic kidney disease (CKD) affects more than 38 million people in the United States, predominantly those over 65 years of age. While CKD etiology is complex, recent research suggests associations with environmental exposures. Using a random sample of North Carolina electronic healthcare records (EHRs) from 2004 to 2016, we examine creatinine-based estimated glomerular filtration rate (eGFR_{cr}) and diagnosis of CKD and potential associations with fine particulate matter (PM_{2.5}), ozone (O₃), and nitrogen dioxide (NO₂). After presenting this cross-sectional analysis of

associations between air pollution exposure and kidney function, we discuss implications for medical anthropology research in similar environmental health contexts.

Presenter(s): David Dillon

Demanding a study of decades of PFAS drinking water contamination: teratological effects of GenX on human embryological development

This paper is a call to action for a large-scale epidemiological study of adverse birth outcomes in the Cape Fear River Basin. For decades, the Chemours chemical corporation released GenX and other per- and polyfluoroalkyl substances (PFAS) into the drinking water of half a million people in southeastern North Carolina. An "emergent chemical compound," GenX is a perfluorooctanoic acid (PFOA) replacement that is similar in chemical nature. This provides an opportunity to infer comparisons of health effects. Restricted fetal growth, lowered birth weight, shortened gestational age, and potentially congenital anomalies are linked to legacy PFAS, like PFOA. There is much anecdotal evidence to suggest that adverse birth outcomes observed in the Cape Fear River Basin are attributable to historically high chronic PFAS exposure, including GenX. To what extent, we do not yet know. While there has been a proliferation of media attention, lawsuits, and mediation efforts to contain PFAS exposure in public drinking water systems and private wells in the area, study of the long-term health consequences of this exposure remains limited. Local activists are demanding that the causal relationship between PFAS exposure and reproductive outcomes be studied, and we offer a proposal to replicate the research design of a project in Minnesota in a community that faced a similar drinking water contamination crisis.

Presenter(s): William Alexander

Co-author(s): Andie Roylance

Threshold politics: defining and contesting PFAS pollution

The U.S. Environmental Protection Agency's announcement in April 2024 of drinking water limits for six per- and polyfluoroalkyl substances (PFAS) marks a significant milestone in the ongoing effort to regulate these chemicals. PFAS, however, defy thresholds: trace quantities cause harm, containment of PFAS pollution is largely impossible, and their long environmental persistence means future harms are unknowable. Drawing on research from contaminated communities, this paper examines the contested politics and lived experiences of defining exposure thresholds amid efforts to symbolically and materially manage PFAS pollution. The contested process to set exposure thresholds reproduces socio-technical systems that render some forms of pollution knowable and thus allowable at regulated levels, while rendering other forms of contamination structurally invisible, in both ways perpetuating everyday chemical exposures and normalizing contamination.

Presenter(s): Thomas Pearson

Co-author(s): Daniel Renfrew

Silent dispossessions and slow exclusions: how does the global pesticide complex shape resource grab dynamics?

While the question of dispossession of and exclusion from land lies at the centre of critical agrarian studies, in this paper, we aim to introduce and discuss two other forms of dispossession that occur silently and slowly. These are i) silent dispossession from bodily health and own labour-power caused by pesticide exposures and ii) silent dispossession from environmental resources such as fish and clean drinking water caused by pesticide pollution.

To do so, we look at the role of pesticides in causing environmental and land conflicts in the global agribusiness complex. Specifically, we analyse a sample of N=130 environmental conflicts linked to the manufacturing, use and disposal of pesticides worldwide. The database is retrieved from the Global Atlas of Environmental Justice (EJAtlas). We look at their environmental and human health impacts, their political economy, the different forms of resistance of local communities, the outcomes of the conflict, and the role of transnational actors such as pesticide producers and users. We also inquire about what is being dispossessed in these conflicts and how.

In discussing the role of 'silent dispossession' and 'slow exclusion' in shaping resource grab dynamics, we argue that land and resource grab studies focusing only on land being dispossessed fall short of the many other forms of exclusion from resources and that the hazardous effects of chemical pesticides often contribute to the creation of dispossessing

Presenter(s): Grettel Navas

Mitigating metal exposures among people who inject methamphetamine

Injection methamphetamine use is associated with excess disease burdens that can be amplified by entwined exposures with environmental toxicants such as heavy metals. A wide range of heavy metals are used in reagents for methamphetamine production including lead acetate, mercuric chloride, and sodium cyanide. Injecting metal-contaminated substances results in heavy metals reaching systemic circulation without being metabolized or reduced in concentration, posing risks of toxicity and multiple organ damage due to chronic exposures. Lead toxicity has been reported in case studies among methamphetamine injectors, and there is some evidence that disproportionate lead and mercury exposures may occur for people who inject methamphetamine. There are no harm reduction interventions specifically aimed at reducing heavy metals exposures for people who inject methamphetamine. This presentation highlights the urgent need for tailored harm-reduction interventions and explores potential strategies to mitigate these risks, including implications for regulatory action and community-driven approaches to achieving environmental justice.

Presenter(s): Mike Anastario

1547 Community Engagement and Collaborative Praxis in Mesoamerican Archaeology

11/22/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

The field of Mesoamerican archaeology is constantly innovating theoretically and methodologically, and in recent years a growing number of scholars have turned to more inclusive archaeological praxis as a step toward decolonizing the discipline. This session pulls together scholars who can speak to different experiences in collaborative archaeological projects in diverse projects in Mexico and Central America, while simultaneously considering the unique challenges to community-engaged research in the region. Authors will expand on how community engagement shapes research questions, methodologies, and interpretations, facilitating a two-way dialogue that enriches academic scholarship and community perspectives. The session will also explore how community-engaged archaeology can contribute to descendant community heritage and education efforts. By exploring the intersection of praxis, theory, and method, this panel contributes to a more holistic and inclusive understanding of Mesoamerican archaeology and its broader implications for contemporary anthropology.

Archaeology Division

Pedro Guillermo Ramón Celis, McGill University, Department of Anthropology, Lisa Overholtzer, McGill University Pedro Guillermo Ramón Celis, McGill University, Department of Anthropology Pedro Guillermo Ramón Celis, McGill University, Department of Anthropology, Keitlyn Alcantara Russell, Indiana University, Bloomington, Department of Anthropology, Maia Dedrick, Santa Clara University, Department of Anthropology, Tiffany Fryer, University of Michigan, Department of Anthropology, Lisa Overholtzer, McGill University, Verónica Pérez Rodríguez, SUNY, University at Albany, Department of Anthropology K Anne Pyburn, Indiana University, Bloomington, Department of Anthropology

Crafting Non-Extractive Archaeological Methods at the Sacred Mountain of Guiengola, Oaxaca

The Guiengola Archaeological Project traces one of Mesoamerica's legendary events: the Zapotec migration, conquest of the Isthmus of Tehuantepec, and the construction of the fortified city of Guiengola during the Late Postclassic period (A.D. 1250 – 1521). My research answers how and why Zapotec commoners accompanied elites in building new urban spaces outside their home region of the Central Valleys of Oaxaca, and how they modified their new landscape, which was environmentally different from their homeland. In this paper, I will show the methods that I have used at Guiengola, which were developed in collaboration with the communal landowners and the Zapotec descendant community of Tehuantepec. My project directly addresses their wishes to increase knowledge about their ancestors through a non-collection-based data strategy. This methodology in no way amounts to inaccurate or obsolete field techniques. On the contrary, methods such as LiDAR, photogrammetry, and the use GIS Software for the spatial registration of archaeological materials represent state of the art methods in archaeological exploration, and my research advances the use of these methods in Mesoamerican archaeology.

Presenter(s): Pedro Guillermo Ramón Celis

Collaboration as daily practice in and beyond fieldwork in Tlaxcala, Mexico

Decolonizing a field born from colonial practices of pillaging and dispossession requires unlearning and intentional change in the "everydayness" (Rizvi 2020) of our interactions as researchers and whole people, both within and beyond the field. Decolonizing archaeology is an untangling of the

swath of time between the moment the sites we study were last inhabited, and our current living moment. Within these spaces is the nested colonialism of archaeology, both the academic colonization of archaeologists interpreting pasts abroad, and the internal colonialism of archaeological institutions that grant authority to limited authors of the past. Community engagement and collaboration must be reframed, then, not as a one-way act of service to descent communities, but as a practice of multivocality and messiness that seeks out the often-contradictory accounts and experiences of the world. To learn to see in this way is a gift of collaborative research that can be carried into our classrooms, our families, our home communities - the "research medicines" described by Sonya Atalay. Drawing from a case study in Tlaxcala, Mexico, this presentation reflects on the process of untangling relationships of power and alternative histories through an ethnographic bioarchaeological project co-created with campesinos of Tlaxcala.

Presenter(s): Keitlyn Alcantara Russell

Applications of Lidar Imaging for Community Purposes in Yucatán, Mexico

In the age of big data and machine learning, a sense of inevitability (and even urgency) exists around projects of landscape digitization, including ground-based and aerial imagery of all kinds. Archaeologists' acquisition and use of airborne laser datasets follows this larger trend. In this paper, we discuss an airborne lidar dataset collected as part of a longer-term community-engaged research project, oriented around the commonly held (ejido) lands of Tahcabo, Yucatán. We argue that, in this case, the generated point cloud could be understood to be Indigenous data, requiring adherence to the CARE Principles for Indigenous Data Governance (Carroll et al. 2020). We grapple with some of the implications of this shift in perspective, from the question of who has the authority to control the data, to the responsibility for positive relationships, and to data use for collective and equitable benefit. We share inspiration from other projects as well as our own efforts to make lidar imagery useful for community land management practices. This collaborative work has driven us to reconsider point cloud interpretations and significance.

Carroll, S, et al. 2020. The CARE Principles for Indigenous Data Governance. *Data Science Journal*, 19: XX, pp. 1–12. DOI: <https://doi.org/10.5334/dsj-2020-042>.

Presenter(s): Maia Dedrick

Co-author(s): Luke Auld-Thomas, Adolfo I. Batun, Patricia McAnany

Mothering, Fieldwork, and the Lifecycles of Long-term Community Collaborations

We have been co-facilitating a collaborative community heritage initiative in central Quintana Roo, Mexico for over a decade now. Offering reflections on praxis has been one of our staple contributions to the literature on community-based archaeology and fieldwork in Mesoamerica. In this paper, we add a new layer to the conversation about the long-term cycles of heritage work. Here, we join a growing feminist literature on mothering in fieldwork contexts to consider how new motherhood among key collaborators transforms the kinds, forms, frequency, and intensity of collaborative community work. We argue that when central collaborators' caregiving responsibilities shift, collaborative work creatively adapts and the contours of reciprocal exchange between academic researchers and community collaborators transform. At the heart of those

transformations also lies an acute awareness that raising children and sustaining collaborative field research have something fundamental in common—that is, they are both labors of love and they take a village, as it were, to realize.

Presenter(s): Tiffany Fryer

Co-author(s): Kasey Diserens Morgan

Community-Collaborative Archaeology and Heritage Education at Tepeticpac, Mexico

The Proyecto de Arqueología Cotidiana de Tepeticpac (PACT) is a community-collaborative household archaeology project in Tlaxcala, Mexico, which seeks to reconstruct Tepeticpac's ancestral heritage before and after the conquest. The project aims to address seven themes identified by the descendant community: community history and social identity; their ancestors' relations with other communities, including the Aztec empire; ancestral foodways and cuisine; how they made pottery and other goods; how they built their houses; changing ritual practice; and the meaning of settlement on the hilltops. Dissemination goals include books for the community's children, and this talk presents a conversation between the collaborators carrying out this goal: Prof. Lisa Overholtzer, PACT Director, and Mtro. Ivings M. Rivera, an educator, muralist, and organizer of cultural festivals in Tlaxcala who holds master's degrees in sustainable tourism and in education. This conversation will discuss our approach, tailored to the specific needs and resources of the community; our collaborative process and the use of excavated artifacts and historical documents; and challenges and lessons learned.

Presenter(s): Lisa Overholtzer

Co-author(s): Ivings M. Rivera

Vivir para contarla: My Journey of Learning and Discovery Towards Achieving Community-Engaged Archaeology in the Mixteca Alta, Oaxaca

In this presentation I reflect on my 25-year journey of conducting archaeology in the Mixteca Alta, Oaxaca (México) and the various efforts, ideas, experiences, and enseñanzas I have gained from working with the local descendent ñuu savi communities. While not all experiences have been positive, and not all efforts worked, much of our work has been successful and has helped further community-engagement and community-input on the work I have proposed and conducted in the Mixteca. The community has helped me understand the questions that matter to them, and the importance of communicating our results to the them and to the general public, regionally and nationally; this, so that we can recuperate at least some the many stories and histories that were lost to colonialism and the following centuries of being part of the Mexican nation. This presentation presents no answers or solutions, instead it offers an honest account of the last 25 years of work.

Presenter(s): Verónica Pérez Rodríguez

1717 Conflicts over Use Values in “Nature”: Repairing the "Ecological Rift" between Cities and Countrysides

11/22/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

Racial capitalist accumulation on its current global scale now continually uses up and destroys the very productive conditions required for its own renewal (O'Connor 1988), thus creating an "ecological rift" between cities and rural areas (Foster et al. 2010). Under rapid neoliberal urbanization and intensive resource extraction, corporations degrade their external physical conditions, such as ecosystems, and soil, water and air quality that the population depends on, creating wastes and toxins. They cheapen and weaken the capacities and knowledge of the racialized and gendered labor force, such as its educational level and physical and mental health. They break down and render dysfunctional the social and economic bases (e.g., social space and physical infrastructure) that the majority of the population, as well as corporations, need to survive. In destroying "nature," capitalism destroys the use values central to human social reproduction, as well as its own.

This two-sided destruction of use values has reconfigured urban space and social life, but has also provoked rise of social and environmental movements seeking to repair the ecological rift. Such "struggles ... are not less but more than class issues," they are also issues over race and gender, and over air, water, soil and food quality, over communal spaces like the commons, health and caring labor, and more (O'Connor 1988: 37).

The papers in this session deal with the contemporary political and environmental movements created by this major contradiction between neoliberal capitalism and the social and natural preconditions for its own existence.

The papers in this session explore:

- The theoretical history of the separation of the dialectics of society and of nature under capitalism, and their re-connection in the ecological Marxism of O'Connor, Foster, et al. (Patterson)
- the politics of movements around labor, food, and commons resources – all of which are appropriated by extractive and agro-industrial corporations and states. (Nonini, Zolniski, Susser)
- environmental justice movements led by vulnerable racialized peri-urban farmers as they struggle to maintain the conditions for their health, subsistence and cultural survival in the face of corporate/state expropriation of these conditions. (Susser)
- the role of radical environmental litigation in challenging the devastations of extractive capitalism as these affect urban residents (Fisher)
- The politics of labor and of the environment that separate cities from countrysides, thus inhibiting the emergence of movements against extractive and agroindustrial capitalist abuses. (Zolniski, Nonini)

Instead of abstract binaries that oppose social movements over labor and social reproduction to movements over the environment, and cities to countrysides, these papers point to the complex intertwining between opposites that occurs ethnographically "on the ground."

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology
Ida Susser, CUNY, Hunter College, Department of Anthropology
Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology,
Thomas Patterson, University of California, Riverside, Ida Susser, CUNY, Hunter College, Department of Anthropology, Ryan J Fisher, University of California, Santa Barbara, Christian Zolniski, University of Texas, Arlington, Department of Sociology & Anthropology
Bruce Kapferer

Damaged Lands and Hungry People: What the Optic of Urban Food Activism Tells Us about Capitalism's Destruction of Its Own "Productive Conditions"

Racial capitalism continually uses up and destroys the productive conditions required for its own renewal. These conditions include fertile soil, arable land, and water quality essential to the production of food, but these are degraded by the operations of industrial agriculture. They also include the conditions of racialized urban laborers, their health, and their means of social reproduction, but these are increasingly eroded by low wages, job and food insecurity, and industrial toxins.

Based on ethnographic research among food-insecurity and sustainable food/farming activists in three urban sites in North Carolina, this paper concludes that corporate control over food production for urban markets plays out through the contradictory interests of small-scale agroecological farmers versus impoverished urban food consumers. While labor control operates through intentional food insecurity imposed on urban workers, small farmers engaged in petty commodity production for local food markets cannot earn enough income to support themselves. This situation presents itself as an ethnographic dilemma. Urban food activists expend unpaid labor to provide food for food-insecure workers, while seeking to create market outlets so that small-scale farmers can make a living. However, the efforts of food activists almost invariably fail, given that transnational food corporations set "the global prices" of food: too expensive for workers to buy, too cheap for farmers to subsist from.

Presenter(s): Don Nonini

THE DIALECTICS OF NATURE AND SOCIETY

The dialectic has a complicated history. It had several meanings in antiquity: contradiction, flux, argument, reasoning, and processes originating from the fragmentation of one unity and the emergence of another, more differentiated one. During the Scientific Revolution, it focused on the essential qualities of natural phenomena and was concerned with resolving conflicts in understanding them. Kant and Hegel gave the dialectic new life between 1780 and 1830. Marx and Engels gave them new meanings between 1840 and 1895.

Engels severed and exteriorized the dialectics of class society and the natural world instead of examining their interconnections. This led to two different approaches: (1) Neo-Kantians promoted an idealist view of class societies. Lukács concern with human history as "the milieu of our errors and our verifications" drew the attention of psychiatrists and sociologists and laid the foundations

for Western Marxism; and (2) scientists adopted a materialist view of the dialectics of nature and saw it through Engels' lens.

Since 1988, ecosocialists from O'Connor to Foster have sought to explain the changes taking place in different biomes that threaten human social reproduction and are the consequences of deliberate human decisions. Capitalist accumulation exploits workers and destroys the conditions of their existence.

Presenter(s): Thomas Patterson

“Squirrels”, trees and the construction of nature: battles over a new autoroute in France

On the basis of long-term fieldwork on social movements and commoning in the U.S. and Europe, this paper considers the dilemmas of movements opposed to environmental degradation and their relation to commoning, social justice and social transformation. The paper focuses on the battle over constructing a new highway in southern France along a route already served by a two-lane road which might easily be enlarged to four lanes. Instead, the government has begun building a multilane autoroute which traverses rich surrounding farmland and requires chopping down mature trees and displacing birds, along with other ecological disruption. The autoroute crosses land already legally preserved for ecological purposes, but construction has so far proceeded in the conservation areas without government hindrance. Over the past six months, protesters (known as "squirrels") have occupied mature trees, some for forty days without descending, in the depth of winter, surrounded by police, who tried to prevent their access to food and water. Eventually, a court order required the delay of the excavators and steamrollers, already digging, because they violated legal restrictions. However, the "squirrels" were forced to descend, and trees (and treehouses) destroyed. Work on the autoroute continues. This paper considers dilemmas of social transformation and the convergence of such ostensibly single-issue environmental struggles with social justice and anti-capitalist social transformation.

Presenter(s): Ida Susser

HUMANITARIANS AT THE GATE: THE CASE OF JULIANA v UNITED STATES

It is difficult to conceive of a sociological issue that does not have one or another legal relation. Lawyering serves as vital resistance to class exploitation, racism, and climate crisis, as well as to the extractive and expansive capacity of capitalism to harm lives and planet. The capitalist state is an arena wherein contradictions, from time to time, can emerge and propel social changes. The law and lawyers play vital roles in the struggles for such changes, in protecting or even enhancing rights, and in the struggles of resistance.

Derived from this double-sided "topsy turvy" nature of law—a description employed by Friedrich Engels in correspondence—this paper will summarize the nature of US Supreme Court environmental decisions during the almost two decades the Court has been led by Chief Justice John Roberts and will describe the status of *Juliana v. United States*, the ongoing civil rights action brought in 2015 by a group of young people against the federal government alleging injury from

devastation of climate change and contending that the US Constitution guarantees the right to a stable climate system that can sustain human life.

Presenter(s): Ryan J Fisher

Pillaging the Commons: Extraction and Commodification of Beach Cobbles in Mexico for US Markets in the Age of Climate Change

This paper examines the extraction of beach cobbles in Mexico exported to the United States driven by the demand for environmentally friendly materials and 'aesthetic' landscapes. Extractivist projects that exploit natural resources for commercial purposes embody what has been called 'the logic of plunder.' This analytical approach focuses on the private appropriation of public goods for profit in the private sector, and the socio-environmental consequences of extractive projects across international borders. I discuss the growth of this new economic activity in Northern Mexico and its consequences for labor precarity among indigenous workers who constitute the bulk of labor employed in this sector. The extraction of beach cobbles for export markets amounts to 'transnational appropriation' of such resources, the exploitation of labor, and lax environmental regulations and controls in the regions of extraction. Yet because this capitalist extraction is mostly based on non-wage work in the informal sector and performed in non-traditional workplaces, this renders it largely invisible and difficult to reach by labor and environmental right groups.

Presenter(s): Christian Zolniski

3848 Enhancing Anthropological Praxis: The Importance of Oral Histories in our World Today

11/22/2024 10:15 AM-11:45 AM

TCC 121

Oral Presentation Session

This panel discussion highlights the significance of oral history as a methodology for capturing the perspectives of unheard and marginalized groups worldwide. Oral history serves as a means to preserve the voices, memories, and viewpoints of individuals in their own words, thereby ensuring their narratives are not lost to history. The ethical considerations surrounding the practice of oral history, including the awareness of the researcher's positionality, are emphasized. Moreover, the panel underscores the interdisciplinary nature of oral history, with participants from various fields beyond anthropology contributing their insights. This inclusivity reflects a commitment to reimagining anthropology for the future, one that is responsive to systemic injustices and advocates for the equitable treatment of communities, both locally and globally. Contributors to this session document diverse narratives that contribute to the enrichment of human knowledge and the pursuit of social justice. Oral history as praxis works to advance dialogue, understanding, and advocacy to foster a sense of connection and empathy in our world today.

American Ethnological Society

Pamela Frese, The College of Wooster, Department of Sociology & Anthropology Pamela Frese, The College of Wooster, Department of Sociology & Anthropology Laurel Kendall, American Museum of

Natural History, Division of Anthropology, Pamela Frese, The College of Wooster, Department of Sociology & Anthropology, Francena Turner, NPS Mellon Humanities Postdoctoral Fellow, Lowcountry Parks, SC, Summer Cherland, South Mountain Community College, Mary Kay Quinlan, University of Nebraska-Lincoln

Danced memory

I have known Park Kisuk since she was a little girl, and we hold some memories in common. The life reflections she recently shared with me (presented here with her consent) are those of a woman approaching her 61st birthday. Once a talented dancer in the Yangju Byeol Sandaenori, an officially recognized Intangible Heritage Property (Muhyeong Munhwajae) performed by her father and grandfather, she, her sister, and her neighbors left the troupe following a major dispute with those they characterize as "outsiders." The loss of successor generations in these troupes is a recognized liability for South Korea's ambitious and largely successful cultural heritage administration. At the same time, Park Kisuk describe show heritage recognition, her father's participation, and her own strong connection to the dance worked a positive transformation on her own life. Her experiences help us to recapture a moment in time when the play that older villagers had been ashamed to teach their children had become, instead, a source of local celebration. These memories, hers, and mine, are distinctive to a time when Kisuk, like South Korea itself, moved between a rural past and a comfortable middle-class present. Even a single life story, like this one, complexifies the idea of what is inherited by whom, how, and through what circumstance, and how the constructive interventions of one moment in time play out to different consequences in another.

Presenter(s): Laurel Kendall

Voices Behind the Badge: Exploring Policing Cultures in America through Oral Histories

This paper highlights the complexity of policing cultures through nine oral histories shared by sheriff's deputies and police officers of different races and genders from several states in the United States. Policing cultures in the United States are experienced in multiple ways including social media, personal experiences, and community interactions. My positionality influences this research project and guarantees my ethical obligation to protect my contributors and their families, biological and "fictive" kin. This research revealed that people need to understand the life choices made by officers who have elected to join this occupation and what their world is like for them now. Our anthropological praxis is enhanced through oral histories as these stories offer opportunities for empathy, understanding, and dialogue, essential components for driving meaningful reform.

Presenter(s): Pamela Frese

Intergenerational Exchanges with Black Baby Boomers

Lynn Abrams refers to oral history as "a discipline with undisciplined tendencies." This presentation explores how and why I chose oral history methodology for my higher education & social movements-based research, the ways identity shaped, expanded, & contracted the process, & the ways oral history's use of heterogenous practices enhanced the work. While exploring Black women's involvement in the Sit-In and Black Campus Movements at Fayetteville State University, traditional and digital archives showed that even when Black women held the pen, they often wrote themselves out of their own protest stories. Exploring the ways women experienced student

activism at this required oral history interviews. I also discuss the triple kinship I shared with the women I interviewed—that of Black womanhood, that of living in the same town, and that of walking the halls of the same institution as students—to discuss challenges in intergenerational interviewing.

Presenter(s): Francena Turner

The South Phoenix Oral History Project

This paper discusses the origins of the South Phoenix Oral History Project, a student-led initiative to capture and preserve the understudied history of South Phoenix, Arizona. South Phoenix is the historic home to a majority of African Americans, Asian American, and Mexican Americans who call the Valley of the Sun their home. Join us to discuss how we started, what we know, and how we know it. Our work is grounded in Student-Centered Teaching and Culturally Relevant Teaching, as we employ oral history, ethnography, anthropological, archival, and storytelling methods to teach students about local, regional, national, and global history.

Presenter(s): Summer Cherland

I talked to some folks. Is that oral history?

This presentation will focus on the key characteristics that set oral history apart from other question-asking research methodologies: a plan; appropriate research; a structured, recorded interview; a signed release form; deposit in an archive or other repository where the recording/transcript is available to others. The presentation will note how the use of oral history methodology can enhance ethnographers' work and expand the potential audiences for interview-based information gathering. It will also review emerging ethical discussions in oral history that relate to topics such as paying narrators, protecting vulnerable populations, and interviewing in times of crisis.

Presenter(s): Mary Kay Quinlan

2023 Ethnography of/as Mental Health Care: Practicing Anthropology in Psychiatric Institutions in Scandinavian Welfare States

11/22/2024 10:15 AM-11:45 AM

TCC 120

Oral Presentation Session

Anthropology has a rich history of engaging with psychiatry. Studies in this field have delved into institutional contexts as well as the nature of suffering and the underlying conditions that contribute to it. Suffering is examined both as an intrinsic aspect of human existence and as a construct of social, economic, and political factors that shape suffering and create conditions of vulnerability (Biehl et al. 2007; Jenkins 2015; Kleinman et al. 1997). Jenkins (2015) particularly emphasizes the complex struggles involved in healing, social engagement, and simply living or working despite the challenges posed by mental illness and societal pressures.

These years Scandinavian societies are confronted with an increased number of mental health problems among all generations, and an overstretched healthcare system lacking resources to provide relevant and timely treatment. In addition, recovery-oriented ideals and perspectives challenge traditional biomedical approaches to mental illness. These developments involve new kinds of responsibilities and approaches across welfare state institutions, civil society, and families respectively, ultimately changing the experiences of people living with mental health illness.

This panel highlights the experiences of people receiving treatment in Scandinavian mental health environments, and discuss how ethnography may contribute to studies of mental illness, and potentially to processes of healing in societal contexts, where the welfare state's role in providing mental health care seems to be undergoing radical changes. The papers build on ethnographic work carried out in institutional setups, ranging from closed, secured wards to homes, where mental health care is provided through daily visits and assistance from health professionals. Here, the role of the researcher, the relations to interlocutors, and social interactions within the psychiatry is discussed, focusing on e.g. how to navigate and handle the stories we are told by interlocutors. The papers also explore the potential contributions of anthropology to psychiatric practice, shedding light on how clinicians could benefit from anthropology's insights into the risks associated with medicalization.

We recognize that the experience of living with mental illness is heterogenic and complex, and that encounters with mental health institutions involve intimate, intense, and complex relations. We ask if the practice of anthropology may constitute a certain kind of care offering eyes and ears for narratives and perspectives that may widen psychiatric treatment practices. Thus, with this panel we aim for a discussion that explores how ethnographic knowledge production both correspond with-, supplement and contradict the work carried out within psychiatric health care settings.

Society for Medical Anthropology

Trine Brinkmann , Alexandra Jønsson, Roskilde University Alexandra Jønsson, Roskilde University
Anne Mia Steno, Natasja Eilerskov, Roskilde University, Sofie Heidenheim Christensen, Trine Brinkmann, John Brodersen, University of Copenhagen

Liminal Encounters in Social Psychiatric Institutions

Social recovery unfolds within a social and interpersonal context (Topor et al 2011, Slade et al 2014) yet studies of social interaction on psychiatric wards have to a great extent focused on relations between patients and staff. Different forms of group therapy as well as peer support have opened up the potentials of co-recovery among users, but these initiatives are often in fact initiated and structured by professionals and professionalized even though they are presented as user-initiated. This paper enhances anthropological studies of social recovery by focusing on the relationships between mental health users themselves. Research shows that mental health users have a great deal of time outside professionally initiated activities, which some define as "waiting time" or "dead time" (Ringer & Holen 2019) and that they inhabit what I call liminal spaces within the institutional setting. Such liminal spaces include but are not restricted to the smoking room and corridors at nighttime, i.e. spaces for encounters that arise outside the intentions and frameworks of professionals. These spaces exist in the margins of everyday life and are hence often overlooked or recognized as irrelevant to the treatment process (Steno 2023, Steno & Jønsson 2022). In this paper

I zoom in on space, relations and subject in such liminal encounters to explore potentials and resources, as well as the potential harms, in the spontaneous and unintended encounters between mental health users.

Presenter(s): Anne Mia Steno

Please always wear your assault alarm: Fear, Ambivalence and 'Vexed Intimacies' during fieldwork

As a junior researcher, I grapple with articulating my occasional fear of fieldwork in residential psychiatry in Denmark. Afraid to reproduce a marginalization of people I care about I try to resist adding my suspicion and fear to the portrait of people struggling with mental illness and substance use. When my closest interlocutor shared insights into the ease with which one can "get rid of people" within this environment, simply by "faking an overdose", I even struggled to acknowledge my fear. Though I initially was frustrated with the facility's requirement to wear an assault alarm throughout my fieldwork, this frustration changed to fear when I realized, amidst tales of planned overdoses, that I had forgotten to wear it.

Following contemporary methodological discussions of feminist scholars in anthropology, I describe the ambivalence and juggle of engaging in occasionally dangerous interpersonal relationships in the field while aiming to do emancipatory and inclusive knowledge gathering. I suggest these relationships to be understood as "vexed intimacies", entailing a potentially dangerous or occasionally fearful intimacy. Similar considerations are mirrored by staff, who contend with safety concerns, boundary issues, and the emotional strain of their work behind closed doors. Thus, this paper presents an autoethnographic intro to the discussion of researcher position within anthropology, as well as an emic discussion of mental healthcare in Denmark.

Presenter(s): Natasja Eilerskov

Between the Normal and the Hereditary – Practices in Families with Parental Mental Illness

This paper present reflections from fieldwork in families with parental mental illness (PMI) as part of a study of processes of change in family-based interventions. Studying PMI is situated in research on the delineation between the normal and the pathological, but with an added perspective on illness prevention. Aiming to inform intervention practices means that the study will be received from an ontological viewpoint of positivism and focused on heritability. The biopsychosocial model, which is influential in Danish mental health care, posits PMI's heritability as a confluence of biological, mental, and social vulnerabilities. Yet, fieldwork in these families challenges the cultural relativist position, as the ethnographer is imbued with the knowledge that some family practices observed may catalyze these vulnerabilities. A family may practice cleaning routines, which they do not consider part of the mother's OCD, and do not consider such practices and maternal OCD as linked to the child's blossoming anxiety around bacteria. The anthropologist is thus placed between the family's perception of normality and the knowledge of the possible interplay between a hereditary condition and family practices which can inspire e.g., fear of bacteria.

From both an ethical standpoint, and if we want our insights to be translatable into mental health care, we must consider the possibly pathological nature of family practices, despite the challenge to the relativist position.

Presenter(s): Sofie Heidenheim Christensen

The Episode: A young woman's efforts to prove herself as not dangerous. ´´

15-year-old Sara was hospitalized in a closed psychiatric ward in the late summer of 2023 after what she refers to as "the episode". This "episode" was of such a character, that Sara for a long time was considered potentially dangerous. Thus, during her first months of hospitalization, Sara's life and movements were restricted, and her parents engaged in negotiations over to what extent, they should be so. Sara did too, but in less explicit ways.

This paper explores Sara's efforts to detach herself from this episode, and to prove, that she is not, in fact, dangerous. Looking back, reflecting on the time past in the ward, Sara keeps returning to her father's daily visits, and both she and her father talk about his continuous presence as a kind of validation. Moreover, Sara recalls several situations, where she did respond to her surroundings as she would have liked to, but instead quietly withdrew. The paper investigates the subtle qualities of withdrawal, and of the presence of a loved one, as important dimensions of a young woman's experience of being subject to coercion in a psychiatric youth ward in Norway. Thereby I aim to contribute to contemporary scholarly perspectives on coercion as practiced within a continuum of hard and soft power (Henriksen & Øye 2023).

The paper takes its point of departure in an ethnographic fieldwork contributing to the Norwegian based interdisciplinary research project: The complexity of coercion in child and adolescent psychiatry

Presenter(s): Trine Brinkmann

The Medicalization of mental health: From a clinician's perspective

As a clinician, I frequently encounter individuals grappling with mental health issues. While I acknowledge the reality of their illnesses, my research on overdiagnosis raises a critical inquiry: are we, as medical practitioners and as a society, generating patients who may not have warranted a diagnosis in the first place? This paper will delve into psychiatrization—an aspect of medicalization that involves the transformation of social and personal issues into medical concerns through psychiatric knowledge and practices (Beeker et al., 2021). Drawing on insights gleaned from my own clinical practice, observed by an anthropologist, this paper contributes to our understanding of how psychiatric diagnoses can validate experiences of distress and deviations from societal norms (Ekeland, 2007). Here, I illustrate instances of individuals actively seeking a diagnosis, echoing Foucault's assertion that psychiatrization could be "requested rather than imposed" (Foucault, 1975). My objective is to explore how anthropology, with its emphasis on narratives, can enrich our clinical acumen and evidence-based practice by conducting thorough inquiries into patients' perspectives. Furthermore, I aim to demonstrate how this approach can not only destigmatize mental health issues but also help prevent the unnecessary diagnosis of commonplace life experiences.

Presenter(s): John Brodersen

Co-author(s): Alexandra Jønsson

1931 Genes, Embryos, and Personhood: Anthropological Praxis and Assisted Reproduction

11/22/2024 10:15 AM-11:45 AM

TCC 115

Roundtable/Town Hall - In-Person

In anthropological tradition, praxis merges theoretical concepts with action-oriented, transformative tools to promote social justice. By examining shifting meanings, debates, and policies surrounding gametes, genes, embryos, personhood, and reproductive rights and justice in different cultural settings, this roundtable explores the intersections between political agendas and access to care. We shed light not only on these significant emerging social and political concerns, but also postulate how, as anthropologists, we can draw upon research to effect social change, inform evidence-based policy, and promote social justice.

Tensions between individual reproductive rights and the power of the state are not new. Whether access to family building options for marginalized groups or access to abortion, state intrusion into the most intimate aspects of life continue unabated. The US Supreme Court Dobbs decision that overturned Roe v. Wade created an array of unanticipated and detrimental consequences, both in the US and globally. The Dobbs decision opened the door to the Alabama Supreme Court decision allocating personhood rights to human, cryogenically preserved embryos. The Alabama case sent shockwaves throughout the US, when several clinics halted IVF services and patients' frozen embryos were "held hostage" in clinics. While Alabama legislators scrambled to pass legislation to permit in vitro fertilization to continue, other red states began to look more closely at implementing similarly restrictive policies. In other clinical settings, pregnant patients who experience miscarriage may find themselves at odds with clinical practices and narratives that produce fetal personhood decisions. In Argentina, new forms of neo-conservatism, under the guise of libertarianism, gave rise to President Javier Milei's "chainsaw politics," threatening social programs and health services, including access to abortion and in vitro fertilization, services that have traditionally been covered in both the public and private health systems. In Spain, restrictive laws surrounding gestational surrogacy limit family building options for people with uterine factor infertility and same sex male couples, while LGBTQ+ advocacy and feminist groups clash over surrogacy access. Reproductive policies also carry eugenic implications, creating new and ongoing challenges and tensions between reproductive freedom and the rights of disabled people.

Embedded in feminist ethnography, this panel illuminates how the contested meanings of genes, embryos, and personhood in the US, UK, Argentina, Spain, and other locations play out in both predictable and unpredictable ways, and the harmful effects of politicized reproductive policies. We further examine the unique position anthropologists hold to draw upon their research to inform evidence-based policy, speak out against systemic injustices, and confront increasing infringements on human rights, privacy, and justice.

Society for Medical Anthropology

Nancy Konvalinka , Diane Tober, University of Alabama, Department of Anthropology Diane Tober, University of Alabama, Department of Anthropology, Risa Cromer, Purdue University, Department of Anthropology, Arianna Injeian , Susie Kilshaw , Nancy Konvalinka , Rayna Rapp, New York University, Faye Ginsburg, New York University Faye Ginsburg, New York University

1590 Governing through simplification

11/22/2024 10:15 AM-11:45 AM

Marriott WS Room 6

Oral Presentation Session

To govern is often to simplify reality into manageable ideas and data that can be turned into policy. In this way, governing is formed around rational logic, whereby knowledge about the world is turned into a model, a number, an indicator, a label, a standard, a certification, an algorithm. This type of rationalized knowledge occupies a pivotal place in attempts at improving contemporary governance, informing and shaping both social and organizational practice/praxis in the public, private and civil sector.

In other words, reliance on these kinds of condensed forms of knowledge, or simplifications, entails the use of 'thin' rather than 'thick' descriptions. It is about readily available facts in easily digested form, as a model or an indicator, which are preferred over detailed stories. It is the general, abstract forms of knowledge that are chosen over idiosyncratic knowledge. Thus, in most policy making processes systematized and codified forms of knowledge are relied upon rather than complex, contradictory, and the disordered forms of knowledge-the knowledge of anthropology. These phenomena raise compelling questions about the types of knowledge used in policy making processes and organizational practice/praxis.

The aim of this panel is to explore the praxis of policy with particular focus on processes of simplification in order to govern. The panel thus inquiries into the workings of simplification in different policy and organizational settings. The session will provide a space for participants to discuss and investigate simplification's agentic powers, and what roles they play in policy practices. What kinds of organizational, emotional and material processes do they set in motion, and what policies and decisions do they engender? Finally, which real effects do they have, not only on the targets of policy-that is, the objects of government- but on the persons and institutions meant to interpret and enforce them? We draw on a range of papers to shed ethnographic and/or theoretical light on the complexities involved in making simplification as well as the policies and material outcomes it is meant to facilitate.

Association for the Anthropology of Policy

Molly Sundberg , Renita Thedvall, Stockholm University Susann Baez Ullberg Rebecca Peters, SUNY, Oswego, Anthropology Department, Theodore Powers, University of Iowa, Department of Anthropology, Molly Sundberg, Susann Baez Ullberg, Renita Thedvall, Stockholm University

Simplification through Comparison: Governing Infrastructure in Western Zambia

In considering the role of simplification in governance and policy making, we present the case of infrastructural investment in Western Zambia. Here, national policy makers consider themselves to be treating all of Zambia's ten provinces equally by spending roughly the same amount of money on road construction and maintenance in each province and establishing the same road user fees throughout the territory. Local residents in Western Province, however, consider themselves victims of national infrastructural neglect and even extraction, with fewer paved roads per kilometer and more tollbooths per capita than any other province.

Foundational to these discrepant assessments and to the process of governing is simplification through the imaginative act of comparison. In this instance both policy makers and local residents are comparing Western Province to other Zambian provinces but, where government agents assert an equality of expenditure across provinces of vastly different size, historical experience, geology and topography, residents assert an inequality of outcome in terms of efficient access to modern infrastructure which, while more expensive to establish in some provinces than others, remains a right of citizenship. In this instance, both national policymakers and residents of Western Province are justified in their divergent opinions, based as they are on different units of comparison. The case prompts us to examine how simplification works through comparison; how c

Presenter(s): Rebecca Peters

Abstraction, Simplification, Violence: COVID-19 and the Return to “Normal” in the United States

COVID-19 policies in the US initially followed divergent trajectories based upon party affiliation, eventually converging when Democratic President Joseph Biden declared that "the pandemic is over" in September 2022. In both cases, the rationales deployed in service of re-opening arguments relied on forms of simplification, albeit with differential foci and associated logics. What can the deployment of simplification as a strategy of governing highlight about the underlying logics of public health policy in the contemporary United States? And how might related dynamics of simplification and abstraction articulate with public health policies that impact health statuses in an unequal manner, enacting violence by exposing the bodies of at-risk groups to pathogens that carry the potential to kill?

For those associated with the political right, abstract liberal norms such as "freedom" and "liberty" played a central role in opposition to public health measures that aimed to curb the spread of a lethal virus. This discourse and related policies were initially associated with members of an emergent populist right and Republican officials at the state and local levels.

While Democratic states and municipalities were initially associated with public health measures that aimed to curb the spread of COVID-19, the party later shifted its stance following President Joseph Biden's election. Rather than continue to privilege public health and disease prevention, the Democratic party shi

Presenter(s): Theodore Powers

Simpler for whom? Framework agreements and the transference of bureaucracy and relational labour from donors to consultants in development contracting

In the world of international aid, a substantial share of donor agencies' responsibilities is outsourced to contracted consultants. This is based on a corporate rationale that promotes the use of flexible, specialized labour as a means to reduce labour costs, minimize economic risk, and, not least, improve efficiency. However, procurement has turned out increasingly cumbersome for many public agencies. In response, donors employ a number of measures to simplify consultancy procurements. One such measure concerns using large framework agreements. These are intended to ease the administrative workload of contracting while ensuring free and fair competition. In reality, however, framework agreements merely relocate, rather than relinquish, a lot of its coordination and administrative work and the role of personal networks in competition for consulting assignments: from the level of the procurer and its relations with tenderers, to the level of tenderers and the many lateral and vertical partnerships making up a single bid. This seems at least to be the case when the Swedish state aid agency, Sida, procures consultants. Research results draw on 27 interviews with Sida procurers and contracted consultants, as well as an analysis of all consultancy procurements undertaken at Sida headquarters during 2018-2020, including terms of reference, individual tenders, Sida's evaluations of tenders, and contracts awarded.

Presenter(s): Molly Sundberg

¿Agua pura? Water Quality Assessment by Simplification and Technolegal Water Governance in the Andean Highlands

Water quality assessment is a fundamental tool in water supply management to reduce the risk of contamination that can be harmful to people, crops, industry and the environment. In Arequipa, southern Peru, the public agency AUTODEMA monitors the water kept in the reservoirs of the regulated Chili and Colca rivers on a regular basis. By measuring and analysing hydrological, biological and chemical parameters in collected water samples, the quality of water is determined according to specific formulas, which are then used technolegal tools to regulate its supply in a context of increasing scarcity due to climate change and growing demand from private and public water users. The paper draws on ethnographic fieldwork carried out in AUTODEMA headquarters 2016-2017, and document and media analyses in the years following, and examines the epistemological, organisational and political work that this quality assessment does.

Presenter(s): Susann Baez Ullberg

Simplifying reality into an algorithm

As public services are increasingly digitalized, technological advancements have made algorithm-based automation an appealing prospect to many public authorities. However, the ability of algorithms to interpret and assess information is based on a particular kind of knowledge, as reality must be transformed into data, formatted and categorized to fit the logic of the algorithm. In other words, knowledge of the world must be simplified and made "algorithm ready" so that it fits the knowledge logic of algorithms. In this paper, we study an example of this practice: how the use of automations and their conditional (if A-then-B) or sequence (first A-then-B) logic is implemented social services. The paper is based on an ongoing ethnographic study among social workers within the social services, more specifically social assistant benefits, in Sweden. The focus of the study is algorithmic governance through digital systems, as humans are replaced or work together with

algorithms in the decision-making process of eligibility to financial assistance. The paper asks: What knowledge is made algorithm-ready? In what political and economic context are the algorithms created? What data is included and what is excluded? The paper shows the complexities of simplification, all the practical, technical and legal knowledge needed to understand which parts of the work processes would be possible or desirable for an algorithm or an AI to replace the work of humans.

Presenter(s): Renita Thedvall

Co-author(s): Lovisa Näslund

1921 Heirloom Foods: Biological and Cultural Diversity in “Marginal” Spaces

11/22/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon VI

Oral Presentation Session

In this panel we take an anthropological approach to the intricate relationships between growing, gathering, exchanging, and consuming foods in diverse cultural contexts. We recognize foodways as occupying multiple spaces of biological and cultural diversity, and focus on everyday food practices to explore how individuals and communities counter homogenization. We consider concepts such as "heirloom" to encompass a wide range of heritage foods and food-related practices, including hunting, fishing, selling, buying, cooking and commensality. This approach includes ethnohistories of plants— for example individual seeds/transplanted roots, and spaces, such as gardens, marketplaces, community food centers, and diaspora restaurants, as sites for marginalized peoples to gain or maintain independence. We focus on production/consumption in contexts that are "marginal" insofar as they exist outside of common monocultural industrial food settings, and analyze how people create food landscapes as significant sites of memory, identity, power relations, and biodiversity. Our approach underscores the importance of individual and communal efforts in countering homogenization and preserving diverse, meaningful food-related spaces. We propose a holistic understanding of heritage practices that encompasses a spectrum of empowering food-related activities.

Culture and Agriculture

Rachel Corr, Florida Atlantic University, Jacqueline Fewkes, Florida Atlantic University
Jacqueline Fewkes, Florida Atlantic University, Rachel Corr, Florida Atlantic University
Michelle Johnson, Bucknell University, Department of Sociology & Anthropology,
Jacqueline Fewkes, Florida Atlantic University, Rebecca Haboucha, SOAS,
University of London, Department of Anthropology, Gender & Media,
Edmund Searles, Bucknell University, Department of Sociology & Anthropology,
Rachel Corr, Florida Atlantic University
Virginia Nazarea

Homeland Food Praxis: Restaurants and the Making (and Remaking) of Transnational Identities in African Portugal

Among Guinean immigrants in Portugal, food is central to the making and remaking of transnational identities. West African vegetables, fruits, nuts, grains, and seeds are transported from Bissau to Lisbon, where merchants sell them to nostalgic immigrants in the cultural spaces of squares, train stations, shops, and mosques. These "homeland foods" form the basis of traditional ethnic and national dishes that engage historical memory and diverse identities whenever they are prepared and eaten. In this paper, based on multi-sited, multitemporal fieldwork spanning two decades, I explore the role of homeland food in the creation and transformation of memory, history, and identity. Specifically, I focus on commensality created through buying, cooking, selling, and eating homeland foods, especially as Guinean immigrants experience increased anti-immigrant and anti-Islamic sentiments. I also show how one restaurant is inspiring the emergence of a Senegambian Muslim diasporic identity that transcends entrenched ethnic distinctions. I argue that homeland food praxis is key to understanding what it means to be African, Guinean, Black and Muslim in Lisbon.

Presenter(s): Michelle Johnson

Little Mosque on the Farm: Growing Intentional Muslim Spaces in the Rural United States

The diversity of contemporary American Muslim communities in the United States have given rise to a myriad of types of American Muslim spaces. In this paper I will focus on how a group of lesser-known spaces, rural agrarian American Muslim intentional communities, are linked through heritage food-focused case studies. Although geographically dispersed and religiously disparate, these Muslim spaces share a role as vibrant hubs of cultural praxis where interactions with heritage foods intersect with community histories, religious practices, and identity politics. Based on over a decade of multi-sited ethnographic research in Muslim communities throughout the United States, I discuss how activities surrounding heritage foods in these communities provide a focal point for shared interests and concerns across the divide of space and sects. In each of these case studies the small-scale cultivation, community use, and sharing of particular farm foods— e.g. peas, sweet potatoes, and honey— help to align community histories, engage with local neighbors, and suggest residents' visions of community futures.

Presenter(s): Jacqueline Fewkes

Influencing diaspora: The role of Instagram in modern Jewish foodways

The concept of "Jewish Food" is not innate or inherent. Discourse on Jewish cuisine contributes to wider discussions on the negotiations between religious, national, and regional or ethnic cuisines. Until recently, public representations of Jewish diaspora cuisine conflated Jewish foods with Eastern European-Jewish foods, influencing Jewish and non-Jewish peoples' perceptions of Jewish culture. More recently, the popularisation of a nationalized Israeli cuisine based on Mizrahi (Middle Eastern and North African Jewish) food culture has further complicated definitions of Jewish food worldwide. Through a social media analysis of Instagram, this paper aims to show how the globalization of an Israeli cuisine has impacted the inclusion and belonging of Mizrahi culinary traditions in the Jewish diaspora. I will use the analysis of Jewish food influencers' profiles in addition to the coding of key hashtags to study Instagram's effects on foodway transmission in a transnational diaspora.

Presenter(s): Rebecca Haboucha

Qajuqturvik Food Center: Celebrating Biodiversity and Subsistence-based Communities in Nunavut

I regularly teach one of the essays in Virginia Nazarea's Ethnoecology. Eugene Hunn, the author, argues that humanity should support contemporary subsistence-based communities because their survival serves us all by preserving alternatives to the present world order. That world order is a global market system that is largely responsible for endangering traditional ecological knowledge and biodiverse diets in the Canadian Arctic, where I have conducted research since the early 90s. In this presentation, I examine how Qajuqturvik, a community food center, has managed to find an ingenious way to combat high rates of food insecurity in the region by enlisting the support of Inuit subsistence hunters. In this way, Qajuqturvik has created an heirloom space that celebrates biodiversity and affirms the importance of the subsistence-based economy to the future of Nunavut.

Presenter(s): Edmund Searles

The Fourth Sister: Food Plants, People, and Deep Indigenous History in Ecuador

Modern Ecuadorian small, cultivated plots, called chakras, stand as living manifestations of historical relations between people and plants in South America, from the earliest cultivation in pre-Columbian times to modern, personal histories of the exchange of seeds and roots. In highland Ecuador indigenous people maintain small, diverse plots of crops, similar to "home gardens," to supplement food and herbs purchased at the central market. I discuss indigenous cultivation practices with attention to diversity of food crops, histories of domestication, and cultural memory. I analyze everyday practices within the framework of Virginia Nazarea's focus on the role of individual seed-savers and "memory banking" in maintaining biological and cultural diversity, and Robin Wall Kimmerer's concept of the "fourth sister" in the field, the woman who tends to the crops, to highlight the long-term interdependence of people and food plants. The cultivation of multiple varieties of crops, and the stories and practices related to the plants, maintain, through everyday practice, the ongoing relationship between people and plants in Ecuador.

Presenter(s): Rachel Corr

3599 IAnthropologist: The Future of Praxis and AI in Anthropology

11/22/2024 10:15 AM-11:45 AM

TCC 114

Roundtable/Town Hall - In-Person

For better or worse, artificial intelligence is touching every aspect of the lives we live and communities we study. With generative AI, advanced algorithms collect, organize, and regurgitate the aggregate of human knowledge and creation at a moment's notice, though the results range from startlingly accurate to puzzlingly bizarre. Can aggregate-devouring machines answer what it means to be human? What does it mean to be human in the age of AI? How will AI shape the future of anthropology?

AI forces us to ask where the human factor belongs in the intersection of technology and anthropology. What is the responsibility of anthropologists in the age of AI? Is there a place for humanities in the development of AI? With ethics often an afterthought in the realm of technology, mindful anthropologists must tread carefully with how they utilize AI in their fieldwork, if at all. AI has the potential to make research much faster and more precise, can make data analysis a breeze, and soften the learning curve of anthropology to newcomers and outsiders alike, but also produce subpar papers, introduce invisible and unintentional biases into fieldwork, expose our field sites and subjects to privacy violations and harm, and destroy the rigor of research and undermine the heart of anthropology itself. From our smart devices simplifying every aspect of our lives to the use of AI in digital surveillance and policing technology, the future is here and presents a clear and present danger, no matter how convenient the packaging it comes in is. Utilizing perspectives from digital anthropologists from across the public and private sectors, this round table explores the inevitability of artificial intelligence in praxis and methods and how anthropologists of the present and future will, or will not, utilize AI in our exploration of what it means to be human.

General Anthropology Division

Sydney Yeager, Rollins College, Department of Anthropology, Greg Wright, University of Texas at Austin
Sydney Yeager, Rollins College, Department of Anthropology, Scarleth Herrera, Bryan Rill, Ana Belen Conrado, katie hillier Greg Wright, University of Texas at Austin

1431 Making Natures: Language, Essence, and Process

11/22/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Oral Presentation Session

The question of nature has been of broad, enduring interest in anthropology: from the interrogation of the nature/culture binary (Latour 1991) to the disentanglement of the nature/authenticity conflation (Woolard 2016). Attention to nature has only increased as anthropology further expands into areas of the non-human, be it the "natural world" (e.g., animal, environment, cosmology) or the "machine world" (e.g., automation, algorithm, biometrics). Importantly, nature never is; it is a construct produced through social and ideological processes—that is, nature is the outcome of naturalization. In linguistic anthropology, naturalization has been a key term for decades. It names a semiotic process—iconization or rhematization (Gal and Irvine 1995, 2019)—that formulates phenomena as essence (not contiguity or convention), often in tandem with other constructs, as with the "co-naturalization" of race and language (Rosa and Flores 2017). At the same time, ideologies treating nature as essence may compete with framings that instead emphasize force, process, or ecological relationality.

Drawing on these perspectives, this panel sets forth a renewed focus on the ideological construction of nature through a semiotic and linguistic anthropological approach. It considers the question of nature as it is produced along a range of contrasting dimensions: as that which is set in opposition to human, culture, nurture, technology, convention, and artifice. Panelists trace how

conceptions of nature become naturalized through ideologies around language (Hoffmann-Dilloway) and race (Arispe-Bazán), food (Cavanaugh) and machine (Kim), and sexuality (Padgett) and class (Reyes). This panel aims to bring clarity to how nature is configured as an object of perception and experience, becoming an entity toward which value, action, or politics can be formulated.

Society for Linguistic Anthropology

Angela Reyes, CUNY, Graduate Center, Department of Anthropology, Erika Hoffmann-Dilloway, Oberlin College and Conservatory, Department of Anthropology Erika Hoffmann-Dilloway, Oberlin College and Conservatory, Department of Anthropology Angela Reyes, CUNY, Graduate Center, Department of Anthropology, Erika Hoffmann-Dilloway, Oberlin College and Conservatory, Department of Anthropology, Diego Arispe-Bazan, Northwestern University, Esra Padgett, CUNY, The Graduate Center, Andrew Kim, Northwestern University, Department of Anthropology, Jillian Cavanaugh

Naturally Natural: Semiotics of Elite Becoming and Being

Drawing on ethnographic fieldwork at a private university in the Philippines, this paper traces a narrative genre through which participants outlined how an individual becomes a "natural" elite, either "naturally" or by "trying hard." These narratives map the question of nature onto multiple stages of elite becoming and onto multiple figurations of elite being. Important to this project is Woolard's (2016) interrogation of the conceptual conflation of authenticity and nature. Building on her term "post-natural authenticity," which considers an authenticity based on artifice, I develop the concept of "post-authentic nature" to examine a nature based on artifice. Analyzing how two senses of nature map onto three types of elites, I show how participants could reconceive of nature as involving effort, invention, goals, and motives, thus reformulating an essence as something that can be acquirable through will. I argue that naturalizing elites helps naturalize the political economic systems that sustain them, framing a world that can be regretted but not changed.

Presenter(s): Angela Reyes

The "Naturalness" of Natural Sign in Nepal

When deaf Nepalis communicate via visual-manual modalities they are understood by many hearing Nepalis to be using "natural sign," which is seen as needing "neither history nor community to work" (Graif 2018:17; Green 2014). Deaf activists in Nepal have responded by working for recognition of Nepali Sign Language (NSL) as conventionalized language, highlighting their "deliberate human action and intervention" (Woolard 2016) in establishing and maintaining NSL. In earlier years of my research, these activists framed signing not grounded in standardized NSL forms as "natural sign" and left its presumed naturalness unchallenged. Recently, I have traced a shift away from this dichotomization; both natural signing and NSL have increasingly been seen as grounded in deaf people's efforts to predict what kinds of conventional experience is likely to be shared by interlocutors and shape their visual-manual communication strategies accordingly. In exploring this change, I argue for attention to the ways in which ideologies about language modality, conventionality, and sociolinguistic naturalism (Woolard 2016) affect minority language movements.

Presenter(s): Erika Hoffmann-Dilloway

Denaturalizing Race, Renaturalizing Ch'ixi Ontologies

Decolonial scholar Silvia Rivera Cusicanqui's argument for a ch'ixi world responds to Latin American mestizaje by demanding not only the equal recognition and standing of Indigenous Andean ontologies of nature, but also—and as an effect of this recognition—a reinvestment (both ideological and economic) in Indigenous modes of commerce, land stewardship, and kinship that correspond to such ontologies, in a productive rather than destructive mode. In this paper, I argue that such model of decolonization, which recognizes contemporary social and infrastructural reality while demanding a re-ontologizing of the world, can only come from a re-cognition of life otherwise, specifically a re-cognition of ostensibly natural phenomena, including and most crucially, race. By exploring mestizo subjects' accounts to whiteness and Indigeneity in urban Peru not as "natural" but rather as effects of history, aesthetics, and labor, a recognition of the unnatural character of race thus opens up the possibility for a re-cognition of other ontologies derived from national histories of white supremacy.

Presenter(s): Diego Arispe-Bazan

Prurient Nature: Ideologies of Sex, Nature and Money in US Legal and Regulatory Discourse

In 2020, as many across America began to rely on federal assistance in the wake of the COVID-19 pandemic, the SBA categorically excluded the adult industry from its loans, through an exceptional category for businesses or services "of a prurient sexual nature." While the exclusion of the adult industry is not new, the term "prurient nature" highlights a semiotic process through which the cultural convention of denigrating sex work becomes justified through recourse to the nature of those being described—what Parmentier describes as the "naturalization of convention" (1994, 178). Ideologies of sex have long included binaries of the natural and unnatural, as Gayle Rubin's well-known "charmed circle" (1984) delineated some decades ago. This paper explores the semiotic mechanisms through which the "prurient" is naturalized as not only an aspect of business or activity, but of personhood, through the regulatory language of governmental agencies and the law, and how such naturalizations are key to punitive and carceral mechanisms that arise, including economic exclusion.

Presenter(s): Esra Padgett

A Machine's Voice: Developing a "Normal" Race and Gender through Affective and Genre Performance

In the US, people often encounter voices that sound "unnatural" or mechanical. This may have a desired effect, through repeated discursive events, to present a robotic voice that allows the listener to recognize that they are listening to a machine rather than a person. But several devices today integrate a conversational AI that have been designed to sound more "natural" or more "human-like." "Natural"-ness, however, is not just about how individuals perceive sounds produced by digital voice assistants. This paper explores the relationship between technology and language ideology to further investigate how a "normal," gendered, and racialized voice is discursively linked to the design of technologies through an analysis of Amazon Alexa advertisements. I build on scholarship on genre and affective labor to explain the indexical links between voice, race, and

gender and I argue that each discursive event cites and further constructs what counts as a "natural" voice of AI.

Presenter(s): Andrew Kim

Partnering with Nature: Signifying Relationships with Non-human Others

In various media and marketing arenas, beings as diverse as pigs, bees, and bacteria are represented as "natural" partners in food production. What does it mean to "partner with nature" in the context of the contemporary global food production system? How are such partners recruited into such relationships as well as represented and materialized? While domestication as the development of mutually-beneficial relationships among humans and other species is an established anthropological finding, here I take up how a semiotics of partnership conceptualizes relationships among humans and particular non-human beings involved in contemporary food production as natural. Against the backdrop of a global food system imbricated in ecological crises and the inhumane treatment of animals, such conceptualizations elide the capitalist conditions of exploitation that underwrite them and reconfigure them as conditions of equal effort and mutual benefit. This paper considers how movement—across borders, life-cycles, and production contexts—and the tracking technologies integral to contemporary food production that accompany this movement, from flowcharts to ear-tags, bring such partnerships into analytical focus and make them make (capitalist) sense. It offers 3 brief case studies—pollinating bees, pigs in heritage salami-making, and bacteria in salami aging processes—to consider the semiotics of partnership.

Presenter(s): Jillian Cavanaugh

3112 Mind the Gap: Using Community Anthropological Praxis to Emphasize Narratives of Resilience and Hope

11/22/2024 10:15 AM-11:45 AM

Marriott WS Room 4

Oral Presentation Session

Anthropologists share a simultaneous privilege and burden when it comes to establishing narratives in cases of historical and contemporary marginalization. As anthropologists, we have the responsibility of bringing community members themselves to the proverbial table when attempting to holistically and ethically depict their own histories. While contemporary anthropologists have become committed to addressing issues of suffering, violence, inequities, and deficiencies to name a few, these depictions have often become disproportionately focused on such negative elements. Historically, there has been little to no emphasis on individual accounts of agency or resilience amidst those experiences of suffering, conflict, and oppression. However, the continuation of this trend can subsequently result in a singular, narrow perspective that can itself be dehumanizing. In the overarching effort toward the dissolution of sociopolitical suffering and legacies of harm, we hope to participate in the contemporary shift toward uplifting individuals and their communities. This transition still acknowledges the realities of living within a sociopolitical society that has consistently marginalized people, but balances the discourse by amplifying the voices within these communities. This panel ultimately seeks to emphasize the value of individual

and community narratives of hope and resilience in academic literature surrounding past and present instances of structural violence and oppression, and demonstrate the power of these perspectives in constructing more complete representations of the past, present, and future.

Society for Humanistic Anthropology

Amanda Malerba , Danee Rusczyk Jonathan Rodriguez Danee Rusczyk, Amanda Malerba, Mary Maisel, American Anthropological Association (Guide Listing Only), Jonathan Rodriguez Dillon Mahoney, University of South Florida, Department of Anthropology

Re-centering Agency in Refugee Resettlement: The Praxis of Anthropology of Refugee Resettlement Away From a Formal Academic Setting

Tampa Bay is one of the larger hubs for refugee resettlement and international immigration within the state of Florida. There are numerous non-state funded programs that provide secondary and tertiary support to these families and individuals, but more often than not the care that refugees and immigrants find available have glaring gaps, structural insecurities, and institutional racism. However, refugees and immigrants alike overcome the continuous lack of support and state-sanctioned neglect they experience each and everyday through their own communities and efforts. I will explore the praxis of anthropology within non-academic power structures, such as Board Positions of resettlement nonprofits, in order to leverage the voices, agency, cultural needs, and power of refugees and immigrants alike.

Presenter(s): Danee Rusczyk

Understanding the Cultivation of Hope in the Experience of Sickle Cell Disease

Sickle cell disease (SCD) is commonly characterized by intense physical pain, disability, and early death. In the United States, there is a disproportionate burden of SCD on Black Americans. More often than not, the physical symptoms of the disease are compounded by experiences of racial inequality, bias, and oppression embedded in the medical system and society at large. As an effort to deconstruct these layers of harm, much of the anthropological scholarship surrounding SCD prioritizes exploring the experiences of sociopolitical suffering attributed to the disease. In contrast, the general public participates in a largely optimistic discourse oriented around the potential of recent biomedical interventions to cure the biological suffering of SCD. This paper seeks to understand the cultivation of hope among people with SCD as an area of this experience understudied by anthropologists that emphasizes the resilience of individuals beyond their illness.

Presenter(s): Amanda Malerba

Censor or Collaborate: How different historical sites approach the challenge of presenting uncomfortable histories and engaging descendant communities

This paper discusses different aspects of community engagement in archaeology focused exhibits at community museums and historical sites in the greater South Florida area. Specifically, the Judah P. Benjamin Historic Site at Gamble Plantation, which is a historic and archaeological site with a dominant narrative that is white washed and racially biased. By including the enslaved population at Gamble Plantation in the zooarchaeological analysis, combined with primary and secondary sources, I subvert the image of the 'perfect' white livelihood that is currently portrayed in

many plantation contexts emphasizing how white people profited off of those that were enslaved. Furthermore, by comparing this site to another that takes quite a different approach in the inclusion and acknowledgment of those that were enslaved, I prove that the general populace is capable enough to consciously accept the travesties that were perpetuated on these plantations. This capability is something that the Judah P. Benjamin's site actively ignores and avoids, by purposefully hiding history.

Presenter(s): Mary Maisel

Cultural Heritage and Community Engagement Praxis in Dominica

Jacko Flats is an archaeological site occupied by Maroons under the leadership of Chief Jacko from 1764 to 1814, and later this site of refuge became a plantation in the late 1890s, sixty years after the abolition of slavery. Today, this cultural heritage site is a heritage tourism attraction where Dominicans and tourists can pay a small fee to hike the trail to Jacko Flats. However, many visitors to the site only experience the Maroon history and more could be done to share the complex history of resistance to enslavement, post-emancipation plantation labor, and resiliency from government oppression. To assist with heritage management efforts, I collaborated with different communities including Maroon descendants, Rastafarians, local organizations, and interns at Create Caribbean. Using Jacko Flats as a case study, I emphasize how community archaeology praxis can assist in research, preservation, and maintenance of cultural heritage sites in Dominica.

Presenter(s): Jonathan Rodriguez

2160 Mobility, Immobility, and Immobilization across the Transit Migratory Corridors of the Americas

11/22/2024 10:15 AM-11:45 AM

TCC 119

Oral Presentation Session

Global South irregularized migrants in transit to the U.S. are spatially connecting and reshaping the Americas. Impeded from migrating through regular channels due to the tightening visa regulations extending from Canada and the U.S. to increasingly more countries in the Americas, these migrants - coming from South and Central America, the Caribbean, African and Asian countries- , have been on the move for days, weeks, months, or even years before reaching the Mexico-U.S. border. Most of them, if not all, carry in their memories and bodies previous experiences of unlawful transits, which entail trespassing other world borders and countries and enduring short or protracted waiting times or periods of voluntary immobility or forced immobilization in the many waiting places comprising the land, sea, air, and river routes shaping diverse migratory corridors now connecting South and Central America en route to the U.S. These are complex transnational spaces shaped by the tension between migrants' mobility and control, exerted not only by state actors via the enactment of increasingly enforced and externalized migratory policies, but by para-state, military, humanitarian and social actors, where lucrative border informal and illicit economies had been configured around the waiting/crossing times/spaces of migrant (im)mobilities.

By focusing on the embodied lived experiences of irregularized migrants in transit – adults, women, children, adolescents, and families – this panel proposes a conversation between Latin American ethnographers who have been researching the complex dynamics involving this type of migration and the ways it embodies differentiated mobilities, immobilities, and immobilization. We aim to understand 1) the causes that trigger those (im)mobilities and immobilizations across diverse South American/Central American countries, 2) what provoked further restarts of their unlawful transits to the U.S. via the Andean Region-Central America migratory corridors, and 3) the migrant struggles and power entanglements that expedite, slow down, terminate, or pause those mobilities, provoking periods of immobility and immobilization, and triggering multi-scale socio-economic and spatial reverberations within the crossing and waiting places comprising that corridor. Based on our empirical data from multi-sited and multi-temporal ethnographies, we will reflect comparatively on a) the subjective experiences of waiting and transit timing/spaces, b) the contrasting regimes of control operating in these corridors, including U.S. externalized border control, and c) the economies of waiting and transit that are constantly being shaped around these (im)mobilities.

Society for Latin American and Caribbean Anthropology

Soledad Alvarez Velasco Yaatsil Guvera, Heidelberg University Soledad Alvarez Velasco, Yaatsil Guvera, Heidelberg University, Edgar Cordova Morales, Isabel Gil-Everaert Wendy Vogt, Indiana University, Purdue University at Indianapolis

Transiting between hotels, “casas de seguridad”, buses and camiones: The politics of (im)mobilitites from the Andes to the U.S.

Irregularized transit migration has intensified in the migratory corridors connecting the Americas. As an effect of reinforced anti-migrant policies, this type of migration unfolds between waiting places and transit infrastructures, in a permanent dispute with the multiple state, para-state and social actors comprising the heterogeneous border regimes shaping those corridors. By focusing on the dynamics of the Andean Region and Central America migratory corridor and by reconstructing the trajectories of Latin American, Caribbean, and African migrants in transit to the U.S., in this paper I will analyze the politics of (im) mobilities present in hotels, "casas de seguridad", buses and camiones. I propose two arguments. First, that those private places and transit infrastructures are socially built sites of power within heterogeneous strategies of migration and control. Second, that the waiting time or immobility produced there is not a passive phase of transit migration, but highly productive both for transit migrants – because it is when they strategize to sustain their mobilities–, and for border (i)llegalized economies built around the extraction of migrants' time to produce exchange value. The paper contributes to shedding light on how (im)mobilities/immobilizations and transit/waiting time-spaces are part of the political economy of the studied corridor, while being dialectically related in a repressive/productive tension as part of the continuum (im)mobility,

Presenter(s): Soledad Alvarez Velasco

Emerging infrastructures: Paso Canoas and Los Chiles, Costa Rica as ‘node cities’ in the Colombia-U.S. migration corridor

The Anden Region-U.S. migratory corridor is transited by millions of migrants who are irregularized by the migratory regimes created around this mobility phenomenon. In this corridor, routes are traced, networks are (de)built, and infrastructures are constantly emerging (and disappearing). Where these routes, networks and infrastructures intersect, 'nodes' of (im)mobility are constituted. These nodes become platforms for the generation of migrants' (collective) knowledge, but also drive transformations of the social dynamics at local level. To explore this assumption, I discuss the example of two 'node-cities' that have become central places for migrants' (im)mobility in Costa Rica: the town of Los Chiles, which borders Nicaragua, and the city of Paso Canoas, located at the southern border of Costa Rica. In this paper, I explore: 1) What kind of infrastructures have emerged at the local level in these 'node cities', and 2) How these infrastructures have influenced on the circulation of knowledge between local actors and migrants? The argument is that 'node cities' pin down the future trajectories and itineraries of migrant persons; while places and the daily life of local residents are also transformed. The research follows the extended case method, based on various field research stays Costa Rica since 2023.

Presenter(s): Yaatsil Guvera

Border externalization, violent (im)mobilities and life-centered politics in times of Caravanas: struggles of Central American migrants and families i

Mexico has historically been a key country for the experimentation and deployment of the U.S. border externalization paradigm. Particularly, U.S. remote control has increasingly been violent on the southern Mexican border since 2018 in the face of the public disobedience of the Central American Migrant Caravanas, the Trump administration racist and ultra-securitarian shift, and the subsequent increased militarization of Mexico by the Mexican government. These concatenated processes have been especially dramatic in Tapachula: the major southern Mexican border node connecting the hemispheric and transatlantic migratory corridors with the US. This presentation explores and analyzes two axes drawing on ethnographic and journalistic evidence in 2018 and 2019: 1) the spatial reconfiguration of the Mexican southern border as a violent and treacherous geography for the immobilization, racialization and illegalization of Central American and increasingly West African migrants; and 2) the convergence and the life-centered politics of two new/old collective struggles in these borderlands: the Migrant Caravanas and the Caravanas of Central American families in the search for disappeared migrants in Mexico. This work seeks to contribute to the critical debate around migrant struggles and (im)mobility, border externalization in the Americas, and the everyday place-making in contexts of necropolitical violence under a multi-scale approach.

Presenter(s): Edgar Cordova Morales

Fear, Care work and Precarious Employment: Contemporary Experiences of Female Asylum Seekers and Internally Displaced Persons in Mexico

Current migratory and asylum regimes have produced spaces of entrapment where asylum seekers and migrants are forced to wait for long periods of uncertain length. Within these spaces, gender plays a central role in structuring day-to-day dynamics, experiences, access to public space, and mobility. Based on statistical reports and data gathered in Ciudad Juárez during 2021, I focus on two populations: a) people who seek asylum in the U.S. but are returned to Mexico under MPP or

T42, b) internally displaced Mexicans waiting to ask for asylum in the U.S. I explore three dimensions of the intersection between gender, space production- processes, violence, bordering techniques, and asylum restriction policies: 1) How care work structures time, routines, and constraints mobility, 2) How the perception and experience of violence limits access to public space, enhances isolation and curbs integration. 3) Strategies of resistance and organization to occupy and transform waiting spaces.

Presenter(s): Isabel Gil-Everaert

1326 New Book Roundtable: Excited Delirium: Race, Police Violence, and the Invention of a Disease

11/22/2024 10:15 AM-11:45 AM

TCC 123

Roundtable/Town Hall - In-Person

In conversation with a new book by Aisha Beliso-De Jesús, this roundtable critically explores the invention of a syndrome used to medicalize deaths at the hands of police violence. Through an anthropological historiography of race, religion, and law enforcement, this work unravels how, in the 1980s, Miami-based medical examiner and self-proclaimed "cult expert" of Afro-Caribbean religions Charles Wetli identified what he called "excited delirium syndrome." Police and medical examiners soon claimed that Black people with excited delirium exhibited superhuman strength induced from narcotics abuse. It was fatal heart failure that killed them, examiners said, not forceful police restraints. In *Excited Delirium*, Aisha M. Beliso-De Jesús examines this fabricated medical diagnosis and its use to justify and erase police violence against Black and Brown communities. This roundtable will discuss the role of anthropology in revealing the story of excited delirium syndrome's fabricated diagnosis. It will examine how the criminalization of religion intersects with the complex layers of medicalized state-sanctioned violence against people of color in the United States.

Society for Medical Anthropology

P. Sean Brotherton, New York University, Department of Anthropology, Kamari Clarke, University of Toronto, Department of Anthropology Erica Williams, Spelman College, Department of Sociology & Anthropology, Dana-Ain Davis, CUNY, Graduate Center, Duana Fullwiley, Stanford University, Ana Muniz Aisha Beliso-DeJesus, Princeton University, Deborah Thomas, University of Pennsylvania

1192 New Ethics for Anthropology: A Four-Field Conversation

11/22/2024 10:15 AM-11:45 AM

TCC Ballroom C

Executive Roundtable/Townhall - In-Person

Anthropologists are overdue for a thoughtful conversation on ethics. In recent decades, the nature of our fieldwork and professional relationships have changed dramatically. Questions of scholarly

responsibility, audience, and collaboration feel newly pressing. Who "we" are, whom we work with, and how we imagine anthropology matters in the world have all shifted in the last several decades, but many of our disciplinary norms and practices have not changed and feel anachronistic. Many anthropologists are now in relationships in which those with whom we work represent themselves and theorize themselves, as well as represent us and theorize us. Our responses to these shifts have not been consistent; for example, we might adjust syllabi but not change outdated language in our IRB proposals; or, we might continue standard practices such as the unreflective use of pseudonyms even when our interlocutors ask for their actual names to be used, or maintain a one-size-fits-all policy for human skeletal remains or DNA samples that only minimally considers descendent community concerns.

Many of these issues have been addressed ad hoc when a claim surfaces against the discipline or a scandal erupts. But we should not be operating from a reactive and defensive position. Furthermore, each subdiscipline tends to think of their ethical fault lines as unique, but we believe that if we "zoom out," we can see that many of these issues involve broad anthropological values and ethical standards that concern us all. We seek to bring together a group of anthropologists to have a conversation in dialogue with the changing values and a reconfigured political awareness of anthropology as opposed to one that is in defensive reaction to institutional demands.

A four-field conversation is needed. We posit that the anthropological subdisciplines are inextricably linked to each other, both genealogically and politically. Our actions and practices implicate each other. And though our methodologies differ greatly, the discipline of anthropology has often shared an ethical grammar and many ethical commitments. We hypothesize that bringing the four fields into conversation on these shared values and dilemmas will yield insights that are more than the sum of their parts. We believe that staging this conversation in a four-field framework will destabilize some of the more rote ways we have dealt with ethical challenges in the past and will offer productive provocations that will unsettle some of the ethical norms that we often take for granted. We will ground our roundtable conversation on questions we share but manifest different across the subdisciplines, such as: What does transparency in research mean in anthropology? How do anthropologists hold each other accountable for their claims and to whom else are we accountable? What does consent and permission to do research mean across the discipline? What are our ethical responsibilities to the dead?

Erica Weiss, Tel Aviv University, Carole McGranahan, University of Colorado, Boulder, Department of Anthropology Carolyn Rouse, Princeton University, Department of Anthropology, Jennifer Raff , Graciela Cabana , Shalini Shankar, Northwestern University, Nicholas Laluk, University of California, Berkeley, Department of Anthropology, Erin Kimmerle , Jane Baxter, DePaul University, Anthropology Program Winifred Tate, Colby College, Department of Anthropology

2766 Race, Indigeneity, Caste, and Health Futures in the Global South I: Knowledge, Power, State

11/22/2024 10:15 AM-11:45 AM

TCC 107-108

Oral Presentation Session

Over the past three decades, anthropological research has established two interlinked dimensions of health: first, biological and social markers of identity (Race, Indigeneity, Caste) are central to health research and health governance; and second, identity as imbricated with socioeconomic and political institutions shapes lived experiences of health. This panel will investigate the first dimension through investigating the partnership between biomedical knowledge production and governance in charting Health Futures in the Global South.

While problems in and of the Global South have constituted empirical analyses in existing scholarship on health, theoretical interventions rooted in the diverse realities of the Global South are limited, calling for a decentering of the Euro-American canon. A focus on anthropological praxis therefore demands that conceptual interventions from the Global South assume centrality in anthropological theorizing of health. It would necessitate ethnographies that demonstrate how categories like Race, Indigeneity and Caste travel across the North-South divide; how identity shapes and is in turn shaped by myriad socioeconomic, biosocial and political contexts; and, how the complexities that arise from these mobilizations open up new theoretical possibilities.

Envisaging an experimental conceptual space informed by ethnographic rigor, this panel brings together contributions that interrogate the partnership between knowledge production and the state in giving rise to the interlinked possibilities for good health or health inequities in the Global South. While Arisan explores the medicalization and commodification of deafness in the expansion of cochlear implantation in Turkey, Bhan interrogates how the bioavailability of Indigenous communities constructed through a politics of minority recognition in India. Browne explores Indigenous "poverty" as a performative category for mobilizing telehealth between the United States and Cambodia. Similarly, Mittal interrogates how the rhetoric of "green growth" responding to air pollution overlaps with authoritarianism in "New India." Finally, Das interrogates the epistemology of mass genetic screening as public health interventions among "lower caste" Dalit and Indigenous Adivasi communities in India within the context of the rise of "bio-surveillance" in Asia.

Moreover, the panel includes early career scholars from diverse sociopolitical and geographic positionalities: a PhD scholar from Turkey and a postdoctoral fellow from India working in a US university; and, an Indian PhD scholar and a Euro-American researcher working in a German institution. The aim is therefore to foster decolonial dialogues on "Health Futures" as--to draw upon Sophie Chao and Dion Enari--radically imagined from diverse perspectives on the Global South.

Society for Medical Anthropology

Sanghamitra Das, University of Chicago, Department of Anthropology Samhita Das, Rice University, Department of Anthropology Sanghamitra Das, University of Chicago, Department of Anthropology, ashima mittal, Samiksha Bhan, Max Planck Institute for Social Anthropology, Cynthia Browne, Max Planck Institute for History of Science, Fulden Arisan

“We must make Bharat Sickle Cell Free!”: Tribal Sickle Cell Screening in India and the Rise of Asia’s Bio-Surveillance States

"We must make Bharat sickle cell free!" This statement has a rhetorical value for sickle cell management in new Bharat or new India. In Indian biomedical and policy discourses, sickle cell

disease—a genetic blood disorder globally racialized as a "Black disease"— has been casteized as a disease of the historically oppressed "lower castes" or Dalit Bahujans and "tribals" or Indigenous Adivasis. For patient advocacy groups, "Sickle Cell Free" India constitutes articulations of emancipation from bodily suffering and medical neglect. But for the State, this vision is premised on elimination through genetic screening, primarily among Adivasi communities. In this paper, I illuminate the contradictions between a sickle cell citizens' aspirations and the Indian State's policy framing of elimination. This vision of elimination is rooted in ideologies of bio-surveillance through mass genetic screenings and collection of biological information through software applications. Such genetic profiling of Dalit-Bahujan and Adivasi sickle cell communities, when emplaced within the broader geopolitical context of Asia, signals a rise of the bio-surveillance State along with China and Myanmar. The concept of bio-surveillance therefore reveals a relationship between biomedical knowledge production and majoritarian States; unsettling the triumphalist global diffusion of health innovations from the Global North as they encounter trenchant local structures of inequality and differentiation.

Presenter(s): Sanghamitra Das

Political Economy of Breath in “New India”

India, the most atmospherically polluted country in the world, is becoming a hub for global capitalist investment in green finance and green energy in the wake of proliferating air pollution crisis. In this new phase of postcolonial modernity, often characterized as "New India" (symbolizing India post the election of Prime Minister Narendra Modi in 2014), neoliberalism is being redefined through changes in foreign direct investment, mantras of "minimum government, maximum governance" and "Make in India." This is to harness Indian ecological and demographic dividends creating unprecedented opportunities of "green growth." Based on 14 months of fieldwork, I examine the relationship between green capitalism and authoritarianism in "New India" through an analysis of propagandist literature, news reportage and interviews with factory workers involved in the air pollution monitors manufacturing units in New Delhi. I argue that the reproduction of India as a techno-commercial fantasy land for global capital rests on an incessant reification of workers and their work as an emergent "green economy" even as their very bodies are pushed to the limits of physical and biomedical exhaustion. I focus on the production of black lungs and COPD among workers as limits and fallout of this nationalist imaginary demonstrating a symbiotic relationship between neoliberalism and authoritarianism in "New India" creating a noxious atmosphere of ideological and ecological breathlessness.

Presenter(s): ashima mittal

The Biopolitics of Inclusion: Lambadas and Genetic Health Futures in Southern India

In South Asia, genetics is increasingly a 'technology of belonging' re-framing identities and belonging as well as a platform for inclusion in genomics research and public health programs. While the calibration of castes, tribes and religious groups into discrete genetic populations has been critiqued in STS, less attention has been given to how this calibration for South Asian representation in genome databases affects communities. Focused on the Lambadas, a traditionally nomadic Indigenous group in southern Telangana, I show how their conscription into genetics research and public health programs is tied to their political representation as a

marginalized group. Historically criminalized by both the colonial and postcolonial state, Lambadas being granted the constitutional category of 'Scheduled Tribes' and the resulting social mobility invited severe backlash from other Indigenous Adivasi organizations. I speculate that it is the reciprocal relationship with the Indian state that renders Lambadas as one of the most bioavailable groups. Where many Indigenous groups refuse to participate in genetic testing, the Lambadas' compliance and status works in the interest of experts in locating risk on marginalized bodies. Based on 14 months of fieldwork on public health programs for Thalassemia preventions, the paper explores how historical classifications, political representation and biological risk attach to particular bodies and communities to shape (genetic) health futures.

Presenter(s): Samiksha Bhan

Translating Telemedicine: Parables from a Cambodian Clinic

Telemedicine embodies utopic aspirations of technology to collapse space and time barriers, bringing medical expertise from top tier hospitals in Global North to underserved regions the Global South. It is lauded as a means of generating access to high quality healthcare. This paper examines a transnational telemedicine project that connected doctors at Massachusetts General Hospital with two rural clinics in Cambodia, one in the province of Rattanakiri. Home to several indigenous groups, Rattanakiri is one of the poorest provinces whose healthcare infrastructure was decimated by war. I examine the contradictory ways that 'poverty' as a signifier of difference is both performed and erased in the project. For news events, the non-profit sponsoring the project required a performative framing of media representations depicting images of the "desperately poor." For clinical encounters, however, its charter of charity paradoxically undercut its purported social justice approach to health, instead materially reinscribing relations of inequality along lines of socio-economic difference and ethnicity (recasting social dimensions of illness; refusal to compensate clinic workers for "voluntary" labor). I reflect upon how the site-specificity of Cambodia's rural hinterlands offers theoretical insights into how the interface of telemedicine operates as a device; its seeming objectivity and transportability masks how it serves as a site for perpetuating inequalities based on difference.

Presenter(s): Cynthia Browne

Biological Citizenship at the Age of Technopopulist State: Healthcare Transformation, Cochlear Implant Infrastructure, and Care in Turkey

This paper interrogates the rapid expansion of cochlear implantation in Turkey, employing ethnography, archival data, and official documents to explore its history. It shows that the surge in cochlear implant technology, hailed as 'the number one hearing solution' by professionals, is a product of concerted efforts in healthcare commodification, quantification, and the medicalization of deafness. This aligns Turkey's techno-populist aspirations with global biomedical trends framing newborn deafness as a public health concern to be tackled by a robust central state fostering a emerging multi-actor cochlear implantation enterprise. This is against the backdrop of political and economic transformations marked by the Justice and Development party, AKP's political ascendancy in 2002. Several health initiatives and schemes propelled cochlear implant surgeries in children. This coincided with a decline in specialized schools for the deaf and hearing-impaired, raising concerns about the sustainability and quality of post-operative care. Drawing on

foundational texts on cochlear implant technology, I scrutinize Turkey's adoption of cochlear implants as a means to cultivate local biomedical expertise projecting benevolent statehood. I argue that while cochlear implants are lauded for facilitating societal integration, their proliferation underscores a neoliberal techno-populist agenda prioritizing technology over holistic approaches to deaf education and healthcare system resilience.

Presenter(s): Fulden Arisan

1325 Regional Praxis: Notes from Florida Activists and Advocates

11/22/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Florida communities are actively fighting against state-wide legislative attacks on their rights, autonomy, and what gets documented as historical memory. Two thousand nineteen marks the beginning of the DeSantis administration's fascist policies couched in a so-called defense of 'culture wars' upholding Judeo-Christian family values is a regressive political attempt to erase and delimit the rights of marginalized groups that are not White cisgender and heterosexual. These bills detrimentally impact Florida residents, leading to harmful laws that threaten these communities' bodily autonomy, rights, and historical records. The response from communities directly affected by these policies-Black/African American, LGBTQ+, and Immigrant/migrant citizens and environmental social justice-and the advocacy groups that represent them is to organize against the bills. Community activists contend with various legal acts such as education policies at the primary, secondary, and higher education levels attempting to, for example, rewrite the historical facts of slavery and restrict African American studies courses and the discussion of race; the Stop WOKE Act which restricts schools, colleges, and businesses discussion of systemic injustices; the book ban or anti-woke policy from 2022 to 2023 pulled more books from schools and libraries featuring Black/African American, LGBTQ+, and Immigrant representation than any other state in the nation; a slate of anti- LGBTQ+ and anti-trans legislation, which includes-bans on gender-affirming care for trans youth and prosecution of parents of trans children, bathroom bill criminalizing trans people that use public bathrooms that align with their gender, restricting the use of representative pronouns in schools. Other harmful legislation is the anti-immigration law, which invalidates any US identification immigrants may have and prevents other states from providing ID cards, and environmental bills legislating the extractive use of ecological resources, which creates environmental and climate injustices. Yet, attempts to restrict the rights of these communities are being met with organized resistance.

Political organization as a community praxis is central to societal change. This roundtable centers Florida advocacy organizations, political representatives, and local and state activists accounts of organized resistance to the Florida lawmakers legalized symbolic and actual violence. Representatives from Tampa NAACP, Equality Florida, Florida Immigrant Coalition, and Tampa political representative will discuss current legislative attacks and their impact on the targeted communities. They will address questions such as: What is the current state of the respective

communities? What are some continued plans of action against the repressive policies? What are the visions for a healthy and thriving Florida representing all communities? In what ways can people and organizations support current efforts?

Kamela Heyward-Rotimi Yvette Lewis, NAACP Hillsborough County, Angelique Godwin, Equality Florida, Tessa Petit, Florida Immigrant Coalition, Walter Smith, Florida Sierra Club Angela Birdsong

2313 Reimagining Anthropological Praxis: Exploring Mental Health, Environmental Justice, and Equitable Research in Climate Studies

11/22/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon G-H

Roundtable/Town Hall - In-Person

This roundtable provides a space to reevaluate methodologies, writing approaches, theoretical frameworks, and anthropological praxis within climate research, with a specific focus on addressing the growing concern surrounding the mental health and emotional well-being of ethnographers and their research participants. We delve into the nuanced relationships between despair, hope, and activism among climate researchers and field practitioners, examining the balance between negative emotions and efforts towards transformative change. We reflect on diasporic experiences and emotional responses to disasters and crises in Haiti. Furthermore, we scrutinize prevalent mental health challenges within academic and policymaking spheres, dissecting institutional dynamics and societal stressors prevalent in regions like South Georgia. By exploring the racial dynamics of disaster mitigation efforts in historically Black neighborhoods, we illuminate the emotional toll of environmental injustice in areas such as South Carolina, delving into issues like gentrification, real estate speculation and the lived experiences of witnessing anthropologists. Sponsored by the Anthropology and Mental Health Interest Group (AMHIG), this roundtable serves as a forum for reconceptualizing anthropological practices with the goal of envisioning more equitable ecological futures. We discuss the processes of knowledge production in research endeavors aimed at addressing ongoing environmental injustices, all while considering how our research deeply engages with ethical considerations towards fostering equity within the communities we study.

Anthropology and Environment Society

Melinda Gonzalez, Georgetown University Can Dalyan, College of Charleston, Department of Sociology & Anthropology, Crystal Felima, University of Kentucky, Adam Fleischmann, McGill University, Department of Anthropology, Shelly Yankovskyy, Valdosta State University, Anne Price, Valdosta State University David Kofi Mensah, Northern Arizona University, Department of Anthropology

3167 Research as Pedagogical Practice: A Conversation with Bruce Knauft

11/22/2024 10:15 AM-11:45 AM

TCC 122

Interview - In Person

How can we integrate our research into our teaching? How can our teaching shape the directions of our research? In this interview with Professor Bruce Knauft, who has just retired after 44 years of research and teaching at Emory University, we probe the dialectical relationship between teaching and research in diverse contexts. The interview will be hosted by Swargajyoti Gohain, an Associate Professor at Ashoka University in Sonipat, India, and include reflections from Dr. Knauft and other former and current students who have experiences in classroom environments in both the Global North and South. Themes will include teaching in multicultural classroom environments, and guiding research projects in different parts of the world.

The interview will also explore how the classroom can be a site of public scholarship, how interactive discussion can act as peer review, how clarifying concepts in class can translate into an idea for a research paper, and how research practice can align with pedagogical practice. We aim to germinate new thinking within the classroom space.

Interactive classroom spaces are at the center of critical thinking and anthropological praxis. As a discipline concerned with the contemporary, anthropology is uniquely poised to address issues of topical urgency. As researchers embedded in particular fieldwork and archival sites, teachers of anthropology can inculcate such topics into their syllabi and curriculum. Research as pedagogical praxis can, therefore, serve to mold a young audience into an ethical and critical way of thinking about the world around us. Discussion and debate within such university spaces can help to shape a critical and communicative public sphere around contemporary issues. Conversations with students in and outside the classroom can circle back to inform the research we do. As Liberal Arts universities proliferate across the globe, with the goal of fostering critical thought, how does praxis get enacted in the classrooms of the Global South and the North? We propose to take forward these questions and issues in our conversation.

Society for Cultural Anthropology

ROSHNI CHATTOPADHYAY Bruce Knauft, Emory University, Katharine Lindquist , Swargajyoti Gohain Elena Lesley, University of South Florida

1415 Ruins and Retrofits: Praxes of Mattering Past and Present

11/22/2024 10:15 AM-11:45 AM

TCC 116

Oral Presentation Session

What is the relation between concrete and ongoing processes of settler-colonialism, between colonial railway infrastructures and postcolonial data governance, between harvests and heritage, and between ethico-moral values and sustainable transition? This panel unpacks how different processes of mattering produce meaning, and in turn, meaning produces things that matter (Larkin 2018; Chen 2012). A shovel that moves the earth can create a lacuna for a seed to be planted or extract an archaeological artifact; the same physical actions can be defined as either "agricultural"

or "scientific," even if they are one and the same, often occurring simultaneously. The outcomes of these actions, animated through various praxes, come to "matter" differently in their categorization and evaluative practice.

The papers in this panel interpret various processes of mattering as a meshwork of varying praxes that produce different spatial and temporal histories (Ingold 1993; Anand et al. 2018; Degani 2022) and regimes of value (Dewey 1939; Appadurai 2015; Kockelman 2020). This panel will traverse a diverse range of spaces that include Hawaii, India, and Guatemala to examine various praxes of mattering settler-colonialism, postcolonial data governance, US Imperialism, and the cunning of green ethico-moral values. This panel will contribute to anthropological discourses on the materiality of colonialism and freedom (Battle-Baptiste 2012); the concretization of lawfare (Martins, et al 2021), and archives of environmental racism (eg. Pulido 2016; 2017) to interpret who/what matters, and how?

Anthropology and Environment Society

Charlotte Williams , Abhi Sanghani Abhi Sanghani Stephanie Ratte, Preeti Raghunath, Charlotte Williams, Abhi Sanghani Anand Pandian, Johns Hopkins University, Department of Anthropology

Deferral in Durability: Matter and Time Across Honolulu's Infrastructural Landscape

This paper examines the temporalities and temporal values that are understood to be expressed in the varied types of matter that constitute infrastructure, both existing and imagined. Recent debates about riverine flooding in Honolulu, Hawai'i have foregrounded community aversion to the further hardening of the urban environment and its infrastructures, with 'concrete' becoming a kind of metonym for heavy-handed engineering interventions that prioritize durability over community wellbeing, environmental quality, and aesthetics. At the same time, concerns around the flashy nature of the steep volcanic landscape emphasize the need to detain or direct large volumes of fast-moving stormwaters, which complicates public calls for 'nature-based' infrastructural features deemed by engineers to be insufficient for flooding that occurs suddenly

and with great speed. This paper takes deferral and durability as entry points for considering how the materiality of proposed flood risk infrastructure, and that of the forces against which it is planned, comes to matter in the pasts and presents of this landscape. Attending to matter and time here can illuminate some of the ways in which the material substance of infrastructure indexes different values of and commitments to particular political and environmental possibilities.

Presenter(s): Stephanie Ratte

Imperial Datafication: Sedimented Histories of the Modern Global Data Economy

The global data economy is not entirely new, solely driven by disruptive technologies that seek to reshape the way we imagine, work and live. Scholars have contended that datafication in its present form can be traced back to histories of colonial capitalism (Cieslik and Margócsy, 2022). This paper looks at precedents to the contemporary digital data economy by tracing its making in its analogue form at one site that epitomises the ideology of modernisation, the railways. It unearths the logics and practices of analogue datafication set forth by early British companies and then the

Crown, in building railway infrastructures in India. In doing so, the paper proposes and develops the conceptual framework of imperial datafication, bringing together disparate and multidisciplinary scholarship on practices of knowledge and information-making in the empire and the ideologies driving them. The paper presents archival and historiographic research on the making of such a data economy around the establishment of the railways in the Indian subcontinent. It then situates imperial datafication in the contemporary digital data economy, drawing attention to continuing forms of coloniality. In investigating the practices of datafication that were central to the expansion of the colonial as well as the neoliberal economies, the paper helps us dramatically expand our understandings of the temporal and spatial dimensions of datafication.

Presenter(s): Preeti Raghunath

Materialities of American Imperialism: The United Fruit Company and Archaeological Ruination

The United Fruit Company (UFCO), an American monopoly in operation from 1899 to 1970, is known for being the quintessential example of American Imperialism abroad filtered through "corporate colonialism," (Moulton 2023). UFCO reigned in Central America by pumping the plasma of political control through sovereign veins of infrastructural connections (Aliano 2006; Bucheli 2008; Pflug 2010), and powerful land concessions (Gilbert et al 1998; Edelman and León 2013). Annexed onto these powerful plantations were numerous archaeological sites, which the company enfolded into a myriad of political projects. This paper focuses on the material aftermaths of UFCO archaeological projects, as a lens through which to understand physical evidence of territorial dispossession. From the company's use of cement in restoration work at the site of Zaculeu to the ferrous scars of railroad that circumvent the archaeological site of Quirigua, hardened interventions in the landscape created bounded heritage zones that persist today. I rely upon the theoretical lens of "recursive dispossession" (Nichols 2020) to describe this process: the acts of defining and mapping archaeological property, and concretizing this property through walls, roads, and territorial infrastructures created a skewed spatial reality, determining the bounds of expropriation at the moment of dispossession.

Presenter(s): Charlotte Williams

Spectral Sustainability: On the Cunning of "Green" Ethico-Moral Values

This paper argues that the so-called "greening" discourses and practices of "sustainability" generate a "neoliberal spectrality" that collapses past and present. To illustrate this, the paper delves into the operations of three key (inter)governmental institutions across the global North and South: the International Renewable Energy Agency (IRENA), the Ministry of Environment, Forest, and Climate Change of India (MOEF&CC), and the Intergovernmental Panel on Climate Change (IPCC).

In September 2023, IRENA, alongside the MOEF&CC, presented a report to India's G20 presidency advocating for sustainable and net zero transitions. These politicized calls for 'sustainability' have widely recurred since the Paris Climate Accords and, as such, have served as recurring objects of anthropological and social scientific scrutiny. This paper explores the ethico-moral values that undergird global sustainable transition policies and discourses while examining how such policies

and discourses pragmatically (re)produce and maintain colonial dependencies and a global North-South divide. I argue that the so-called 'green' policies motivated by the IPCC are metasemiotically mechanized through institutionalized net zero goals, which enumerate and rank different countries according to evaluations of their carbon emissions. With little regard to colonial and neo-colonial histories of extractions, these green indexes produce incommensurate transitions and lifeworld.

Presenter(s): Abhi Sanghani

1693 The Creative Ethnographer's Notebook: Making Ethnographic Art and Artful Ethnography as Praxis

11/22/2024 10:15 AM-11:45 AM

TCC 109

Oral Presentation Session

Painting alebrije figurines alongside Oaxacan artists, performing music with Navajo Nation country bands, narrating dialogue with a Songhai medicine man-scholars using ethnographic methods often engage in artistic practice during fieldwork. Having previous or ongoing training in the literary, visual, or performing arts, compelled by arguments that the arts provide invaluable inquiry tools (e.g. Cahnmann-Taylor and Siegesmund, 2008; 2018), or working on a study that includes artist as participants and interlocutors—for these and many other reasons, anthropologists include the arts as part of an ethnographic approach to theory, data collection, data analysis, and representation of findings. Not only do ethnographers observe and interview artists for studies; at times they also engage themselves as artists for inspiration during analysis and/or to share their findings and fieldwork experience in evocative and impactful ways. This creative ethnographic work is praxis: work that includes thinking and doing, is accessible and valuable to diverse audiences, and increases meaningful impact and engagement with study collaborators as well as communities within and beyond the academy.

How and when do anthropologists, educators, sociologists and other social scientists innovate with the arts and ethnography? How does one get started to think, write, draw, sing, photograph or perform with data? What is the result of these innovations? Ethnographers are often trained to understand theory, document keen observations and make sense of human patterns, yet they are not often trained in the arts of representation. Creative practices are usually left up to each individual social scientist who may be lucky enough to have an artistic practice they keep silent or on the side of more 'official' work. Yet these practices can make felt differences in the impact, depth, and reception of a piece of scholarship or in dissemination of important political messages regarding social justice or human rights in one's field site.

This is what *The Creative Ethnographer's Notebook* (Routledge 2024) book is all about. Panelists who are all chapter contributors address the complex relationship between innovation, fact and fiction in creative artmaking and aims to document many kinds of truths in social science work. Facts and cultural specificity matter, deeply, in ethnography and in ethnographic practice. However, rather than seeing the complex relationship between art and facts as a divide, we see this as an invitation. How and when the arts matter to sustaining meaningful social science and when social

science can and should matter to the arts—these are central concerns for the editors and contributors to this volume. Ethnographic inquiry and practices in the arts have greater impact when each takes seriously the craft and practice of creating thinking, doing, making, and deep listening. Emerging and leading creative ethnographers illustrate the praxis of ethnography and art.

Council on Anthropology and Education

Melisa (Misha) Cahnmann-Taylor, University of Georgia Kristina Jacobsen, University of New Mexico Evropi Chatzipanagiotidou, CUNY - Queens College, Sally Pirie, University of Massachusetts, Amherst, Peter Sutoris, University of York, Kristina Jacobsen, University of New Mexico, Nomi Stone, University of Texas, Melisa (Misha) Cahnmann-Taylor, University of Georgia Ruth Behar, University of Michigan, Ann Arbor, Department of Anthropology

Writing Silence Through Ethnography

Silence features large in our ethnographic encounters. Nonetheless, it is very challenging to write silence (or indeed about it) and many of us struggle with its role in our work. Thinking with silence can be generative in both conceptual and creative ways. Ana Dragojlovic and Annemarie Samuels (2021, p. 418) ask in their introduction to an important special edition of *History and Anthropology* on silence, "what it means to trace silences, and to include traces of silence in our ethnographic representations. What qualifies as silence, and how does it relate to articulation, to voice, visibility and representation?" This prompt in the *Creative Ethnographer's Notebook* asks you to imagine a dialogue with an intimate other in order to think through the role of silence in our writing-to trace and map its presence.

Presenter(s): Evropi Chatzipanagiotidou

Using mask-making to transform the ethnography

I always find that when I work to visually represent research participants as either anonymized individual or composite characters, I am able to access deeper and more nuanced understandings of them and their experiences. It is not unsurprising that, as a visual artist, my anchor point in a seminar on ethnographic performance came through making a visual art work—in this case, the mask itself. Masks can be taken off and on to symbolize a different way of being, even as they conceal, protect or transform the wearer. It is most apt, then, that masks are employed here as vehicles to imagine, generously construct, take on and try out the skin of another, yet with the boundary so very concretely and firmly intact. The mask can come off and become a separate object again. The researcher and writer retains their role. I will discuss mask-making as creative ethnographic process--one that should be open-ended and discovery-oriented. I also discuss mask-making work as building from composites.

Presenter(s): Sally Pirie

Slowing Down the Ethnographic Gaze through Video

Immersion in the surrounding environment and attention to detail are hallmarks of good ethnography. But the pressures towards fast research—and fast life—can make slowing down difficult. This presentation encourages creative ethnographers to put the brakes on by experimenting with capturing the uniqueness of a space, a life, or a person through observational

videomaking, paying attention to the choices that go into framing a video sequence. It helps ethnographers think of observational video as a non-verbal way of doing ethnography, conveying the intangible elements of the experience of being in the world—atmosphere, mood and sensory immersion. I often rely on Rob Nixon's (2011) idea of slow violence—the notion that much environmental decay occurs over long timescales, which makes this destruction harder to perceive than the fast violence of the events we see in the news every day. When used as part of a participatory project—praxis is possible.

Presenter(s): Peter Sutoris

Cultivating Appetite: Communing Through Food

Travel is often documented and made memorable through the foods we eat, and food can be an especially powerful medium for storytelling. Similarly, home, and our relationships to place, are often sutured, renewed or severed through our relationships to food. Food, and the anthropology of food, is closely sutured to place and to concepts of culture, identity and the self. How can we write using descriptive language that is fully alive and conjures the experience for someone far away who cannot or has not eaten the same food in the same way we have? I will discuss the ways in which creative ethnographers select and write about memorable encounters with food, cultivating readers' appetites for a food they may never have thought they wanted to try.

Presenter(s): Kristina Jacobsen

Linebreak: Temporality and Embodied Experience

We (ethnographers and students of anthropology) and our interlocutors in the field all live within bodies and live within time. Representing the texture of that embodied temporality — its perceived dilations and accelerations, its knots and fissures — is essential, especially if we take a phenomenological approach in our work. That is, focusing on "conditions of experience and how such conditions shape what and how it is to be human in any given context" (Throop and Zigon 2021). One tool at our disposal to emphasize time is the line-break in a poem. In a poem, the line is a unit that exists relationally, in context: it is always in tension with the sentence. Through manipulating the charged relationship between these two rhythmic units, we enact and perform time itself: its ongoing stream and even its ruptures—indeed, the texture of being alive. In this presentation, we'll first do a close reading together of line-breaks that do this work and then try our own hand.

Presenter(s): Nomi Stone

Artful scholarship with interview data

It is difficult to get the news from poems yet men die miserably every day for lack of what is found there. In the context of the creative ethnographic interview, these lines of poetry by W.C. Williams (1962) acknowledge that while it may be difficult, perhaps impossible, to get traditional "scholarship" from artful interviews, the practice may save us from academic misery. Without art, there is often no heart, no feeling, and/or fear that anything close to the personal or aesthetic can contaminate scholarly objectivity. The arts, when engaged with rigor, integrity, diversity of perspective, and praxis, can bring us closer not farther from objectivity. I will discuss best practices

for using poetry and ethnographic interview to find ways to make sense of the insensible and express what may be otherwise be unsayable. The artful interview is our tool to defy simplification and amplify complexity.

Presenter(s): Melisa (Misha) Cahnmann-Taylor

Co-author(s): Surya Blasiolo

3110 The Emergence of Indigeneity in East Asia: Questions of Translation, Transformation and Transnationalism

11/22/2024 10:15 AM-11:45 AM

TCC 118

Roundtable/Town Hall - In-Person

This roundtable explores the ways that Indigenous rights and identities are emerging in East Asia. Anthropologists have recently examined how "Indigeneity" is not a neutral descriptor, but a historically situated and contested category (Kauanui 2018, Cattelino and Simpson 2022); yet these processes have not been theorized significantly within an East Asian or transnational context. To this end, the roundtable examines several situations in Tibet and Taiwan, as well as a more regional study across the Pacific. On the Tibetan plateau, Schutte Ke explores how (agro)pastoralist community leaders adopt and equivocate global Indigenous forms and values-across Tibetan and Chinese language publics-without committing to "Indigeneity" as a singular keyword. Moving to Taiwan, Liang explores how an Indigenous cultural heritage project aiming to reinterpret the colonial genocidal event complicates the idea of "Indigenous perspectives of history" through the entangled collaboration among the local Indigenous community, an academic research team, and non-Indigenous officials. Su likewise highlights the fraught deployment of the Indigeneity category in Taiwan, by ethnographically exploring how Amis farmers reject strategic "Indigenous" labels imposed on their crops by government agricultural scientists who seek to maximize profits. The last half of the roundtable goes beyond East Asia to showcase a collaborative project, Transnationally Indigenous, that encompasses the entire Pacific Rim. Hathaway explores the Cold War context that led to the rise of Indigenous activism across the Pacific, where delegations made and sustained networks across colonial boundaries and languages. Bryant and Baeza-Martinez discuss translating Indigenous-led networks and transnational diplomacy into a digital format, reflecting on the consequences, dilemmas and choices they made regarding cyberspatial decolonial methods (Caranto Morford & Ansloos 2021). Our roundtable explores questions of translation (of Indigeneity, settler colonialism and so forth), historical transformation, and how vital transnational relationships are to the emergence and endurance of Indigeneity in East Asia, and more broadly, across the Pacific. In so doing, we provide fruitful discussion points that diverge from models of Indigeneity based on the Americas.

Society for East Asian Anthropology

Ty Bryant, Simon Fraser University, Michael Hathaway, Simon Fraser University Yu Liang , Aaron Su, Princeton University, Xiao Schutte Ke, University of Pennsylvania, Michael Hathaway, Simon Fraser

University, Ty Bryant, Simon Fraser University, Regina Baeza Martinez Brendan Galipeau, National Tsing Hua Univ

3038 The Praxis of Syndemics: How Has Syndemic Theory Been Applied in Practice?

11/22/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

Critical medical anthropologist Merrill Singer first coined the term syndemics (from synergistic epidemics) in the early 1990s (Singer, 1992, 1994, 1996) in the context of substance abuse and HIV/AIDS research/prevention efforts, and in reference to the clustering of HIV/AIDS, substance abuse, violence and other conditions experienced by highly vulnerable populations. As recently defined in Singer et al. (2021), syndemics "refers to epidemic and other adverse health events that include the intersection of all of the following three components: (a) sequential, co-occurring, or clustering diseases or other health and biological conditions; (b) adverse biological interactions between these diseases/conditions (known as the biological-biological, or bio-bio, interface); and (c) social/environmental factors that cause or exacerbate disease or enhance vulnerability or disease inter-action (known as the biological-social, or bio-social, interface)." Singer's initial work was followed by multiple other publications and the work of other scholars expanding and explicating the construct (e.g., Singer & Clair 2003; Singer 2009; Singer et al 2017; Stall et al 2015, Mendenhall 2017; Mendenhall et al 2017, 2022) – including special issues of *The Lancet* and *Social Science & Medicine*.

The syndemics construct, along with structural violence and broader critical and political-economic approaches to health vulnerability has had a significant influence on ideas around social determinants and the social ecological model in public health. While this is a notable achievement, the question for this panel concerns practice, the application of syndemics to actual interventions and practices that seek to address health inequities. This panel features papers describing, proposing or critiquing efforts to apply a syndemics perspective through public health and related interventions – in other words, the praxis of syndemics.

Society for Medical Anthropology

Mark Edberg, George Washington University Mark Edberg, George Washington University Mark Edberg, George Washington University, Annie Preaux, Tulane University, Jason Wilson, University of South Florida, Rosalynn Vega, The University of Texas, Rio Grande Valley Alayne Unterberger

Syndemic Praxis: Two Examples of Interventions Employing Syndemics to Address the Co-Occurrence of Health Risks and Practices among Vulnerable Youth

This paper describes two research and intervention projects that explicitly address syndemic health conditions, with syndemic theory applied as a means of understanding both the causal context and pathways/strategies for prevention. The first project, called *Adelante*, was an NIH-funded, community collaborative effort to address the co-occurrence of substance abuse, interpersonal

violence and sex risk among immigrant Latino youth in a community near Washington, DC. The intervention was based on a causal model that integrated immigration politics, the migration process and its attendant traumas, cultural patterns, and the community environment. The second project, also funded by NIH and currently in process, seeks to address specific connections between structural factors, youth identity development, and firearms violence, where structural factors in some communities (e.g., histories of poverty, racism and exclusion) limit adolescent beliefs about potential life-trajectories and foreground potential trajectories that include violence as integral. This community collaborative intervention seeks to counter that dynamic by implementing and supporting alternative, non-violent trajectories, and disseminating narratives about these via social and other media, with the goal of reducing youth involvement in firearms violence and mitigating inter-related health risks.

Presenter(s): Mark Edberg

The intersection of violence, mental health, discrimination, and poverty in the Dominican Republic: The impacts on women and children and implications

Throughout Latin America and the Caribbean, violence against women is a significant threat to women's and girls' health and rights. Women's experiences with violence often intersect with other intra- and inter-personal conditions, as well as macro-level conditions such as poverty and discrimination, with potentially intergenerational consequences. To understand these intersecting conditions and their potential impacts on women and children, we conducted surveys and semi-structured interviews with 102 women whose children were participating in programs run by the National Institute for Early Childhood Comprehensive Care (Instituto Nacional de Atención a la Primera Infancia, INAPI). INAPI provides services to young children and their families, particularly targeting populations of high social vulnerability throughout the Dominican Republic. In this paper, we describe women's experiences with the intersecting conditions of gender-based violence, mental health, discrimination, and poverty and discuss how these experiences impact their interactions with their young children. We consider what these findings mean for practice and how these findings could be used to support INAPI's programs for parents and children.

Presenter(s): Annie Preaux

Co-author(s): Arachu Castro

Using A Syndemic Approach to Address Opioid Use Disorder (OUD)

Syndemic descriptions have extended past anthropology to co-locate multiple diseases in time and space without offering specific ways to treat disease or to create social/structural interventions to improve human lives. Methodological rigor around syndemic descriptions is required to translate description to intervention through praxis.

I describe a co-located HCV and Opioid Use Disorder (OUD) treatment program created through an ethnographically informed care model among people that present to the Emergency Department or a Syringe Services Program. People with OUD are tested for HCV and undergo a structural vulnerability assessment. Pharmaceutical treatment for OUD and HCV is simultaneously provided, improving rates of retention and cure for both diseases. Structural barriers to survival, quality of life, and well-being are assessed and worked on. Approaches to quantifying risk based on structural

vulnerability assessments are attempted to help transform the current assessment tool to a validated score like those used in clinical biomedicine.

Presenter(s): Jason Wilson

Critique of Existing Syndemics Research Methods and Proposals for Future Research

This article offers a critical analysis of syndemic methodology in the existing literature. Many studies employing the syndemics framework do not adhere to one or more of the defining characteristics of the syndemics concept (co-occurring diseases, environmental drivers, and synergistic interaction). Often, studies demonstrate an additive relationship among syndemic factors, thus neglecting synergistic interaction. While the concept is primed for interdisciplinary teamwork, many research teams do not include medical anthropologists, resulting in studies that sometimes employ social categories that are inadequate or inappropriate for describing their study population. Broad ranges of experience and behavior are collapsed into binary models. Syndemics researchers often use preexisting tools for data collection that are not tailored to the specific context within which they are conducting research. These different tendencies introduce selection bias, recall bias, and type II error. Furthermore, much of the existing literature includes HIV/AIDS as a syndemic factor, and many other potential syndemics have been left unexamined. Future research may benefit from incorporating intersectional theory and epigenetic approaches. These areas of research can provide conceptual scaffolding that bridge the social and biomedical sciences, thus facilitating further interdisciplinary research.

Presenter(s): Rosalynn Vega

2730 The State of Human Biology Research in Anthropology

11/22/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon C-D

Roundtable/Town Hall - In-Person

Human biology has long been a crucial component of biological anthropological inquiry, providing invaluable insights into the evolution, adaptation, and diversity of our species. One of the most significant developments in recent years within biological anthropology has been the rapid advancement of genetic and genomic technologies. From the use of whole genomes to query human origins to the creation of publicly available genetic databases fueled by direct-to-consumer test takers, anthropological inquiry into the human condition has entered a new era. As part of this new era, there is an increased accessibility of genomic technologies that allows engagement with DNA in new ways. Biological anthropologists have found reason to form novel interdisciplinary efforts leading to innovative insights, but this integration also requires careful coordination and communication. Moreover, the incorporation of genetic materials from living and past peoples and adjacent organisms, has provided new insights into our species origins, evolution, migration, health, and disease. These recent findings challenge traditional models of human evolution and highlight the importance of interdisciplinary work as a factor that alters both anthropological theory and praxis.

Alongside genomics, anthropologists have made strides in understanding human physiological and morphological adaptations. Studies of human remains and biomarkers in modern populations have shed light on how humans adapted to diverse extreme environmental conditions. Biocultural approaches to health research are yielding insights to how different experiences and exposures become embodied impacting health inequities. Recently and especially in light of the COVID-19 pandemic, anthropological insights have proven useful for gaining insights to how pathogens continue to shape human biology. This type of knowledge enhances understanding of past societies and has important implications for applications to the well-being of contemporary global communities.

Despite expanding knowledge bases, human biology research has its challenges. Among several concerns, are the ethical, legal, and social considerations surrounding the collection, storage, and use of biological data inclusive of genetic and skeletal materials. In addition, significant logistical barriers persist preventing wide-spread adoption of community engaged practices in research. Researchers must navigate obtaining informed consent, institutional bureaucracies, the repatriation of ancestral remains, and competing narratives surrounding data privacy and data sharing, all while maintaining the integrity of their work.

This roundtable features biological anthropologists from diverse academic backgrounds discussing what embracing ethical and inclusive practices looks like in the 21st century, as well as how anthropologists can continue to expand understandings of the human experience and its evolutionary foundations.

Biological Anthropology Section

Jada Benn Torres, Vanderbilt University, Department of Anthropology, Monica Keith Lorena Madrigal, University of South Florida, Zaneta Thayer , Eric Shattuck, University of Texas at San Antonio, Elizabeth Miller , Laura Weyrich Monica Keith , Lorena Madrigal, University of South Florida

1716 Transforming Archaeology in Florida

11/22/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon V

Oral Presentation Session

Responding to this year's theme of Praxis, this session invites anthropological archaeologists working in Florida or at Florida institutions to reflect on current projects that respond to socio-political and economic shifts within the state. How are archaeologists using our research skills to engage the public in important dialogue about the past in the present? In what ways are Florida archaeologists collaborating with descendant and other community groups; engaging with issues of historical and archaeological site protection or recognition, questions of climate change (past and/or present), curricular and public education initiatives; and widening the door for marginalized communities to access archaeological work? The session features work by archaeologists and their collaborators in academic contexts, museums, federal agencies, contract archaeology, and more; and reports on the research projects, community building, organizing, museum interpretations,

educational programming or advocacy that utilizes archaeology to engage with current and local events.

Archaeology Division

Elena Sesma, University of Kentucky, Department of Anthropology Elena Sesma, University of Kentucky, Department of Anthropology Mary Furlong, Katharine Napora, Florida Atlantic University, Department of Anthropology, Malachi Fenn, Allyson Shenkman, Christopher Hunt, Southeastern Archaeological Research, Inc., Natalie De La Torre Salas

Looking Back to See Forward: How the First 20 Years of FPAN are Paving the Way for the Future of Public Archaeology in Florida

In 2024, the Florida Public Archaeology Network (FPAN) is celebrating its 20th anniversary. In this paper we will reflect on how FPAN's mission has changed since its inception and highlight FPAN programs that have pushed public archaeology in new directions. We will then discuss what public archaeology looks like in a state undergoing significant political, demographic, and environmental changes. Finally, we will explore what we hope the future of public archaeology in Florida will be and how we are working to make it happen.

Presenter(s): Mary Furlong

Co-author(s): Sarah Miller

Situating Archaeological Field Schools at the Intersection of Public Engagement & Collaborative Research: A Case Study from Jupiter, Florida

Aligning with the conference theme of praxis, we discuss the vital roles that archaeological field schools can play as hands-on training grounds for science outreach as well as for the development of learners' transdisciplinary skills for climate change, resilience, and sustainability research. The Florida Public Archaeology Network, in partnership with universities, developed a Register of Professional Archaeologists-certified field school at the Bureau of Land Management (BLM)-stewarded Jupiter Inlet Lighthouse Outstanding Natural Area (JILONA), a major multi-component site in Southeast Florida, which has now run for two semester-long field seasons. Here, we discuss the outreach activities created and presented by learners, the hands-on skills in diverse field and lab methods they acquired, and their participation in project development and preliminary data acquisition for a research program at the site. The field school continues to be guided by the stated duties of the BLM to protect, preserve, and enhance both the historic, natural, and cultural resources, as well as the scientific, educational, recreational, and scenic values of JILONA.

Presenter(s): Katharine Napora

Co-author(s): Malachi Fenn, Alanna Lecher

3. Shining A Light On The Past: The Path to Florida's Most Accessible Field School

In 2023, the Florida Public Archaeology Network (FPAN)'s Southeast region and the Bureau of Land Management (BLM) began a 12-week archaeological field school hosted on Mondays from January through April at the Jupiter Inlet Lighthouse Outstanding Natural Area, a multicomponent site which boasts 6,000 years of human activity, completely free of cost. Accredited by the Register of

Professional Archaeologists (RPA) and funded by the BLM, the Shining a Light on the Past field school has now operated for two field seasons. Combining local knowledge of South Florida's tourism economy, intense income disparity, and grueling traffic patterns with institutional knowledge of the BLM and FPAN Southeast's host institution, Florida Atlantic University, Shining a Light on the Past is meeting a need for affordable and accessible early career development for archaeologists as the cost of living skyrockets nationwide. In this paper, we will outline the process of developing a free field school designed to address the challenges presented by a specific region.

Presenter(s): Malachi Fenn

Co-author(s): Alanna Lecher, Katharine Napora

The Cape Canaveral Archaeological Mitigation Project: How College Students Have Brought Cape Canaveral's History to Life

This paper aims to discuss the goals of the Cape Canaveral Archaeological Mitigation Project (CCAMP) that the author has been a part of for four field seasons. CCAMP is a field school/internship program focused on pre-Contact Indigenous and later historical sites on the Cape Canaveral Space Force Station (CCSFS) base, and is a collaboration between CCSFS and the University of Central Florida. CCAMP is a vital program for central Florida archaeology, focused on mitigating the consequences of climate change-induced sea level rise that is already eroding the coasts of Cape Canaveral. We endeavor to research as much as possible before archaeological sites on the cape are potentially destroyed via this coastal erosion. CCAMP is also critically important for disseminating archaeological research to the wider public inside and outside of central Florida. Educating the public, especially those within the Cape Canaveral community, on archaeological sites of importance is essential to create and maintain programs for restorative efforts on the cape and the surrounding Indian River Lagoon system. In the process of preserving archaeological sites, including those such as burial mounds or historic cemeteries, we will also be preserving the beautiful land that these sites exist within for generations to come.

Presenter(s): Allyson Shenkman

Historical Archaeology and Community Engagement in Northwest Florida

One of the most controversial pillars of public engagement and collaboration in archaeology is with artifact collectors. In Florida, collectors target rural areas of varying socio-political and economic composition. These collections can offer a plethora of valuable information, including detailed location and provenance data. There exists a stereotype within the professional archaeology community about the value of working with artifacts from private collections, and we, as a discipline, have failed to adhere to the lessons from cultural anthropology concerning the dangers of painting any community with the broad brush of intellectual elitism. While Florida archaeology is not immune to the ethical turbulence associated with collaboration with collectors, the Archaeology of Old St. Joseph Project in northwest Florida can be used as a model for building local trust and collaborating with local collectors to study private artifact collections ethically. This work eventually lead to the rediscovery of the antebellum City of St. Joseph that once hosted Florida's first constitution convention.

Presenter(s): Christopher Hunt

Unlocking Opportunities: Strategies for Proactive Engagement for Latinx Communities

As the Latinx/e population in the Southeastern U.S. continues to grow rapidly, the need for museums and heritage sites to engage these communities becomes increasingly urgent. Historically, Latinx/e communities have been both marginalized and underrepresented, despite Latinx/e heritage being older than the United States and can be found everywhere in the United States. Many Latinx/e heritage sites are not only at risk from development and climate change but are also frequently underrepresented in critical records like the National Register of Historical Places and the Florida Master Site File. This presentation will outline collaborative strategies to engage Latinx/e communities year-round, navigate systemic and institutional challenges, and foster partnerships with other institutions and stakeholders. The aim is to ensure that the rich historical and cultural narratives of the Latinx/e communities are adequately preserved and recognized across both archaeological and museum sectors.

Presenter(s): Natalie De La Torre Salas

Co-author(s): Yvette Carrasco, Adam Knight

1993 University of South Florida Tradition of Praxis: Recognizing Black Alumni Contributions from the First Applied Anthropology Grad Program in the USA

11/22/2024 10:15 AM-11:45 AM

TCC 103

Roundtable/Town Hall - In-Person

This roundtable reflects the realities of Black Anthropologists graduating during a thirty-year window from 1988-2018. While focusing on USF alums, the conversation has implications across generations and departments and spans beyond applied and non-applied, disciplinary, and national boundaries. Minoritized in society and historically marginalized within the discipline of Anthropology, these Black USF Alumni scholar-practitioners discuss the diverse and myriad of ways they've weaved together anthropological theory and methods in their praxis changing systems nationally and internationally within universities, government, community organizations, and private industry. They will discuss their anthropological edge in thriving in these contexts and responding to systemic oppression. They will also reflect on their relationship with the discipline. In what ways are we as Black Applied Anthropologists in conversation with our discipline? How have anthropological legacies of minimizing Black contributions persisted? How are we able to interject into the anthropological praxis of knowledge production? In what ways have we been dejected? How do we navigate experiences of exclusion from the discipline while appreciating and utilizing its theories and methods? Is Anthropology as a discipline worth fighting for and what do we see and want for the next generation? In this roundtable, we discuss the elements of our formation in the USF Applied Anthropology program that have informed our significant contributions to reimagining and designing better futures.

Association of Black Anthropologists

Alisha Winn, Consider the Culture, Sharon Watson, University of North Carolina, Charlotte, Department of Anthropology Jamae Morris , Keona Lewis , Evelyn Phillips, Central Connecticut State University, Department of Anthropology, Lauren Johnson, University of North Georgia, Rachel Stewart-Campbell , Beverly Ward , Maisha Kambon Elgin Klugh, Coppin State University, Department of Applied Social and Political Sciences, Corliss Heath

2348 Voicing ethnopoetics: A poetics of praxis

11/22/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Oral Presentation Session

Voice as an analytical heuristic has gained momentum after the recent passing of two of its major proponents, Dell Hymes and Jan Blommaert. Both scholars are recognized globally for their contributions in ethnopoetics research and a number of special issues on ethnopoetics (Juffermans & Van der Aa 2013; Kroskrity & Webster 2013) have appeared since their passing, moving the field of ethnopoetics in new directions. With an array of empirical and methodological contributions in recent years (Moore 2013, 2019; McAllister 2024), ethnopoetics remains a theoretical framework relevant to the analysis of voice.

Ethnopoetics, as theory and method, offers multiple ways for analyzing voice. As one of the pioneers of ethnopoetics research Dell Hymes was concerned with the recovery of voice in reconstructed texts to show how different groups produced knowledge, often deviant from hegemonic norms, via conditions of empowerment (Hymes 1981, 1996). Dennis Tedlock described ethnopoetics as "a decentered poetics" for hearing non-Western voices. As the field of ethnopoetics has developed over the past fifty years, so have the analytical tools and methods used to assess and the ways in which sociolinguists, folklorists, and anthropologists apply them to their data. Research in ethnopoetics originated in the study of Native American verbal art (Hymes 1982; Tedlock 1983; Webster & Sherzer 2015), with scholarship conducted in many areas of the world with a variety of groups (see Abu-Lughod 1985; Caton 1985; Graham 1995, 2000; Kataoka 2012; Rumsey 2006; Wilce 1998). Moreover, Jan Blommaert (2006) offers applied uses of ethnopoetics as a "useful tool for tracking 'local' patterns of meaning-making in narrative" especially for a variety of encounters where cross-cultural narrative performance is the basis for the communicative exchange. Scholars doing ethnopoetic research reveal the cultural logics of communicative interactions through the indexical patterns present.

In this panel, we revisit ethnopoetics as praxis. We bring together linguistic anthropologists and anthropologists of poetics to track and consider the various forms of ethnopoetics scholars use for analyzing voice. In what new ways does ethnopoetics research remain central to issues in linguistic and cultural anthropology? What emerging analytical tools and practices of translation and transcription do scholars use to understand, represent, and recognize marginalized voices "with appropriate fidelity to their artfulness" (Kroskrity & Webster 2013) and voice? What potential for ethnopoetic modes of analyzing voice come into view? How can we voice ethnopoetics as praxis central to current anthropological research?

Society for Linguistic Anthropology

Nora Tyeklar, University of Maine at Augusta, Jenny Van der Aa, Radboud University Nijmegen
Nora Tyeklar, University of Maine at Augusta Quichi Patlan, University of Texas, Austin, Department of Anthropology, Makiko Takekuro, Mary Elizabeth Cassio Moralez, Jenny Van der Aa, Radboud University Nijmegen, Yuki Tanaka-McFarlane, Saint Louis University, Department of Sociology and Anthropology, Nora Tyeklar, University of Maine at Augusta Lise Dobrin, University of Virginia, Department of Anthropology

Negotiating Hemispheric Indigeneity with “Love” in Otavalo: A Dialogical View into Two Runa Systems of Cultural Belonging

This presentation explores some of the ways that crafting a “loving” (bell hooks 2000) relationship to one’s art helps an Indigenous artisan strike a sense of cultural belonging at multiple levels. Through ethnopoetic centered dialogue (Jim and Webster 2022) I show how a relatively young adult male Kichwa or Runa artisan named Hector taught me to reconsider my problematic assumptions about the kinds of “American Indian style” crafts prevalent in Otavalo’s marketplace. The dilemma arose because I dismissed the many commodities in Otavalo’s market economy in a so-called “American Indian” style as clear “knock-off” forms of cultural appropriation. Only after Hector took the time to teach me about the unfair expectations from tourists—and primarily those from the U.S. and Europe—placed on Otavalan Runa commodities to appear more “American Indian” and less Andean-specific did a different story emerge behind Hector’s creativity. Hector’s expressed “love” for finding “American Indian” symbolism online to stylize his beadwork is bolstered by an increasingly competitive Runa market tradition of seeking out lucrative knowledge from other Indigenous groups beyond Otavalo’s borders such as from the U.S. and Canada. Therefore, the story which emerges from our dialogue speaks to the generative role that “love” might play in re-framing at least one artisan’s experience performing Indigeneity—local or hemispheric—into an experience of joy and an act of poetic self-determination.

Presenter(s): Quichi Patlan

Ethnopoetics and Performance on Japan’s Periphery

This study examines poetic practice at a harvest festival on Ishigaki Island in the Yaeyaman archipelago in Japan. I analyze emergent forms of repetition and parallelism in referential, prosodic, and gestural elements of interaction in one of the island’s communities. Drawing on Tedlock’s (1972) and Hymes’ (1980, 1981) approaches to ethnopoetics, this study identifies an ethnopoetic kata ('form/shape/model') underlying discursive practices as they emerge in multimodal interaction.

Based on the data collected during the festivals in 2016 and 2018, the study reveals that their preferred speech patterns of succession involve two or four (even-numbered) units at the verse-stanza level. Such an ethnopoetic kata is also valid for prosody. This shows a remarkable contrast to what is observed in standard Japanese in mainland Japan, where the preferred organization consists of three or five (odd-numbered) units (Origuchi 2004; Kataoka 2009, 2018). Participants do not speak their indigenous Yaeyaman that is categorized as “severely endangered.” They instead speak standard Japanese only with occasional tokens and intonation in Yaeyaman, basing their speech on a different ethnopoetic kata.

The study further demonstrates that repeated folk myths play an important semiotic role in their verbal poetics. By incorporating the plurimodal approach to poetics, I discuss linkage between poetic practice in a remote island community and their cultural heritage.

Presenter(s): Makiko Takekuro

Speaking Women, Making Women: Ethnopoetics and Constructions of Gender in the Ecuadorian Amazon

Kichwa communities in the Ecuadorian Amazon have a rich history of oral traditions. Storytelling and song traditions not only describe relationships and identity, but also create these ontologies. This paper theorizes the way in which Kichwa verbal art serves to present a binary gendered world, highlighting the ways that these verbal arts pieces create women and women's roles in Kichwa rainforest communities.

This paper works with performances by three different Napo Kichwa women, all dealing with women's roles and how these roles are described, shaped, and created in oral literatures. Each presents different facets of women's daily realities: birth, death, and maternal relationships; home-keeper roles which are male-facing; and gardening. They also describe the intermingling of acting and feeling in these realities, which come together, and which, in the act of telling or singing, turn into the reality of being. This paper utilizes McCallum's (2001) and Shenton's (2019) work on Amazonian gender, of Viveiros de Castro (1998) and Kohn (2007) and perspectival multinaturalism, and of Nuckolls and Swanson (2014) to understand the specific physicalities intrinsic to Kichwa poetic features. Ultimately, the goal is to make clear that Napo Kichwa verbal arts practices are not simply a way of observing the world, but also as constructing and constituting it through the act of singing or speaking.

Presenter(s): Mary Elizabeth Cassio Moralez

Hearing transgender voices through ethnopoetics: Mapping voice onto (bio)medical discourses

Bigger awareness of transgender experiences has not been proven to imply bigger acceptance and understanding. We hear narratives of trans people through the media and through biomedical discourses, but the voices of people themselves rarely reach the surface. Much research has been done on how trans people experience gender dysphoria and how people make sense of their body and environment from a gender perspective. However little research has focussed on a sociolinguistic approach meant to unveil how people's words cross through the existing discourses surrounding the transgender debate in the Benelux. By analysing narratives of trans people between the lines, we aim to answer the question how trans experiences can be heard on their own terms. By doing an in depth ethnopoetic analysis on six interviews with people identifying with gender dysphoria we found indications for a major incongruence between the biomedical discourse diagnosing and treating people with gender dysphoria on the one hand, and the experiences of people with gender dysphoria on the one hand. Analysing the Voice of people with gender dysphoria has unveiled a power imbalance between trans people with fewer linguistic resources and the medical establishment. Additionally, participants expressed that the DSM 5 diagnosis of

Gender Dysphoria does not cover their experiences, leading to health care that is not well adjusted to individual needs.

Presenter(s): Jenny Van der Aa

Co-author(s): Lisa Van Turnhout

Praxis through “signifying devices” and “dialogical ethnopoetics”

This paper examines Orlando Sho's Mopan Maya songs as the emerging results of praxis through "collaborative ethnopoetics" (McDowell 2000, Hill 2015) and "dialogical ethnopoetics" (Tedlock 1983, Jim and Webster 2022).

Recording devices and field recordings are "signifying devices," through which language consultants can become symbolic references of a given language by archiving and circulating their voices, knowledge, emotions, and ideologies in various linguistic forms, while researchers can recognize the process of language documentation as a comprehensive means to evaluate the interactions between speakers and researchers and as the stage where various beliefs and emotions are displayed. Moreover, "signifying devices" can induce ontological awareness. Such processes are activated via conscious listening that summons listeners' minds and consciousnesses to fully attend to a specific linguistic interaction and its participants as well as to the indigenous experience of verbal artistry, and that can be practiced as a path to augmented social realities.

Through ethnopoetic analysis of the songs, I demonstrate how traditional language ideologies, cultural expectations, indigeneity, and modernity were reflected and adopted in Orlando's rhetorical strategies and representations of self and others, and how strategic use of "signifying devices" captures and replicates the crucial moment of conscious listening and enables us to voice ethnopoetics as praxis.

Presenter(s): Yuki Tanaka-McFarlane

Everyday ordeals of language by former Roma refugee claimants in Hungary

In this paper, I explore how former Roma refugee claimants who returned to Hungary perform counter-conduct (Foucault 1977) in narrative genres of neo-pharrajimos. Pharrajimos is a Romani word meaning "fragmentation" or "cutting up" and is used to name the Roma Holocaust. I argue that pharrajimos shapes how Roma in Hungary experience exclusion, evictability, and deportability through neo-pharrajimos, or new, material, and affective forms of anti-Roma ideology. Using a critical applied ethnopoetic framework, I analyze everyday ordeals of language (Basso 2019)—such as self-suppressions of voice—and implicit, indexical patterns in narrative performance to present the complex and often contradictory relationships speakers have to places they left behind. Such narrative analysis gives insight into the intimate, everyday responses Roma perform countering the racializing discourses that operate to deny them—as Roma and as returnees from Canada—access to "material and ideological resources" (Dick & Wirtz 2011). Their ordeals of language are attempts to remake the places to which they have returned from Canada by co-habiting such spaces with a corporeal intimacy despite the rupture of deportation (De Genova 2018). One narrator suggests that staying in Hungary in the first place was preferable to returning to Hungary. Another speaker's

narrative is based in both a longing to live in the world he narrates and the acceptance that he cannot change the Hungary to which he returned.

Presenter(s): Nora Tyeklar

Flash Presentation 12:45-2:15 TCC 107-108

2829 Digital Revolution in Rural China: The Rebellion of Commercial Bureaucracy and the Reinvention of the Spirit of Capitalism

11/22/2024 12:45 AM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

In the past few decades, economic and social transformation in rural China has been more influenced by government policy than technology-driven, which appears to be changing in the digital age. With the increasing role of digital technology, the digital revolution, which we are witnessing as both a positive and negative force, even seems to be redefining modern society. I conducted eight months of fieldwork as a businessman in a rural community in southeastern China, which located in a county renowned for its economic miracle due to its light industry and trade since China's Reform and Opening Up. From 1978 to 2022, the Annual Per Capita Disposable Income for rural residents here increases from around 15 USD below the national level at that time to around 4,480 USD, roughly three times the national level now. During my ethnographic study, around 120 participants, including e-commerce entrepreneurs and employees, gig economy entrepreneurs and employees, small traders, bloggers, entrepreneurship instructors, migrant workers, peasants, local gang leaders and members, people in the grey industry, entrepreneurs and employees engaged in cyber fraud, founders and employees of NGOs, government officials, and their stakeholders, are involved in my field.

People in my field face unemployment and lower incomes while short videos on social media show the luxury lifestyle they watch everywhere on the phone. Many started engaging in cyber frauds or grey industries on digital platforms to survive or make huge profits, such as misrepresenting prices and inventory on live streams to lure consumers and using Ponzi schemes to speculate on tea, etc. My study detailed their struggles in the digital age as a vulnerable group facing strong technological innovation ability and monopoly capital even though their responses were immoral. My field also included exploring how they interacted with local authorities like gaining protection through donations to local NGOs or foundations, payment of fines, and contribution of taxes. My ethnographic study also reflects on how digital technology influenced people to engage in an amoral economy, how the lack of visibility of the consumer when transacting online and the distance of the network has reduced the capacity for empathy.

My study reflects the uncertainty of identity and the uncertainty of wealth of businessmen during the nearly century-long development of capitalism in China, from revolutionaries who overthrew the rulers of the feudal Qing dynasty, to those criticised by the communist government, to

entrepreneurs in the post-reform and Opening-up period. At the same time, social and business ethics constructed by the official government are also constantly changing. It also explains technology acts as a catalyst for a rupture between the fledgling capitalist social structure and the prevailing culture, and the possibility of reinvention of the spirit of capitalism in a particular context.

Society for Economic Anthropology

Peng WU, Department of Applied Social Sciences, the Hong Kong Polytechnic University Peng WU, Department of Applied Social Sciences, the Hong Kong Polytechnic University

3217 Anthropology of private equity: the Paretian way

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

I suggest considering the financial practices of private equity as "natural Paretian mathematics", a hypothesis that opens perspectives on the understanding of financial rationality in Paretian environments. To achieve this goal, I present a proposal to use ethnomathematical methodology to account for private equity investment decisions. The conclusion provides an outline of what a Paretian rationality could be in finance and is a contribution to a political anthropology of finance.

I use an ethnological approach based on observations with private equity professionals working in private equity funds, to understand their imaginaries, their "mental processes" when they make an investment decision, to identify the "natural mathematics" of private equity industry, which shape the imaginaries of professionals. The aim is to find mathematical structures in a human behaviour that is not thought of as mathematical. My aim is to show that, in the practice of private equity, we find the presence of decision-making processes that seems to have a mathematical character, but without writing them down. To do this, I combine mathematical analysis with field investigations. The field is the world of private equity, and the mathematical analysis is that of the Paretian framework.

I start with some interviews with private equity investors, and I consider very seriously how private equity professionals speak about their business. Among private equity investors, the phrase most often used is: "the expected sale price is a multiple of the amount invested". This phrase raises many questions, both cognitive and mathematical. Let's write this sentence mathematically. Let V be the sale price, V_0 the value of the initial investment and K the "multiple" of the initial investment. The mathematical expression of the professionals' sentence is:

$$E[V | V > V_0] = K \times V_0$$

In this expression, E is the conditional mean given a threshold V_0 . The linear conditional mean is a Paretian signature. The model that most accurately represents the imaginaries of professionals is a Paretian representation of sale prices.

The cognitive process of professionals in the private equity sector seems to be shaped by a perception of the Paretian properties of the economy (fat distribution tails). We could hypothesize

that the mental model of private equity professionals "embodies" the mathematical properties of Pareto's law. More precisely, the mental operations involved in capital investment are equivalent to the use of Paretian mathematics. This means that, when private equity professionals say the phrase "the expected final price is a multiple of the initial price", it is as if private equity investment were thought of in Paretian terms, even without any explicit knowledge of the mathematics of Pareto's law. To consider the private equity industry from an ethnomathematical perspective with the use of Paretian mathematics sheds light on imaginaries of private equity professionals.

Society for Economic Anthropology

Christian WALTER

3374 Economic Anthropology in the era of Generative Artificial Intelligence

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

This paper addresses potentials for conversation between economic anthropology and the study of artificial intelligence. In the field of development economics, Large Language Models (LLMs) and other Generative AI tools are being used to advise actions & decisions and predict the potential for social cooperation and competition among human subjects. For example, decisions about how to structure energy assistance programs are already starting to be based on Artificial Intelligence predictions about how recipients would make use of the funds. However, as decades of research in economic anthropology have argued, modern Western notions of value and agency do not hold across all cultures. Insofar as proliferating data models risk reproducing the problematic assumptions of their creators, we ask: Could AI's be trained to make visible implicit economic relationships that exist as part of culturally specific social performances? And could this include an attempt to simulate economies that involve non-human agents, reciprocal exchange, reproductive labor, or a sociology of nonexistent points? To answer these questions, we bring an anthropological perspective on language and value into the design of LLM's. Specifically, we focus on the correspondence between pragmatic processes of economic activity and the structural and semantic resources of linguistic communication to show how existing AI semiotic models attempt to simulate culturally specific notions of value, agency and personhood. And by exploring the possibility that AI models can be culturally aligned with alternative value systems, we contribute to efforts by scientists and scholars to pluralize¹ the imaginary of a little-understood technology. We pose the question, a) Is it possible for AI models to simulate these complex and diverse semiotic representations as they are related to economic relationships in a culture; b) Can AI models be culturally aligned for these "made-visible" economic relationships to act as decolonial basis of developing economies; c) Do recordings of cultural observations and cultural enactments provide a comprehensive semiotic environment for such an attempt to be possible. Fostering interdisciplinary exchange across our fields, our work indicates ways for economic anthropologists to contribute towards more inclusive and creative applications of Large Language Models. This

research is a process & product of collaboration between an AI social scientist, and an anthropologist.

Society for Economic Anthropology

Peeyush Kumar Peeyush Kumar

2438 From collecting to playing: The gallery and casino chronotope in the Chinese NFT market, 2022-2023

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

Through a yearlong virtual ethnography from May 2022 to March 2023, this paper investigates the processes in which the Non-fungible Token (NFT) is enregistered in mainland China by focusing on contrasting temporal and spatial frames (chronotopes) of the market. From late 2021 to early 2022, NFT companies market their products as "digital collectibles" for fear of a government crackdown, as in the case of cryptocurrencies. Collaborating with museums, galleries, and independent artists struggling with COVID-19, NFT companies produce metadiscourse through user interface design and social media marketing that invoke a gallery chronotope. A case study of TheOne.art's interface reveals the company's effort to characterize users as "collectors" who appreciate, collect, and consign digital artworks, which are treated as indexical icons to the represented physical artifacts' aesthetic values of beauty, heritage, and permanence. Still, collectors were soon disappointed when the NFT market crashed in the summer of 2022, during which NFT talks on social media increasingly compared the market to a casino, a Ponzi Scheme, and a game of passing the parcel. The contrasting casino chronotope eventually became dominant and institutionalized through third-party trading apps. Scripting NFTs as worthless tokens for constant exchange, users see themselves as "players" competing and colluding with social characters like "bookies," "big players," and "platforms" in a fast-paced financial game. Registers of stock trading, video gaming, and gambling shifted the chronotope of the market from a bourgeoisie gallery space of timeless beauty to a cacophonous casino filled with rags-to-riches dreams. Eventually, NFTs are marketed to the vulnerable wage-worker-and-retiree class (gongxin jiecheng) as influencers mobilize collective trading through class struggle narratives, elite masculinity, and fear of "falling behind" in economic development.

Society for Cultural Anthropology

Qicheng Yao Qicheng Yao

2122 Ifastem taet long graon (Holding tight to land): visualising techniques of land tenure negotiations in urban Vanuatu

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

New migrants to Port Vila from elsewhere in Vanuatu ([i]man kam[/i]) find land for their homes and gardens by negotiating with autochthonous peoples ([i]man ples[/i]) who govern land through [i]kastom[/i]. Recently, some communities have had their land agreements disrupted by mass eviction when customary landowners change their mind or receive a better offer from investors. I work with residents of urban communities to document the techniques they use to hold onto land for which they have previously made an agreement. They use a range of techniques to demonstrate their claim to land and demonstrate the parameters of land agreements. These techniques are coded and symbolic, which is especially important when few agreements made through kastom are written down. Urban community residents and I use photovoice to identify and analyse their techniques and to share their perspective with other Port Vila residents through an exhibition. The aim of engaging other people in Port Vila through the exhibition is to encourage urban community residents to learn from each other, to encourage decision-makers to understand the challenges faced by migrant urban communities, and, ultimately, encourage collective political action. Photovoice provides a window into the visual landscape of urban communities and material techniques used by their residents. In these urban communities, human interventions in the built environment have political intentions and ramifications. In negotiating land agreements and the material world, [i]man kam[/i] and [i]man ples[/i] are also renegotiating practices and social dynamics of [i]kastom[/i] in the city. This aspect of the project shows how anthropological studies can incorporate collaborative research and analysis, alternative and creative research outputs, and a commitment to collective action.

Critical Urban Anthropology Association

Sebastian Salay, University of Melbourne Sebastian Salay, University of Melbourne

1589 Indigenous Leaders, Native Agency and Resistance Strategies in XVIIth Century Colonial New England

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

Many contemporary popular works and even some scholarly publications dealing with indigenous populations of the New World often present native peoples as hapless victims of European expansionism that were incapable of preventing or even dealing with the continuous encroachment of white settlers on their traditional homelands. While this approach correctly points out the devastating effects of colonialism on native populations, this particular perspective negates the agency of Native Americans, most specifically, their ability to adapt to changing circumstances and to influence the re-shaping of the world around them. Along this line, there are many examples of native armed resistance to colonial expansion that proved successful over extended periods of time. However, indigenous leaders also employed a number of non-combat resistance strategies designed to foster the retention of tribal political organization, economic systems, and collective identity. Native Americans were not passive victims of circumstances but rather, they were active

participants in the colonial encounter. However, acknowledging Native American political agency sometimes presents a challenge for contemporary scholars, largely due to our own preconceptions about what politics is, the lingering colonialist assumptions deeply integrated into contemporary thinking, including the practices of historical and anthropological research. The specifics of intercultural interaction of the colonial period retain some of their relevance today, since they shaped the foundations of contemporary perceptions of both colonial history and subaltern political agency in general which persist to this day.

This presentation explores the specific resistance strategies employed by several native groups in New England in the 17th century, like the Mohegan, who allied themselves with the colonists, or the Pequot who, under the leadership of Robin Cassacinamon, successfully navigated colonial politics and secured land rights for themselves. Native resistance strategies were well thought out often successful. The presentation also covers the methodological issues of defining and recognizing Native agency, particularly in historical contexts, given the limited nature of primary sources available to us.

Society for the Anthropology of North America

Gleb Aleksandrov Gleb Aleksandrov

3535 Jordan, Gender, and Political Participation

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

Are Educated Jordanian Women interested in Seeking Leadership Positions in the Jordanian Public and Political Sector?

"It is beyond doubt now that Jordanian women are capable of performing important political, economic, and technical tasks," nevertheless, women's political and leadership participation in the Jordanian public sector remains low, and furthermore the interest for such participation is continually decreasing. One must ask; are educated women in Jordan really interested in seeking leadership positions in the Jordanian public sector? Or are they looking to be politically involved through other means?

Jordan was found to be a 'Gendered Paradox' according to development reports, accounting for the anomaly of continued low economic participation, in spite of the high percentages and levels of education – and similarly is the case with political participation. The common arguments in literature reported on barriers hindering women's participation, but never examining educated and privileged women's choices.

This paper seeks to breakdown the mainstream application of feminist development projects derived from "embedded Liberalism" and examine the attitudes of educated Jordanian women towards pursuing leadership positions in the Jordanian public sector – the segment of society that pursues government executive positions globally. An understudied segment of society that is empowered, educated, free-willed, connected, and privileged, representing the ideal 'developed'

woman according to mainstream feminist assumptions. Nevertheless, they demonstrate a different story; their choice in not pursuing government positions, as such positions increases their voicelessness. This paper is timely, as it poses a deeper understanding to alternative theories on women in the global south, and in this case Jordanian women's specific context, opening the opportunity for transformative change and debunking of existing structures.

Association for Feminist Anthropology

Sawsan Samara

2249 “Then We Will Benefit”: Utopian Urban Planning in Juba and Ramciel, South Sudan

11/22/2024 12:45 PM-02:15 PM

TCC 107-108

Flash Presentation - In-person Live

In July of 2011, after decades of war, South Sudan gained its independence and became the world's newest nation-state. Drawing on ethnographic research conducted in the tumultuous years that followed, this presentation discusses the plan to relocate South Sudan's capital from the city of Juba to a small village named Ramciel. Tracing the project's early planning alongside the shifting hopes and disappointments of residents, state actors, and critics through ethnographic vignettes and photographs, the presentation suggests the relocation plan as metonymous for South Sudan's open-ended state-making process. By engaging with theorizations of hope (Miyazaki 2004), becoming (Biehl and Locke 2017), and incompleteness (Nyamnjoh 2015), the presentation suggests the importance of centering futurity and the yet-to-be in understanding conflict-affected contexts. Such an approach, it is argued, is vital for understanding precarity, contemporary statehood, and urban striving in South Sudan, Africa, and beyond. The presentation offers a summary of a chapter and the central argument of the author's forthcoming book from the University of Minnesota Press.

Association for Africanist Anthropology

Christian Doll, North Carolina State University, Department of Sociology & Anthropology
Christian Doll, North Carolina State University, Department of Sociology & Anthropology

Flash Presentation Session 12:45-2:15 Room 7

2544 Cultural constructions of romantic jealousy, love triangles, and love charms: The case of acid attack in Cambodia

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

Acid attacks are a pernicious expression of gender-based violence (GBV) and a global health issue affecting countries in Africa, South and Southeast Asia, and Latin America. Little is known about the cultural contexts for acid attacks. In Cambodia, the first publicly reported case took place in 1999, and since then, attacks have not stopped. This study seeks to identify the cultural construction and meaning of acid attacks from the inside out to provide evidence to guide culturally acceptable interventions.

Ethnographic fieldwork was conducted with 87 survivors and their families and perpetrators in towns and villages across Cambodia. Qualitative analysis was conducted to identify the cultural beliefs on the perceived causes and significance of acid attacks, the role of love triangles, the influence of love charms, beliefs about omens of attack, and idioms of emotions such as jealousy and envy.

The 'cultural attractors' driving acid attacks are based on Khmer Buddhist beliefs such as the astrological incompatibility of a couple, the bedrock for triangular love, worsened by interference by love charms, fuelling romantic jealousy, metaphorically 'jealousy as fire' /*prācan*/. In Buddhist teaching, the Agati Sutta, the 'Off Course Sutta' and the Parābhava Sutta, the 'Discourse on Downfall', are meant to deter people from entering the Road to Ruin (*apāyamuk*), and which is associated with jealousy, one of the four main emotions driving the violence. This fire burns in the perpetrator's heart, consuming them with jealous rage and driving them to commit the acid attack – ironically, burning the target of their jealousy.

The analysis of conceptual metaphors can enrich our understanding of complex emotions such as romantic jealousy and envy. The cultural lens enriches an intersectoral understanding of GBV, wherein local Buddhist 'cultural attractors' explain the cruelty of perpetrators and the suffering of survivors. Further research can inform the cultural responsiveness of multidisciplinary interventions involving trauma-informed Buddhist therapy.

Society for Psychological Anthropology

Maurice Eisenbruch, Monash University

1938 Love, Sex, and Other Drugs: Sinning, ambivalence and young Muslim people's everyday moral registers amidst social change in India

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

Drawing on 13-month-long ethnographic fieldwork in a Muslim-dominated undergraduate college in the North Indian city of Saharanpur, this paper builds on Schielke's (2009) call to investigate everyday ambivalence as a means of understanding young Muslim people's engagement with Islam and morality (Schielke 2009). I show how young Muslim people's lives in Saharanpur are contextualised by a range of social and technological changes that require constant moral and ethical reflection in the everyday. The rise of digital technologies and the near-universal adoption of smartphone usage amongst college-going young people in Saharanpur have enabled the entry of

conflicting discourses on gender, sexuality, intimacy, identity, and religion into their everyday lives. At the same time, the erosion of restrictive moral norms around women's education and inter-gender friendships, as well as the increased acceptance of love marriages in the neighbourhood, has significantly altered normative ideas of life trajectories. Finally, processes of urbanisation and increased translocal and global mobilities have produced new cultures and infrastructures around partying, drug use, and leisure. In response, many young people are engaging in novel discursive and material practices around sex, dating, consumption, and leisure. Concurrently, young people are also constantly engaging with and reflecting on a wide variety of moral and religious discourses in assessing their everyday practices.

Amidst these changes, I show how, beyond paradigms of Islamic piety and religiosity, young people understood their practice as imperfect and recognised that they were engaging in a range of sinful or textually forbidden behaviour. Nevertheless, this recognition did not result in young people's repudiation of Islam or an acceptance of a sinful life but involved a more complex engagement with Islam vis-à-vis other ethical and moral ideas of right and wrong. For instance, by distinguishing between "big" and "small" sins or by challenging the traditional interpretation of a particular act as constituting a sin in the first place.

By focusing on youth practice amongst multiple, and often contradictory, moral registers, I foreground young people's ethical engagements with ideas of place in the context of eroding landscapes of norms and moralities. In doing so, I argue, many young people are reflexively engaging with ideas of what it means to be "young" and "Muslim" in a neoliberal Hindu Nationalist India in ways that are both reproducing as well as going beyond local and national narratives around Islam, gender, and morality.

Society for the Anthropology of Religion

Shantanu Kulshreshth, University of Melbourne, Department of Anthropology

2731 Network of Kinship across Japan, Republic of Korea and Democratic People's Republic of Korea :Difficulties and conflicts after the COVID situations

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

This paper delves into the intricate dynamics of kinship relations among ZAINICHI Koreans, individuals of Korean descent residing in Japan, with relatives spanning across the Republic of Korea (ROK) and the Democratic People's Republic Korea (DPRK).

Stemming from historical migrations during Japanese colonial rule and its aftermath, ZAINICHI Koreans grapple with maintaining familial ties amidst geopolitical tensions and the recent challenges posed by the COVID-19 pandemic. Through historical context and contemporary analysis, this study explores the complexities of familial connections within the triad of Japan, ROK, and DPRK, shedding light on the conflicts and resilience embedded within these relationships.

During the Japanese colonial era, the Korean Peninsula was an independent nation known as the Korean Empire. However, following the conclusion of World War II, in 1948, the Korean Peninsula was divided into two separate entities: the Republic of Korea (ROK) in the south and the Democratic People's Republic of Korea (DPRK) in the north.

In the ROK, a military regime under the leadership of RHEE Syngman was established. RHEE pursued a policy of indifference towards ZAINICHI Koreans, a term referring to individuals of Korean descent residing in Japan, wherein no special support or attention was provided to them.

The Japanese government had a no interest and sought to repatriate ZAINICHI Koreans to the Korean Peninsula. However, in 1957, the government of the DPRK initiated a scholarship program aimed at providing ethnic education to ZAINICHI Koreans in Japan. This scholarship program addressed a longstanding desire among ZAINICHI Koreans for educational opportunities, demonstrating a level of interest and engagement not seen from other governments. Consequently, DPRK emerged as the sole country displaying a tangible commitment to the welfare and education of ZAINICHI Koreans during this period.

Building upon historical narratives, the paper examines the phenomenon of migration, notably the 'KIKOKU JIGYO' (Project of Return) from 1959 to 1984, which saw thousands of ZAINICHI Koreans relocating from Japan to DPRK. The establishment of a V-shaped kinship network, with Japan as its hub, facilitated familial connections across borders, albeit subject to geopolitical constraints. However, recent disruptions induced by the COVID have posed challenges to sustaining these networks, disrupting travel and communication channels.

The paper delineates the geopolitical barriers impeding kinship relations, with ROK and DPRK's longstanding conflict hindering cross-border mobility and communication. Despite recent diplomatic strides between Japan and ROK, barriers persist for individuals with Choson nationality residing in Japan, limiting their ability to travel to ROK. The paper consider the kinship of ZAINICHI Koreans in navigating complex transnational kinship relations amidst geopolitical constraints and the added challenges of COVID pandemic.

Society for East Asian Anthropology

Hibiki TAKEDA

2608 Remembering Insurgent Memories Across Borders: Transnational Youth Activism on the Japanese Military Sexual Slavery Issue

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

In what had been a long-forgotten chapter of World War II history, numerous women were forced into sexual slavery by the Japanese military during the Asia-Pacific War (1932-45). Women from regions colonized or occupied by Japan—including Korea, Taiwan, Indonesia, China, the Philippines,

and Malaysia— as well as from the Netherlands and Japan were subject to daily sexual violence, torture, and abuse. Nevertheless, the insidious crimes against humanity perpetuated in this sexual slavery system were silenced for almost five decades under social stigma against survivors in patriarchal cultures and cold-war geopolitical interests. Courageously breaking the silence, Kim Hak-soon publicly came forward as a survivor on August 14, 1991. A transnational movement for justice and redress has since emerged. Today, the transnational movement is forged by citizens around the world who demand justice and redress through remembrance and reckonings of this history (Son, 2018). Notably, youth activists across the world have joined the fight for the history of the Japanese military sexual slavery system to be remembered. Given that the few remaining survivors are in their nineties, these youth activists are significant in reinvigorating collective memory.

This presentation examines how youth activists in South Korea, the U.S., and Canada shape remembrance of historical injustice through their involvement in the transnational movement for justice on the Japanese military sexual slavery issue. Specifically, I examine how youth draw on local, diasporic, and situated memories in calling for remembrance and justice across borders. Building on transpacific critique that captures insurgent memories and counterknowledges beyond the discourses of the nation-state (Yoneyama, 2016), this project seeks to unravel the entanglements of trans-border connections and local particularities in youth activists' constructions of transnational remembrance and activism. I seek to understand how youth activists across borders engage with feminist, nationalist, and diasporic memory construction on the Japanese military sexual slavery issue and how these encounters with insurgent memories shape their activist praxis. In doing so, I attend to Lee's (2016) understanding of the activist as a "historical-political subject who feels historical" (p. 8) – one that captures, reconstructs, remembers, and moves affectively through insurgent memories.

This study addresses gaps in existing literature on the Japanese military sexual slavery issue, which has primarily examined the history, survivors' testimonies, and the transnational movement (Chung, 1997; Min, Chung & Yim, 2021; Qiu, Su & Chen, 2014; Yang, 2008; Yoshiaki, 2000) but has yet to study youth activists who will shape how the Japanese military sexual slavery issue will be remembered. I also contribute to scholarship on youth activism by attending to its transnational-local encounters that have received less attention (Taft, 2010).

Council on Anthropology and Education

Woohee Kim

2625 Research on relationship between residents' behavioral changes and the protection of intangible cultural heritage within the context of tourism scenes

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

The cultural resources found in traditional villages in ethnic minority areas of Guizhou Province are abundant and valuable, requiring urgent protection due to their uniqueness and diversity. This paper studies the factors influencing residents' behavioral changes within these villages, with tourism development as the main factor. Three traditional villages in different stages of tourism development in Qiandongnan Prefecture, namely Zhaoxing Dong Village, Baojing Dong Village, and Xijiang Qianhu Miao Village, are selected for exploration. The study investigates the interactive relationship between various methods of intangible cultural heritage inheritance and protection and the spatial dimensions of authenticity, drama, and legality in local tourism scenes. It is discovered that residents' cultural identity consciousness, subjective initiative, and community participation rights can promote the maximization of public economic benefits in communities, thereby stimulating residents' self-cultural confidence. Additionally, linking tourism scene innovation helps address the contradictions between sustainable inheritance and protection of intangible cultural heritage and excessive tourism development, thereby promoting the sustainable development of intangible cultural heritage protection in traditional villages.

Society for Economic Anthropology

Na Gong, University of California, Berkeley, Department of Anthropology Na Gong, University of California, Berkeley, Department of Anthropology

3401 Ritual Fetishism Renewed: Romance, Single Dogs, and Political Attachment in Chinese State-Organized Marriage Rituals

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

Over the recent decade, the Chinese state has increasingly invested in collective matchmaking as an urban public-service program for single young adults. While the initiative has an obvious purpose to promote marriage, it has rarely succeeded in achieving this goal. Nevertheless, it has expanded continuously across the urban space into what I conceptualize as romantic publics. I argue the contradictory growth suggests that the state invests in matchmaking in a fetishistic manner in order to generate particular forms of affective attraction to young people. One of the particular youth populations this presentation attends to is those locally named "single dogs," i.e., the unmarried urban poor and the new urban immigrants. Thereby, the state seeks to reinvent a public regime of care, and reinvigorate state-citizen attachments that have waned during rapid marketization and privatization. In short, the state's efforts to generate affective attraction among its citizens are becoming an ever more salient modality of power over urban society. Drawing on anthropological studies of ritual, I examine collective matchmaking as an urban ritual site. Paying particular attention to the affective labor and the affect-charged symbols mobilized therein, I generated ethnographic films on matchmaking rituals. My presentation will demonstrate with film clips how the ritualistic practices might produce both collective effervescence and structured complaints based on class and gender differences; and how evolving affects emerging from the publics, both positive and negative, might shape the young participants' desires for not only interpersonal intimacy but also claims and dependency on a caring state.

American Ethnological Society

Shanni Zhao, Harvard University, Department of Anthropology Shanni Zhao, Harvard University,
Department of Anthropology

2599 Unraveling the Impact of Structural Violence of Caste on the Healing Process of Mental Health Patients in Nepal

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Flash Presentation - In-person Live

Unraveling the Impact of Structural Violence of Caste on the Healing Process of Mental Health Patients in Nepal

A nurse was "impolitely" attempting to awaken Santosh (pseudonym), a 21-year-old boy from the "untouchable" community, who was still asleep in the hospital bed at 11 AM to administer psychotropic medication. Upon awakening forcefully, Santosh voiced his hunger, stating, "All I've been eating here is medicine. Sister, I am hungry. Please give me something to eat." I encountered Santosh during my anthropological fieldwork at the Mental Hospital Lagankhel in Nepal in 2023. Through our interaction, I later discovered that the free meals provided by the hospital were insufficient, and he could not afford food available just outside the hospital. His mother informed me that Santosh began experiencing "tension" in his life when he left home at the age of 16 due to poverty exacerbated by the 2015 earthquake in Nepal. She explained to me that she had brought him to the hospital to seek treatment for his mental problem (dimakhi samasya) as mental healthcare was unavailable in their village in Baglung, a rural district of Nepal. Santosh's personal experiences of mental suffering inform us that the structural violence of caste and poverty remains a significant cause of mental health problems and has hindered his healing process.

Anthropological research, in other settings, has shown that structural violence has profound effects on health (Farmer, 1997a, 2004, 2009, 2011a; Scheper-Hughes, 2023; Leatherman & Goodman, 1997; Sweet et al., 2013; Wallace et al., 2021). Curiously, there has been a notable lack of emphasis among anthropologists in South Asia, particularly in Nepal, on delving into intersections between mental health and the detrimental environment produced by the structural condition of caste.

This paper aims to investigate the far-reaching consequences of structural violence of caste on the mental health of the Dalit patients receiving care in Mental Hospital Lagankhel Nepal. It particularly examines the impact of three factors: nutritional stress, environmental challenges, and social stress on the mental illness of this population. Here, nutritional stress signifies insufficient access to food resources, stemming from constraints such as limited land availability, religious beliefs, and legal provisions. Environmental challenges include humanitarian crises and public health emergencies caused by the 2015 earthquake in Nepal, as well as exposure to toxic chemicals, pollution, and unsafe water faced by the Dalit community. Finally, social stress pertains to the daily experience of caste-based discrimination. By shedding light on these complex connections, the

current study enhances our understanding of the structural forces that create adverse environments that not only contribute to mental suffering but also impact the healing processes.

Society for Medical Anthropology

Prakash B K, University of Notre Dame

12:45-2:15pm

1584 Anthropological Perspectives on Climate Change and Infrastructure, Part 1

11/22/2024 12:45 PM-02:15 PM

TCC 119

Oral Presentation Session

This panel will explore the contribution of anthropology to the study of climate change and infrastructure. It is increasingly clear that climate change is having an impact on infrastructure, but also that existing infrastructure affects the impact of climate change on individuals and communities. The deep interdependencies among diverse infrastructures and the important role of social and cultural factors in shaping infrastructure and infrastructure management affect how climate change plays out in different locations as well as possibilities for adaptation and mitigation. Drawing on research from diverse locations and perspectives, the panel will explore the relationship between infrastructure and climate change and the social and cultural forces that shape this relationship.

Part 1 will address the impact of climate change on infrastructure in Arctic environments and sustainable infrastructure development under a changing climate.

Anthropology and Environment Society

John Ziker, Boise State University, Department of Anthropology John Ziker, Boise State University, Department of Anthropology, Sarah Whitaker John Ziker, Boise State University, Department of Anthropology, Peter Schweitzer, University of Vienna, Department of Social and Cultural Anthropology, Olga Povoroznyuk, University of Vienna, Edward Maclin, University of Memphis, Department of Anthropology, Fern Thompsett, Matthew Archer, Maastricht University

Cumulative Impacts of Infrastructure Development and Climate Change on Finnish Reindeer Herding

Reindeer herding is one of the oldest livelihoods in Finland. The Reindeer Husbandry Act guarantees the members of 54 reindeer herding cooperatives the right to graze reindeer freely on both private and state land on more than a third of Finland's territory. Different types of land use, such as mining and forestry, and accelerating climate change are requiring herders to adapt in entirely new ways. Proposals for new development projects are typically assessed individually for their effects on the environment and traditional livelihoods. However, development projects

beginning in the 1970s, including hydroelectric dam construction, mining, industrial-scale silviculture, and most recently wind-park development, have put multilayered constraints on reindeer and reindeer herders' practices, leading to cascading effects. This paper reports on the results of knowledge co-production with Finnish reindeer herder/social scientists to understand these cascading impacts of development, including: direct and indirect loss of pasture, changes in reindeer migration routes, capital and recurring expenses, animal well-being, navigating bureaucracy, and overall increased workload for reindeer herders. We also trace the cultural responses to these impacts. Our project seeks to understand how these effects intersect with future climate change scenarios that may further impact traditional lifeways and community well being, and how herders are shaping the future of reindeer herding in the region.

Presenter(s): John Ziker

Climate Change and the Built Environment: Arctic Perspectives

Climate change has been capturing the imagination of anthropologists and other social scientists lately. While one might be tempted to diagnose a certain level of environmental determinism in these treatments, they respond to different forms of ecological crises and their representations. The Arctic is an interesting case study in that respect, as Arctic landscapes are heavily affected by global environmental change processes, while at the same time being imagined as "pristine" and "natural". Still, the colonial incorporation by southern states and empires has been accompanied, and often caused, by the introduction of new forms of built environment. While only certain parts of the Arctic – such as the Soviet North during the 20th century – have been heavily industrialized in the process, all parts of the region inhabited or visited by people have been altered to some degree. The interaction between "built" and "natural" takes on a special twist in the Arctic, as houses and roads crack and subside as an effect of climate change. The focus of this presentation is on a subcategory of the built environment, namely on different forms of (transport) infrastructures in the North American, European and – to a lesser degree – the Russian Arctic. That is, we ask ourselves whether roads and forms of infrastructure can enable sustainable livelihoods or are they just triggers and/or symptoms of environmental change?

Presenter(s): Peter Schweitzer

Maritime Infrastructure: Global Climate Change and Connectivity in a Divided Arctic

Until recently, the Arctic was imagined as a global region with unprecedented levels of climate change, resource extraction, infrastructural development, and growing connectivity. The maritime infrastructure of Arctic sea routes, modernized ports and a new class of vessels, facilitated cruise ship tourism, cargo transportation and other pan-Arctic connections. Projections of climate change impacts fueled the imagination with promises of the Northern Sea Route as a new global ice-free transport corridor. Since Russia's invasion of Ukraine, the region has been turning again into an arena for military exercises, securitization, struggles over marine resources, and reconfiguring alliances and transport infrastructures. It is these geopolitical factors rather than climate change impacts that might be driving infrastructural development along the Arctic coast in the next decades. My research draws on ethnographies of seaport expansion in Tiksi, Russia, Nome, USA, and Kirkenes, Norway, and examines the social, cultural, and environmental implications of maritime infrastructure. I employ an array of approaches from the anthropology of infrastructure

and built environment, including ethnographic fieldwork, discourse analysis, and scenario building in order to address my research question – What are the promises and threats of maritime infrastructure projects for Arctic coastal communities in the context of reconfiguring global connections and climate change?

Presenter(s): Olga Povoroznyuk

Climate Industrialization in Rural Tennessee

In 2022 Ford Motor Company announced the development of Blue Oval City: a new industrial site for production of Ford's next generation electric trucks. Ford envisions this as their most technologically advanced and environmentally-friendly plant. The construction will include new roadways, utility infrastructure, housing developments, schools, and ultimately dozens of secondary industries. This new complex in rural west Tennessee is an example of climate industrialization: new industry in formerly agricultural or otherwise "empty" spaces and justified by climate logic. This paper focuses on ongoing ethnographic work in the area surrounding Blue Oval City, where landowners, renters, small towns, unincorporated communities are struggling to navigate the uncertainties that lie ahead.

Presenter(s): Edward Maclin

Civilization's Discontents: Living With and Without Agro-Industrial Capitalism in the U.S. Pacific Northwest

The Anti-Civilization Movement (ACM) coheres around a critique of agriculture, which, according to proponents, normalizes humans' capacity to dominate the environment and one other. ACM members draw from anthropological literature to argue that agricultural civilizations give rise to colonial capitalism, extractive industry, the state, and ultimately, climate change. To forge alternatives, they form land-based communities in which to develop more environmentally just and sustainable ways of living, undergirded by an anti-colonial politics that finds expression in various modes of support for Indigenous sovereignty. Members' efforts to transition away from agriculturally- and industrially-derived resources prove challenging, however, and they find themselves making complex decisions to sustain themselves both with and without the systems they seek to refuse. This paper draws from research with three communities in the ACM heartland of the Pacific Northwest, to focus on how members envision and enact lifeways that support local biodiversity and Indigenous sovereignty. Specifically, I examine how ACM members grapple with the practical and legal complexities of 'off-grid' living, and the ecological ethics of using or refusing hydroelectricity from dams along the Columbia River. These questions draw them into engagements with Indigenous-led (and other) movements to rebuild salmon populations—a keystone species in the region—including by proposing that these dams be removed.

Presenter(s): Fern Thompsett

“New” Data Infrastructures, “Old” Energy Infrastructures, and Greenwashing in the Digital Economy

The fallacy of 'sustainable capitalism' rests, in part, on the claim that shifting from an energy-intensive industrial economy to an increasingly digital service economy will lead to a 'decoupling' of

carbon emissions and economic growth. And yet, the rising demand for digital services—generative AI, cryptocurrencies, cloud storage, etc.—has led to the proliferation of large data centers, often in rural areas close to power plants and grid substations. These data centers are resource intensive, consuming large amounts of energy and water. For residents living around these data centers in the rural US, the materiality of the new digital economy manifests in several ways, most notably as an ever-present hum and low frequency vibrations as fans and AC units run 24/7 to keep hundreds of thousands of computers in each of these large data centers cool. Through an analysis of the infrastructurality of these sites, the purported novelty of the digital economy gives way to familiar stories: extractivist resource use combined with an unequal distribution of the costs and benefits of economic growth. Empirically, the paper draws on recent fieldwork in TX and ND on the rapid, ongoing expansion of Bitcoin mining facilities. Conceptually, it brings together recent anthropological critiques of the 'newness' of infrastructure (Carruthers 2020) with a growing interest in the (environmental) anthropology of data and datafication (Douglas-Jones, Walford, and Seaver 2021; Archer 2024).

Presenter(s): Matthew Archer

1963 Anthropologies of Radical Design: Counter Strategies of Research, Pedagogy and Worldly Praxis

11/22/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

The work of radical design is quintessentially rooted in praxis - action aimed at changing real-world situations and structures at different scales. What might anthropology learn from these interventions as objects of knowledge and modes of being and doing in the world to contend with the polycrises of late modernity? Focused on contemporary strategies of radical design, this cross-disciplinary agenda challenges the politics of enclosure that have long defined anthropological and design practices in the academy and the wider world. Forms of intersectional practice in their own right, these conversations are variously grounded in abolitionist ideals, transnational solidarity networks, and commitments to collective, human and other than human survival.

Questioning assumptions about where the radical might lie, our inquiries move between well-funded, clearly instituted spaces, and practices that exceed, evade or are excluded from their confines. Cases span fabrication labs in Bangalore, sustainable design collectives in the UK, a political movement forged by design students in Rio de Janeiro, fugitive designs for living in Black industrial towns of Virginia, and eco-centered design pedagogies in Denmark. With research posed as a means of solidarity as well as critique, presentations probe design roots in modern(ist) praxis allying industrial and creative domains around notions of improvement and technically-driven problem-solving. While one group of papers examines formal, state and corporate sponsored projects of design innovation and experimentation, a second set focuses on the design endeavors and counter strategies of (so-called) subaltern communities. Rather than assume a sharp dichotomy between them, we consider how these varied networks and communities of practice cope with failure, improvisation, unlearning and impasse. What common grounds do they inhabit in

terms of design aspirations and endpoints as well as struggles for and against valorization, recognition and legitimation?

In its admixture with design, we note the potential for anthropological praxis to be self-reflexive about the limits and promise of observant participation as well as the necessity for interventionist and activist research into worldly problems. We consider radical design's implications for ethnographic methods, from questioning the kinds of technical and embodied knowledges required, to the convergences of field, lab, and studio, and ethics of inquiry into proprietary spaces and techniques and publicizing clandestine practices and populations. Panelists likewise address the modes of writing, curation and representation that best enable academic as well as more popular, mainstream discussion of the fundamentally material and moral lifeworlds of radical design praxis. We further consider how these insights and outcomes can be incorporated into anthropological pedagogy and inspire design fields to disrupt the canons of the design classroom.

Critical Urban Anthropology Association

Brenda Chalfin, University of Florida Vyjayanthi Rao Michael Degani, John Hopkins University, Zoy Anastassakis, Marisa Solomon, Curt Gambetta, Brenda Chalfin, University of Florida Vyjayanthi Rao

The Natural Building as Radical Form: Re-Metabolizing UK Architecture for Climate Emergency

Focusing on the work of the Material Cultures design firm and research lab in the UK, this paper analyzes the nascent turn towards "natural materials" in contemporary architectural practice. Material Cultures are part of broader professional ecosystem devoted to solving the construction industry's environmental impact. Working with straw, stone, hemp and earth, they advocate breaking the extractivist premises of architecture by re-embedding dwellings in agricultural economies, bioregion, and local supply chains. Against the "oil vernacular" of contemporary building, with its standard palette of glass, concrete, and steel, highly toxic coatings and insulation, and tightly sealed interior and high embodied carbon, the "natural building" is a metabolic vision of dwelling that is grown, that breathes, is maintained, and composts. This vision is rooted in countercultural experiments in off-grid living, holistic philosophies, and vernacular borrowings of the 1970s, but it is keen to avoid the more Arcadian tendencies of those experiments by embracing off-site construction and modular design. At the same time, it tarries, from the left, with a "Green New Deal" style re-industrialization premised on a circular economy of energy intensive materials, greenwashed mass timber, and partially decarbonized concrete. In this way, it reflects a broader dialectics of degrowth and ecomodernism, and the recognition of the built environment as a key driver of the climate emergency.

Presenter(s): Michael Degani

Smoke Signals from Brazil: Design Students as Political Activists

Thinking "design" as a verb is a challenge for architects, urban planners and designers, who have also taken this word to designate their field of professional activity. In this talk, we will revisit the case of "Esdi Aberta" (open Esdi), an experience of occupying a design school in Rio de Janeiro, Brazil, during a period of intense financial and institutional crisis at the university. Experimenting with design as an everyday act of maintenance and care, the academic community found itself in

the midst of a practical experimentation that points to serious theoretical and methodological questions around the primacy of the project as a means of design making. The researcher's double bind, as a teacher and director of the school and as an anthropologist who participates and observes, points to important debates in the encounter between anthropology and design.

Presenter(s): Zoy Anastassakis

A Fugitive Living Room: Feminist Design and Subaltern Black Life in Deindustrialized America

Waste is tangled up in Black life; waste can sometimes be the stuff with which one survives a night on the street, or it can be the "sign" of criminality. It is as much the stuff of complex infrastructural management as it is the stuff of fugitive design. For criminalized women who live on the street in the poor Black industrial towns of Tidewater Virginia, making a life with waste is a mode of fabricating an "elsewhere" to racial capitalism's geographies of toxic accumulation. Through material improvisation, criminalized people refuse the propertied logics of enclosure to make (living) room for subaltern Black life.

Presenter(s): Marisa Solomon

Spaces of Unlearning: Counter Institutional Design Pedagogies in South India

This paper examines radical design pedagogies aimed at cultivating the capacity to unlearn institutional norms about the materiality of the built environment. It centers on educational initiatives run by engineers, architects, and other experts associated with ASTRA (Application of Science and Technology to Rural Areas), an erstwhile research cell at the Indian Institute of Science in Bangalore, India. In contemporary training workshops, ASTRA-affiliated alumni educate a range of mostly urban learners about technical methods, economic rationales, and environmental impacts associated with earthen alternatives to concrete and steel construction. Despite their urban milieu, workshops draw on pedagogical spaces and formats that were historically intended to broker between the rural poor and development programs, including extension centers, temporary training spaces, and laboratories. Fueled by critiques of state led development and self-described efforts to "unlearn" the priorities and habits of Western-influenced institutions, scientists, designers, and architects established new educational spaces that were spatially and epistemically distinct from government sponsored institutions during the 1970s and 1980s. Though contemporary educational initiatives occupy the same spaces and narrate their histories, the paper will reflect on how historical concepts such as unlearning are being reworked for entrepreneurial design pedagogy and attendant claims to social responsibility.

Presenter(s): Curt Gambetta

Redesigning Anthropology: Fieldwork and Renegade Practice in a Danish Design School

What happens when another's renegade praxis riffs on your own business-as-usual? This presentation recounts an anthropologist's embedding in an architectural design course in Denmark, a country long celebrated for design innovation. Rather than privileging studio-based learning as is the norm in architectural education, the course in question centered on fieldwork. Students attended to human and other-than-human ecologies and interactions in an agrarian locale with a deep history of human habitation and landscape adaptation. Had I run away from

home only to find myself on familiar ground? On one level, the process offered proof of ethnographic methodology's capacity to travel. Students probed the frontstage of first impressions to find a deeper backstory. They discovered a profusion of local perspectives complicating the simplified narrative presented by prevailing interests. On another, my foray into an anthropology of design offered fodder for radically redesigning anthropology. This was not because study of design necessarily demands new methods, but because anthropological study through design invents them. Beyond fieldwork, they extend to pedagogy, the most staid domain of anthropological education. Co-written with course faculty, this paper explores these interventions. They include turning classroom into co-laboratory, using multi-layered maps to contemplate scale and complexity, and crafting design prototypes as invitations for research participant response.

Presenter(s): Brenda Chalfin

Co-author(s): Alicia Lazzaroni

2509 Anthropology and Education in Florida: A Student Research Panel

11/22/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

In the past few decades, scholars have grown to embrace the idea that a canonical approach to knowledge perpetuates political agendas rather than furthering robust understanding. Educational anthropology, as one domain of applied research, is often omitted from introductory textbooks, unlike medical anthropology. Within the field of education, Social Foundations include anthropology as one of several disciplinary paradigms used to understand education as a cultural institution, but most anthropological insights are overlooked. The USF Department of Anthropology is one of the oldest and well-known in the US, housing an applied Master's program that dates to 1974. Yet to date, no scholarly treatment exists of the role of Florida in the history of the Anthropology of Education. More importantly, as Florida is (for better or worse) the spearhead for many attacks on schooling broadly, including higher education, anthropology can play a crucial role in understanding what is happening.

This panel will include presentations by faculty and students in the University of South Florida's (USF) Department of Anthropology and the College of Education. It asks: what has been the nature and status of the educational anthropology at USF in the 21st century? More generally, what is the nature of academic labor? Who were earlier figures in this subdiscipline? What are current students and faculty working on? What role do Desantian or other politics play in shaping research trajectories?

Council on Anthropology and Education

Kiran C. Jayaram, University of South Florida Molly Hamm-Rodriguez, University of South Florida
Chad Garcia, University of South Florida, Max Beckley, University of South Florida, Lauren Koerner
Clara Buie, University of South Florida, Department of Anthropology

A Discussion of Community: a Digital Ethnography of Asynchronous Video Discussions to Reveal Student Perceptions of Presence in Online Learning

Asynchronous online instruction provides instructors and students significant flexibility in time and space to interact and engage in graduate education. The literature supports a community of inquiry theoretical model for designing the role presence plays in knowledge construction, critical thinking, sense of connectedness, and participant engagement in online courses. This research exploits the modern learning management system to avail course participants video representation in their discussions. Working with the instructor and employing my professional experience, this study recounts student participation and engagement from multiple perspectives through contextual data collection and personal interviews. The results are a digital ethnography of the learning community formed through these course discussions. The results of this study are not wholly quantifiable; instead, they are a synthesis of a shared digital lived experience within a specific community of learners.

Presenter(s): Chad Garcia

A Forgotten Chapter in the History of Anthropology of Education: the AAREA (Alliance for Applied Research in Education and Anthropology) at USF

In the past few decades, scholars have grown to embrace that a canonical approach to knowledge perpetuates political agendas rather than furthering robust understanding (Chambers 1987 Erikson and Murphy 2008; Harrison 1990). Educational anthropology, as one domain of applied research, is often omitted from introductory textbooks, unlike medical anthropology. Within the field of education, Social Foundations include anthropology as one of several disciplinary paradigms used to understand education as a cultural institution, but other insights of anthropology are often marginalized. The USF Department of Anthropology is one of the oldest and well-known in the US, housing an applied Master's program that dates to 1974. Prof. Kathy Borman (R.I.P.) used her research to build the AAREA through millions in dollars in grant money, with which she supported students and produced actionable research that reshaped Florida's educational landscape. Yet to date, no scholarly treatment exists of the role of Florida in the history of the Anthropology of Education (either UF or USF), let alone AAREA and its impact as a powerful intellectual social formation (Yelvington 2018). With the 50th anniversary of the USF graduate program in

2024, we use historical sources, institutional documents, and oral histories to develop an understanding of how AAREA contributed to the subdiscipline of educational anthropology as well as to the educational landscape of Florida.

Presenter(s): Max Beckley

Co-author(s): Jordon Myrick, Austin Prince, Ava Zhao

What a Girl Wants: on Sexual Education and Reproductive Knowledge among Japanese Students

Current HPV and cervical cancer cases in Japan have been rising dramatically in tandem after the temporary suspension of the Japanese government's recommendation of the HPV vaccine. Without full and open access to sexual healthcare, reproductive care, and comprehensive sexual education

individuals with cervixes living in Japan are being left vulnerable to STIs like HPV and chlamydia that can cause irreversible damage even asymptotically. However, even though the risks of STIs have been well documented, there are still many barriers (both physical and non-physical) preventing individuals with cervixes from accessing a full range of sexual education and reproductive healthcare in Japan. This project aims to bridge accessibility gaps in reproductive healthcare and sexuality education by exploring the preferences of IWV (individuals with vaginas) and women. Through surveys with young female students and the implementation of an accessible online application, I seek to understand whether an educational platform intervention can facilitate the improvement and long-term retention of sexual education and reproductive healthcare knowledge, and ultimately influence behavior modification in the study population. Ultimate aims are to encourage safe sex practices, higher rates of vaccine uptake, better awareness of women's healthcare topics in Japan, and address a community desire for more information regarding these topics as identified in previous research.

Presenter(s): Lauren Koerner

2067 Aspiring Alterities: Practices and Politics of Alternative Lives in Contemporary China

11/22/2024 12:45 PM-02:15 PM

TCC 112

Oral Presentation Session

Given the political turbulence, economic hardship, and social feeling of "involution" (neijuan), how do Chinese people make a difference in their lives, of themselves, of their families and communities? What alterities do they aspire to and how do they practice alternative modes of being—economically, socially, spatio-temporally, epistemologically, and existentially—to achieve these alterities despite high stakes and precarity? This panel seeks to answer these questions by examining various groups of Chinese people who choose alternative life trajectories under the current social stress in China. Tapping into understanding China from the perspective of being fringe, this panel convenes studies of emergent practices of alternative living and modes of "worlding" (Zhan 2011). Together, the papers explore anti-consumerist practices of swapping and stooping in urban spaces, the urban-to-rural migrations during the times of zero-COVID policy, the efforts to revitalize traditional ecological and medicinal practices in a rural village, Confucian grassroots alternative schooling, Daoist qi as environmental practice, and the ethnic minorities' cultivation of a new voice and a new subjectivity through filmmaking. Putting empirical cases in conversation with theoretical approaches from Foucault's "heterotopias" to Lefebvre's "representational spaces" and Deleuze and Guattari's "lines of flight," the panel explores appropriate theoretical approaches that could shed light on the Chinese practices of alterity. Through this collective inquiry, the panel seeks to understand the divergent communities and aspirations that shape and are shaped by the turbulently changing contemporary Chinese society, their creative ways of "living otherwise" (Friedman 2023), and the tensions and possibilities generated by the aspirations.

Society for Cultural Anthropology

Yukun Zeng, University of Michigan, Ann Arbor, Ji Yea Hong Mayfair YANG, University of California, Santa Barbara Yuting Yin, University of California, Davis, Min Lee, University of California, Berkeley, Hanna Pickwell, University of Chicago, Department of Anthropology, Yukun Zeng, University of Michigan, Ann Arbor, Ji Yea Hong, Mayfair YANG, University of California, Santa Barbara

Curating Ecological Skills: Attempts for Sustainable Life in Rural Villages near Hangzhou, China

This paper is based on 12-month of fieldwork on ecovillages in China, located in the rural mountain villages near Hangzhou which are far away from nearby towns and cities. Ecovillagers are composed of a diversified group of people who dreamt of having a place to live for low-cost and low environmental impact. The skills that they curated include chopping wood, making fire and charcoals, growing food and composting, Chinese medicine, doing construction with biodegradable materials, divination of I Ching and more. These skills solved daily survival needs at a low cost, reduced reliance on existing establishments and intended to extend care to the surrounding environment.

Some of these skills were learnt from the local elders; others were acquired by attending workshops within the ecovillage network. These workshops are inspired by practices in the global ecological movement, for example, permaculture and cob house building. The cultivation of ecological skills is not only about reviving and inheriting traditions, but also remaking of traditions which are about finding out what is worth learning and passing it down and around by practicing these skills in everyday life to keep them alive. Practicing eco-skills is a process to redefine technology, and re-wild humans to its surroundings by staying attuned through sensing, resonating, and becoming "eco-persons" to inhabit the land in the web of life.

Presenter(s): Yuting Yin

Alternative Life in a Village under Zero-COVID Governance: The Case of Urban-to-rural Migrants in Southwest China

This paper explores how the zero-COVID governance was experienced by and influenced urban-to-rural migrants in Southwest China during the years of 2021 and 2022. The zero-COVID policy, based on total medical surveillance of multi-level administrative grids, was actualized and experienced differently in urban and rural spaces of China. Through ethnographic fieldwork on urban-to-rural migrants who relocated from metropolises to a mountainous ethnic Yi village in the suburb of Kunming, Yunnan Province, southwest China, as well as through my own quarantine experiences as a foreign anthropologist who resided in both cities and villages during fieldwork, I trace the different consequences of zero-COVID spatial governance at the level of everyday life in urban and rural China. Divergent spatial governance in urban residential units and rural villages led to different potentials, especially in everyday mobility, food security, and communal autonomy. In the narratives of urban-to-rural migrants, the village, as a space of uncertainty as well as a space of possibility, is being imagined as a space that provides alternatives to the failed promises and certainties experienced in their previous urban life. I argue that alternative possibilities of life embedded in ecological, social, and political characteristics of a village space were brought to the surface by the zero-COVID spatial governance and contributed to the growing interest in urban-to-rural migration in contemporary China.

Presenter(s): Min Lee

Picking up junk and swapping “idle” things: Positing alternative values in Covid-era Beijing

In the wake of the Covid-19 pandemic and three years of Covid suppression policies and economic recession in China, critiques of productivity and consumerism proliferate. Amidst record youth unemployment, conventional markers of adulthood and success like owning a home and a car, or even just having a steady job are increasingly out of reach for many young people. Younger urbanites are accordingly moving away from mainstream tastes, chasing "standards," or seeking social status through consumption of broadly legible, expensive goods (Osburg 2013). By 2022, two related anti-consumption trends had gone viral: "stooping," or taking home other people's cast-off junk left on the street; and swapping, where participants exchange their unwanted clothing and household things amongst themselves. I argue that these young people are positing new kinds of taste, value, beauty, and ethics by finding whimsy and magic in other people's 'trash' and embracing the freedom of movement on public streets where health scans are not required. In the process of transforming trash into treasure, stoopers posit a new aesthetics and re-imagine the economic and ethical contours of their social worlds.

Presenter(s): Hanna Pickwell

The Economy of Alterity: Alternative Education and the Investment of Life in Contemporary China

Alternative education is a crucial lens to look into the potential and limit of living alternatively in contemporary China. Yet, it is easily pigeonholed as either middle-class distinction-making or people's flimsy, symbolic resistance against China's highly involuted educational and social scenario. Based on 24 months of fieldwork from 2015 to 2020 on an alternative education movement featuring reading Confucian classics (or dujing), this paper develops economic and semiotic anthropological approaches into the politics of being alternative in PRC and beyond. It first distinguishes supplementary and substitutional alternative education in China. Then, this paper discusses how the particular ideologies and practices of the dujing movement channel Chinese parents into radical investment of life, rather than merely choosing a different curriculum. Finally, by aligning dujing with other alternative/marginal education programs in China, this paper advocates the necessity to investigate the stake and intersectionality of alternative education/life for richer and more comprehensive social imagination of Chinese people's contemporary struggling and thriving beyond the teleologies of "involution" (neijuan), "escaping" (run) or "laying down" (tangping), and other buzz-theories in contemporary China.

Presenter(s): Yukun Zeng

Aspiring Subjectivity in Ethnic China: Teaching Filmmaking as “Non-Chinese Auto-Historiography”

In rural southwest China, a group of anthropologists and conservationists teach filmmaking to minority ethnic peasants. Influenced by global environmentalism and the indigenous media movement in Taiwan, they teach filmmaking with the hope of cultivating in ethnic people new modes of being, voicing, and history-writing. This paper examines what it means for the anthropologists and conservationists to characterize their pedagogy as teaching "non-Chinese

auto-historiography" (fei hanwen de ziwo lishi shuxie). I argue that "non-Chinese auto-historiography" expresses a radical aspiration for a form of voicing from the margin that departs from the dominating Mandarin Chinese and centralized history writing. To achieve this aspiration, their pedagogy of film training seeks to cultivate in ethnic filmmaker a deep understanding of themselves and expressions of their lived reality through audio-visual mediation. I call this distinct quality of self of the filmmaker that ought to be transduced and materialized into audio-visual form the filmmaker's subjectivity. Examining the pedagogy's emphasis on the long-term accumulation of audio-visual materials, I further argue that this cultivation of subjectivity reveals on a deeper level a hope toward becoming "subjects of history" or the "voices aware of their vocality" (Trouillot 1995, 23) among the historically marginalized ethnic population.

Presenter(s): Ji Yea Hong

Are Daoist Teachings Borne out in Practice? A Theoretical Exploration of Alterities in Discursive Imaginaries vs. Social Practices

To what extent are Daoist principles of "aligning with the Dao" put into practice in contemporary Chengdu, Sichuan? Building on Taussig's observation that "alterity is every inch a relationship, not a thing in itself," this paper explores how Daoist discourse and practice create alterities that harbor environmental orientations amidst state-driven development and secular consumerism. This paper, put into conversation with other papers in the panel, seeks to explore the most appropriate theoretical approaches with the Chinese practices of alterity discussed in the panel: What does Foucault's notion of "heterotopias" bring out about "othering" spaces that are not found in Lefebvre's notion of "representational spaces"? And does Taussig's focus on the colonial context offer anything for inquiring into Chinese alterities that Lefebvre's notion of "representational spaces" leaves out? Finally, will the micro-practices described in the panel someday transform into what Deleuze and Guattari call "lines of flight"? This paper delves into these questions within the context of shifting Chinese power relations and the possibilities of action from seeking alternative practices to producing new subjects and agents.

Presenter(s): Mayfair YANG

1177 Building a Praxis of Care in Anthropology: What's Being Done, What Needs to Be Done for Caregivers in the Academy

11/22/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

"Anthropologists are very good at critique of contemporary social forms and to some extent at theorizing alternatives, but anthropologists...are also very good at reproducing academia in all its problematic forms." –Academic Carework survey respondent

Care defines so much of who we are and what we do as humans. Yet, within academic anthropology, caregiving continues to be treated as an exceptional circumstance or inconvenience. Care in the academy is embodied, individualized, and invisibilized work. Many feel required to

cover, explain, and even apologize for our needs to give and receive care. U.S. academic institutions, especially due to the lack of universal paid leave, have disparate provisions for caregiving, if any. Even at institutions with caregiving policies, caregivers experience them as inadequate.

Hiring, promotion, and tenure committees, journal editors, and grant agencies are beginning to attend to impacts of caregiving on career progression. Yet, even these policies often treat care as an episodic interruption rather than experiences that compound, shift, and intersect with other inequities around rank, gender, age, class, race, citizenship, dis/ability, and sexuality. An emerging body of research and our own experience tell us that this all needs to change. Anthropologists can put our four-field disciplinary expertise on care to practical work within our own profession. We have begun to identify and challenge the unequal conditions of labor confronting academic caregivers reliant on logics of 'accommodation'. We urgently need to create changes in the practices and structures of our discipline and profession.

In this roundtable, we invite a discussion with decision-makers in hiring, tenure, funding, and publishing, as well as individuals in the AAA and SfAA leadership structures. As a conversation starter, we employ a forthcoming American Anthropologist article, "Towards an Anthropology that Cares: Lessons from the Academic Carework Project." Co-authored by the roundtable conveners, the study draws on survey, focus group, and interview data collected between 2016 and 2020 with over 400 anthropologists who identified as caregivers. The analysis highlights their suggested changes for how we develop anthropologists, value and 'count' work, and recognize our disciplinary complicity, interdependencies and reciprocities. A main take-away was that over 90% of surveyed anthropologists responded that the AAA can and should play a role in developing policies and practices to address the needs of caregivers. Taking these suggestions seriously in this roundtable, we strategize ways to move towards putting them into practice to destabilize impacts of the neoliberal corporatization underpinning the modern academy. Our aim is for participants to offer their perspectives from their positions of influence in the academy and their current and future praxis to encourage conditions for structural change for academic caregivers.

Kathryn Fleuriet, University of Texas, San Antonio, Department of Anthropology, Sallie Han, SUNY, College at Oneonta, Department of Anthropology Nikky Greer, Temple University, Department of Anthropology, Donna Auston, Wenner-Gren Foundation, M. Gabriela Torres, Wheaton College, Anthropology Department, Siobhan Mattison, University of New Mexico, Department of Anthropology, Elizabeth Chin, Danilyn Rutherford, Wenner-Gren Foundation, Daniel Ginsberg, American Anthropological Association Rebecca Galemba, University of Denver

2882 Ceding Disciplinary Control: Anthropological Praxis and Descendant Community Organizing for the Return of Ancestral Remains at the Penn Museum

11/22/2024 12:45 PM-02:15 PM

TCC 115

Roundtable/Town Hall - In-Person

The growing expectation that stolen ancestors in museums be returned to descendants was signaled powerfully by the Department of the Interior's recent changes to close loopholes around "culturally unaffiliated" Native American human remains and cultural belongings under NAGPRA. While this trend is encouraging, it is important to consider that anthropological praxis within a decolonial context must also recognize when anthropologists should cede decision making to descendant community members (La Roche and Blakey 1997). The issues here are absolutely the responsibility of anthropologists; but are anthropologists always the best ones to address them?

Human remains collections are the foundation of the discipline of anthropology, whose origin has been dated to the creation of the "Morton Cranial Collection" (Hrdlička 1914). Now held at the University of Pennsylvania Museum of Archaeology and Anthropology (Penn Museum), the 1,300+ ancestral crania in this collection were stolen primarily in the mid-19th century by and for Philadelphia scholar Dr. Samuel George Morton to support his theory that Blumenbach's five races were separate species on the basis of measurable cranial capacity. This roundtable will discuss developments in the five years since West Philadelphia writer and organizer aAliy Muhammad made the first public demand for the return of enslaved ancestors in the Morton Collection, igniting a movement that also brought to light the Penn Museum's possession of the remains of children murdered in the MOVE bombing. From this has emerged "Finding Ceremony," a descendant-led process for the return of ancestral remains (Muhammad and Monteiro 2023). Although some have supported decolonial community attempts to address these connected injustices, many anthropologists have chosen to actively obstruct, ignore, silence, and respond with police action against those seeking the return of family members. Ongoing concerns include: MOVE remains yet to be accounted for (only 3 bone fragments were returned to family in 2021, whereas more than a dozen are visible in the museum's photographs from 2014); the museum's January 2024 transfer of 19 crania to cemetery vaults, ignoring the research and requests of the Black Philadelphians Descendant Community Group; and the continued possession of Morton's collection of crania. The conspicuous attrition of Penn Museum and UPenn anthropologists from this ongoing work suggests the limits of anthropological praxis, particularly for those embedded within the very colonial structures that continue to cause harm to ancestors.

In support of this year's conference theme of "Praxis," this roundtable convenes panelists who hold multiple identities and commitments in connection with this work: organizers, anthropologists, museum workers, public historians, Black Philadelphians, and members of other descendant communities represented in Morton's global collection.

Council for Museum Anthropology

Lyra Monteiro, Rutgers University aAliy Muhammad , Christopher Rogers , Jazmin Benton , Margaret Sanford, Fordham University, Department of Sociology & Anthropology, Lauren Nofi, Bamburgh Research Project, Brigid Ogden , Lyra Monteiro, Rutgers University Kathleen Fine-Dare, Fort Lewis College, Department of Anthropology

1595 Confronting the Legacy: A Roundtable Confrontation of Race Science in Contemporary Biological Anthropology

11/22/2024 12:45 PM-02:15 PM

TCC Ballroom C

Roundtable/Town Hall - In-Person

At the forefront of contemporary biological anthropology lies the critical engagement with the structures perpetuating race science—a hybrid academic and para-academic endeavor aimed at justifying the division of humans into biological races, purportedly distinguished by questionable traits such as intelligence, temperament, and industriousness. Nestled within esteemed academic institutions and think tanks, race science practitioners forge connections between academia and white nationalist groups, utilizing distorted interpretations of biology, anthropology, and prehistory to bolster their arguments. Despite extensive scrutiny of the historical and social dimensions of race science, there remains a notable gap in addressing its theoretical underpinnings, particularly the exploitable flaws within its conceptual pillars. Moreover, the pervasive influence of "race as biological" within academic theory and methodology renders mainstream scientific contributions vulnerable to co-optation by race science proponents.

This roundtable emerges as a proactive response, seeking to augment existing humanistic and social scientific critiques of race science by undertaking two primary objectives: firstly, to systematically expose the facets of contemporary academic culture and scholarly practice that facilitate the maintenance of race science in a manner that is both technically robust and accessible to a broad audience; and secondly, to propose concrete modifications to mainstream evolutionary theory and methodology in the study of human biology that can act as barriers to the incorporation of mainstream scholarship into the race science discourse. Central to this endeavor is the concept of praxis—a dialectical interplay between reflection and action—that guides biological anthropologists in their pursuit of transformative change. Praxis compels scholars to critically examine their own complicity within systems of oppression and privilege, fostering reflexivity and centering the voices of marginalized communities in the research process. Through collaborative partnerships and community-based initiatives, praxis transcends the confines of academia, empowering scholars to translate their knowledge into meaningful action and advocate for social justice.

This roundtable represents a pivotal moment in the trajectory of biological anthropology, foregrounding praxis as a potent tool for challenging the structures underpinning race science and advancing a more equitable and inclusive vision of human diversity. By bridging theoretical critique with tangible action, biological anthropologists stand poised to effect transformative change, both within their discipline and beyond.

Biological Anthropology Section

Ulises Espinoza, Princeton University, Department of Anthropology H. Clark Barrett, University of California - Los Angeles (UCLA), Department of Anthropology, Robin Nelson, Tina Lasisi, University of Michigan, Ann Arbor, Department of Anthropology, Ulises Espinoza, Princeton University, Department of Anthropology, Kristine Joy Chua, University of Notre Dame, Department of Anthropology, Noah Collins Agustin Fuentes, Princeton University, Department of Anthropology

1507 Critical Perspectives on Gaza from the Journal for the Anthropology of North America

11/22/2024 12:45 PM-02:15 PM

TCC Ballroom D

Roundtable/Town Hall - In-Person

The participants in this Roundtable are part of the Journal for The Anthropology of North America's (JANA) forthcoming special issue on the ongoing siege of Gaza that showcases the far-reaching effects of U.S. empire as well as alternative horizons for political struggle. The genocide in Palestine reveals how the economic and political structures of the imperial core fuel invasion and war as they gift, sell, and loan killing technologies and the expertise to maximize their lethal effects. Recipients of these technologies, in turn, test, prototype, and export new modes of racialized subjection and dispossession. At the same time that the U.S and other so-called superpowers profit from funneling these technologies and knowledge throughout the world, they also pursue the building of militarized border walls to protect domestic interests (largely by keeping residents of the Global South out or vulnerable to exploitation in the North). These terror exports and fortress architectures illuminate how settler colonies rely on and naturalize one another.

The ongoing siege on Gaza has become a flashpoint for and a test of the convictions, analysis, and solidarity of social justice movements in North America. Racial justice, immigration, Indigenous, environmental, and LGBTQIATS spaces are being forced to confront the inextricable connections between their movements and Palestinians' plight. They also expose the limits of liberal humanitarian logics in contexts of settler colonial violence. Among other questions, we ask how the North American university functions as a space where knowledge of genocidal violence is occluded by regimes of "safety" and "civility." Who should dictate the terms, the boundaries, the tone of conversations that are about, and indeed, if the fate of Gaza's universities is to be considered, are matters of life and death? As campuses across the continent boil over with the irrepressible truth, we embrace Palestine, neither as exception nor norm, but as a model of the radical humanism that will see us through the empire's fall

Society for the Anthropology of North America

Denise Brennan, Georgetown University, Department of Anthropology Carolyn Ramzy , Marie-Eve Carrier-Moisan, Carleton University, Guilberly Louissaint, University of California, Irvine, Danielle Dinovelli-Lang, Carleton University, Department of Sociology & Anthropology Xitlalli Alvarez Almendariz, Harvard University, Elizabeth Rubio

3404 Debility and Violence: Attending to the State and Its Effects During An Extraordinary Time

11/22/2024 12:45 PM-02:15 PM

TCC 105-106

Roundtable/Town Hall - In-Person

This roundtable is a space to reflect on what it means to do disability anthropology while attending to the role of the state in perpetrating extraordinary violence. In doing so, the roundtable begins from an attention to disability not only as located in - or of - the individual, and as produced by the environment, but as more specifically a result of the ways that present and historical times have shaped disability as being produced by the responses of the state (Friedner, 2017; McRuer, 2010; Mitchell & Snyder, 2015; Puar, 2017)

In thinking about the state, we draw on the work of feminist theorist Jina B. Kim, who describes it as "an apparatus of racialized disablement" (2017). With this formulation, Minich positions herself within the genealogy of scholars across several fields such as medical anthropology (Ralph, 2020; Wool, 2015), disability studies (Erevelles, 2011; Meekosha, 2011), and postcolonial theory (Muhammad, 2011), who have studied the debilitating effects of state violence. In a similar vein, this roundtable considers the intersecting role of disability and other forms of perceived marginality, including race, gender, class, caste, and religion, in contemporary regimes of governance. We ask how bodily and cognitive impairments, illnesses and epidemics, trauma, or chronic pain are produced by the state, and how hierarchies of difference operate within this apparatus of debilitation.

Through this roundtable, we embrace a capacious definition of disability, moving beyond the idea that diagnosis alone shapes entry into (or a relationship with) the category. We hope to bring together scholars interested in a range of transnational contexts, in order to attend to the differing textures of debility as produced by state violence. The roundtable thus attends to where and how participants locate the state within their attention(s) to debility and violence, as well as to the challenges that researchers face when doing such work.

This roundtable is especially interested in conversations at the intersections of one or more of the following topics: (a) empire, imperialism and settler colonialism (b) war and police violence (c) questions of scarcity and precarity (d) structural violence and inequalities in health and medicine (e) environmental toxicity and pollution (f) immigration systems and border infrastructures (g) labor, capitalism and regimes of exploitation and (h) incarceration, surveillance and spatial control.

Society for Medical Anthropology

Kim Fernandes, University of Pennsylvania, Clara Beccaro, The New School for Social Research, Department of Anthropology Marta Zavaleta, Vanderbilt University, Department of Anthropology, Izem Aral, University of California, Los Angeles, Michelle Roberts, University of Kentucky, Department of Anthropology, Clara Beccaro, The New School for Social Research, Department of Anthropology Kim Fernandes, University of Pennsylvania, Emilia Guevara, University of Maryland, College Park

2084 Delinking: Breaking from colonial conceptual frames

11/22/2024 12:45 PM-02:15 PM

TCC 103

Oral Presentation Session

Colonial orders have outlasted the colonial period. Colonial ideologies and epistemologies continue to frame contemporary ways of thinking (Quijano, 2000; Mignolo, 2007; Santos, 2018). Early European colonial projects wrought linguistic - and genocidal - violence, reducing local languages in order to map them on to populations and geographies (Errington, 2001; Severo & Makoni, 2020). Local populations were hierarchically organized according to socially constructed differences that favored Europeaness. The *longue durée* of such projects has reified social differentiation, naturalizing identity features to categories of persons. In the here and now of so-called postcolonialism, postcolonial semiotics (Reyes, 2021), loaded with colonial values, continue to determine orders of belonging within the modernist concept of the nation-state. Despite the clear influence of counter-hegemonic thinkers (Fanon; Anzaldúa) and the resistant cultural practices by subjugated populations across the world, White scholars have long resisted calls for an overturning of epistemes. However, the recent turn to decolonizing within linguistic anthropology (Errington, 2008; Deemer & Storch, 2020; Hudley et al., 2024) has led to the interrogation of enduring colonial formations and their role in structuring power dynamics, including knowledge production (Rosa & Flores, 2017; Kubota, 2016; Reyes, 2021). Much of this work has centered on racializing processes: the raciolinguistic perspective challenges contemporary configurations of colonial orders that stigmatize nonwhite speakers (Rosa & Flores, 2017). Feliciano-Santos (2023) emphasizes historical analysis of the complex colonial processes that have fixed the lens through which race is interpreted (p. 465). Beyond race, colonial/modern rationality, as a totalizing force (Quijano, 2007), also produces systems of gender and sexuality, particularly as they intersect with race and class (Lugones, 2016). This panel is concerned with the postcolonial as a "construct that presupposes the ongoing relevance of the colonial" (Reyes, 2021, p. 194). Taking our cue from Mignolo (2007), as a way to break from Eurocentered, hegemonic paradigms, our aim is to show the limitations of Western knowledge systems and expand on local ones. We focus both on the contemporary rearticulations of colonialism and the practices of communities that resist them. We hope to contribute to "new" critical orientations that challenge the enduring structures that organize contemporary life, in order to recalibrate the current value systems.

Society for Linguistic Anthropology

Benjamin Puterbaugh Samantha Martin, University of South Carolina Samantha Martin, University of South Carolina, Amber Domingue, Benjamin Salinas, Brown University, Javier Alvarez Vandeputte, Benjamin Puterbaugh

Linguistic, Ideological, and Structural Obstacles to Chilean Activist Efforts to Decolonize Feminism

In contemporary Chilean activist spaces, feminists critique colonialism and resurgences of conservative political discourses, reflexively discussing their positionality and influence on Chilean culture. My ethnographic research with a communications-focused feminist organization in Santiago asks: How do Chilean feminists' understandings of language, race, gender, and class guide their activism? How do their identities and frameworks for interpreting others' help and/or hinder their fight against gender violence/inequality? I examine moments of decision-making in planning meetings for feminist actions. In navigating organizational dynamics, activists' language practices reveal frustration with the enduring structures, knowledge systems, and values of

European colonial projects (Feliciano-Santos 2023). As they simultaneously reproduce and work to deconstruct colonial relations, Chilean feminist efforts to decolonize their activism resemble current efforts to decolonize anthropology.

Presenter(s): Samantha Martin

Black & Creole Identities in New Orleans

The complex history of colonization in New Orleans by the Spanish, French, and United States is evident in the differing, sometimes contradictory, definitions of Blackness proposed in their Black Codes. These held legal consequences in determining who had access to power, privilege, citizenship, and belonging. The legacy of these codes exists in the current racioethnic categories of Black and Creole, but there are limits to their naturalization. To understand how community members located their Black and Creole identities in relation to access and belonging, I conducted interviews between 2023 and 2024 with an intergenerational cohort of self-identifying Black and Creole, middle-class individuals who were pregnant or had given birth in New Orleans and lived in New Orleans. These interviews reveal how factors such as class, language, religion, and parts of the body contributed to their racioethnic identities as they navigated structurally and historically available categories.

Presenter(s): Amber Domingue

Peninsular Flow: Musical Knowledge Making and Ways of Being in the Yucatan Peninsula

In the Yucatan Peninsula, new politics of Mayanidad (Mayanness) are being produced by rappers and musicians. These musicians have a diversity of perspectives on Mayanidad, with some branding themselves as specifically Maya rappers that caters to state recognition, while others center their relationships or positionality as rappers over their indigenous identity. Such positionalities undergird myriad views on development, language, and eco-politics in the peninsula. Despite these differences, most rappers engage with the concept of Flow: a polysemous term that links musico-linguistic form, an expressive mode, and one's "form of being". I take their conceptualization of Flow seriously to unpack ethnographic encounters in ways that locate diversity of thought as central to contemporary life in the Peninsula.

This presentation focuses on one collective of musicians (The ADN Maya Colectivo), tracing members' flows in music making to form their ethnic and political sensibilities. Flowing with rappers entails an ethnographic methodology and analytical tool that approaches contemporary issues from the position of artists. Rather than seeing them as necessarily indigenous artists who represent the Yucatec Maya, I show how their artistic practice indigenizes and orients them—sometimes unwilling—to the issues mentioned above. As such Flow challenges the notion of who has the authority to theorize life and administer categorization.

Presenter(s): Benjamin Salinas

Decolonization and Linguistic Reclamation Among the Mapuche people Chile's south-central coast

This ethnographic study focuses on the language reclamation of rural Mapuche communities along the south-central coast of Chile, a region characterized by land conflict and state repression. The

research delves into the process the communities call "recuperación de la lengua" (language repossession), an intertextual reflection of the political motto "recuperación territorial" (land repossession). This effort confronts colonial legacies entrenched in the educational system, identified as major factors in the displacement of Chedungun (Mapuche Language) throughout the 20th century. With the shift towards intercultural education and formal revitalization initiatives, significant disjunctions have emerged (Meek 2010). These tensions manifest between language ideological assemblages (Kroskrity 2021) and language ontologies (Costa 2024; Hauck 2022), as expressed by educators, Machis (shamans), and militants, each asserting their role in the language revitalization process. This study examines how these actors navigate the complexities of decolonization, extending beyond linguistic renewal to encompass broader cultural practices and territorial autonomy. It highlights the intricate interplay of language recovery with socio-political struggles for self-determination, and the re-articulation of indigenous identity and sovereignty through language.

Presenter(s): Javier Alvarez Vandeputte

Perreo, reggaeton, and the Spanish Royal Academy: How the RAE continues Spain's colonial legacy in the Americas

In the last two decades, reggaeton —originally an Afro-Caribbean and Puerto Rican cultural practice— has gone from the underground to the world stage. Along the way, it has received criticism for the misogynistic character of its lyrics and dance style — the latter commonly known as perreo. As the genre has evolved, women and queer artists have subverted this discursive tradition (Rivera-Rideau, 2015; Dávila Ellis, 2020). However, hypermasculine elements are still highly visible in mainstream reggaeton. In 2023, the Spanish Royal Academy (RAE) added perreo to its Dictionary of the Spanish Language, defining it as an "erotic" reggaeton dance style between a "man" and a "woman." In the present study, I critically challenge the RAE's definition and its right to define a cultural practice that is not their own. The RAE "lifts out" (Giddens, 1991) perreo from its local context and re-embeds it in a new context (Coupland, 2003), and in doing so, ascribes sexual and heteronormative meaning to the term. The findings not only affirm the RAE's prescriptive practices (Paffey, 2007), but also its intention to project gender-related ideological values onto the language and cultural practices of former Spanish colonies. Such acts reflect the ongoing work of (post)colonial structures in societal organization (Quijano, 2000).

Presenter(s): Benjamin Puterbaugh

2393 Ethnographic Praxis Beyond Disciplinary

Boundaries: The Possibility of Decolonizing Collective Embodiment through the "Muslim" Experiences

11/22/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon C-D

Oral Presentation Session

This panel reveals the decolonizing and self-questioning effect of ethnography as a transforming power for the researcher and fieldwork actors in the realm of academia, civil society, state-related units, local communities, and the private sector especially through the investigation of "Muslim" experience in relation to space, discourse and affect in everyday life. Ethnographic praxis is a complex unit where the practice and theory come together within a reciprocal relationship. However, this interaction also creates the theoretical outlook that shows the moral, justice-based, inclusive, and equal possibilities of living together. Here, ethnography is an individual embodiment for providing the decolonized approach in every sphere of self as a student, professor, anthropologist, woman, Muslim etc., but at the same time, the role of interaction gives you the responsibility to question power mechanisms for the creation of a collective embodiment. Through the conceptualizations of gender, class, civil society, youth, digital space, religion, and discourse, the panelists and organizer represent the collective embodiment of praxis based on their academic and personal journey to create a holistic, intersectional, inclusive, ethical and fair ethnographic approach "for all" in and out of academic boundaries. This process of teaching, learning, sharing, and producing as collective embodiment based on the anthropologists' experiences reveals itself through panelists' ethnographic works in academic, self-reflexive, and interactive forms. Thus, Ertuğrul focuses on the role of praxis in the maintenance of a Muslim sisterhood community through "religious affection"; Demir, through her interpellated identity as the "daughter of an imam," investigates conditional solidarity of "religious" youth by recalling social memory in their own forms; Şahin underlines the role of civil society through the experiences of Humanitarian Relief Foundation (IHH) with its own meaning attribution and "religious" responsibility; Karasakal manifests the search of Muslim "transexuals" -based on the underlined self-definitions of interlocutors- for praxis in between the exclusion by LGBTIQ+ activists and associations and by some "conservative Muslim" communities; Tozlu demonstrates the dilemmatic relation of digital space both in the reproduction of consumption culture and construction of agency through emotions like "happiness" and finally Keskin Aksay discusses *tebliğ* as an ethnographic call for praxis as a professor of anthropology. Within this framework, this panel elaborates on the ethnographic praxis not only as an understanding and analyzing practice but also as a challenging interaction process including the structure, actors, and a self-questioning inquiry which can lead the collective embodiment of the praxis to transform ethnography as an embodied model of decolonization "for all."

Society for Cultural Anthropology

Nurseem Keskin Aksay Sertac Sehlirkoglu, University College London Nesibe Demir, Betül Tozlu, Büşra Karasakal, Nesibe Şahin, Rumeysa Ertuğrul, Nurseem Keskin Aksay

Conditional Solidarity of "Religious" Youth

Youth is a socio-political field where certain hegemonic discourses are produced to compensate for the past or construct the future. This study analyzes the discourses on religious youth by tracing the genealogy of the myth of "idealized youth" in Türkiye extending from the secular and modern understanding of the Republican period to the "religious" one after the 2000s. My identity, interpellated as the "daughter of an imam" in my childhood and the youth discourses of the different religious groups I encountered, turned into an auto-ethnographic praxis that questions and displaces all these discourses in my academic journey. I observed that "religious" youth

construct their action towards a collectivity and solidarity in tensions through the social memory circulated by their families, the "religious" groups they belong to, and the state rulers. It seems that the "dawa" for the community in the Islamist movement has been replaced by a more accountable and justice-centered praxis.

Presenter(s): Nesibe Demir

Emotions as a New Medium for the Digital Space

Delving into the intersection of emotions, digital culture, and consumerism; this study examines how emotions, mainly happiness because of its particular attachment to consumerism, mediate between digital interactions and physical experiences of youth. Expansion of the digital culture into everyday life provides a novel understanding of praxis in relation to spatial dimension. Digital actions are dynamic practices which have the possibility of being moved by different ideologies; but they also create an alternative space for the possibility of a layered perspective. I examine how the body is transported to space through emotions, which translates online experiences to offline behaviors and redefine the emotion, ethnography and praxis itself. Using digital ethnography, I try to uncover the active role of emotions in digital space while aiming to provide a deeper understanding on the contemporary consumption culture, role of mediums and the agency construction of youth in Turkey.

Presenter(s): Betül Tozlu

Praxis of "Muslim Transexuals"

Based on my ethnographic fieldwork in Turkey, this study focuses on Muslim "Transexuals," using the term "transexual" over "transgender" to align with participants' self-identified experiences. Despite my religious studies background, my encounters with individuals who are identified as non-normative sexualities in Malaysia and personal experiences with my childhood friend and cousin, who are both transexuals, motivated me to engage in ethnographic praxis on this topic. Based on thick ethnographic analysis, this study maintains that these transexuals are not represented and even excluded by some LGBTIQ+ activists and associations because of their "Muslim" and "normative" identity, and also by some "conservative Muslim" communities for being "transexual." In their praxis, contrary to the mainstream discourse claiming that a transexual individual is rarely engaged with religious practices and identification, this research reveals that individuals insistently try to construct their own authentic identities from a religious framework in relation to their cultural and religious contexts.

Presenter(s): Büşra Karasakal

Civil Society Praxis as a Religious Responsibility

In the new world order, civil society actors assume responsibility for fragile situations. Their actions both lead to an increase in humanitarian concerns and enable civil society to maintain its dynamism through challenging relations to the state for global justice. Praxis, based on change, taking responsibility and producing solutions, is an action practiced by civilian elements on a global scale. The subject of this study is the analysis of how Humanitarian Relief Foundation (İnsani Yardım Vakfı-IHH), an NGO in Turkey, takes action in extraordinary situations such as wars,

conflicts, crises and disasters in the international arena, with negotiating the state, local and international actors. In my study, I claim that IHH members, with the praxis they put forward, give meaning to civil society according to their own values and develop their own motivation, and that meaning and motivation are fed by humanitarian concerns, a sense of ethics and religious responsibility.

Presenter(s): Nesibe Şahin

Sisterhood as a Praxis through Religious Affection

During my ethnographic fieldwork, I studied a Muslim sisterhood community with which I am affiliated, both with insider and outsider positions as a researcher. Together for almost forty years, these women have been actively maintaining the community, constantly producing their authentic understanding of space, knowledge, and sisterhood. They actively create spaces for their halaqas, charity works, and educational activities. What is significant about this alternative community is that the essential driving force behind their communal action is their "religious affection," namely, their love toward and intimacy with God. This case provides a peculiar perspective on how praxis forms and maintains a religious community of women. It suggests that the creation of pious subjectivities goes hand in hand with "religious affection" when it comes to religious action, which contributes significantly to understanding the intricate relationship of praxis to religion, affection, and communal action.

Presenter(s): Rumeysa Ertuğrul

[i]Tebliğ[i] as an Ethnographic Call for Praxis

Acting to become an "other" of society with my decision of veiling within a "secular" habitus has been an affective embodiment of the search for morality, peace, and intimacy in my personal experience. However, with the social and political conjuncture of my context as a professor of anthropology, I began to realize ethnography as praxis in my fieldwork, "teaching," advising projects, and policy suggestions. By realizing my role in the field as an embodied space through a veiled body, I realized my contribution to transform the academic space with ethnographic approaches and make praxis possible. This corresponds to the theoretical and methodological reconceptualization of [i]tebliğ[i], fed by the idea of conveying the "ethical" in Islamic terms, but also goes beyond the "religious" explanation for the possibility of ethnographic praxis. In this way, the body as an anthropologist becomes the embodied form of [i]tebliğ[i] for decolonizing the power relations with a holistic approach for an inclusive, just, and equal world "for all" by seeing the boundaries including your own in religion, everyday life and agency.

Presenter(s): Nursem Keskin Aksay

2947 Ethnography and its Afterlives

11/22/2024 12:45 PM-02:15 PM

TCC 120

Conversation/Debate - In-Person

Ethnography has come a long way in the last century: it is now acknowledged as one of the great methods of social science well beyond the disciplinary boundaries of anthropology. This conversation looks at the ways cultural anthropology has used ethnography as its touchstone method in the past, and asks how we might press its potential further in the future. How might an ethnographic sensibility allow us to combine historical trajectory, individual life stories, literary media, textual analysis, religious doctrine, or intellectual history in our search for knowledge about cultural worldviews? How might ethnography be expanded to understand how cultural worldviews emerge or have changed over time?

Taking Sondra L. Hausner's new book, [i] A Genealogy of Method: Anthropology's Ancestors and the Meaning of Culture[/i], as our starting point, we take ethnography as the methodological baseline of our discipline and ask where we may go from here. If ethnography has been the traditional way to access the concept of culture, what does a contemporary, ethical ethnography look like? By expanding our methodological toolkit -- and ensuring it is grounded in ethics and an awareness of history -- can anthropology still be a discipline that seeks to understand something as broad as human culture? Our conversation returns to the classic formulation of the relation between the anthropological method and its object of study, and asks how best our discipline can take this question forward in the twenty-first century.

Society for Cultural Anthropology

Sondra Hausner , Carole McGranahan, University of Colorado, Boulder, Department of Anthropology
Sondra Hausner , Carla Jones Sondra Hausner , Carole McGranahan, University of Colorado, Boulder, Department of Anthropology

1606 Going with your Gut: Visceral Ethics, Justice and Praxis in Anthropology

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 4

Oral Presentation Session

The idea of praxis fundamentally brings to the fore a connection between action and justice. This panel considers how a personal need to contribute to justice can hijack one's motivation to ask important questions about the real-world impact of one's actions. We consider connections between praxis and visceral ethics (Berry 2024), defined as the use of gut feelings to validate the ethical nature of one's own action. Visceral ethics highlights instances where an individual judges their action to be good because their action feels viscerally good. Our attention in this panel is focused on people whose actions are motivated by righteousness and whose gut feelings become the barometer of the value of their actions, divorced of any meaningful evaluation of their actions' situated impacts.

Visceral ethics piggyback on global structural relations that create and maintain inequities. For example, visceral ethics is tied to inequitable structural relations that frequently enfranchise

privileged people's ideas of who needs what and who can solve what problems how. As a result, privileged people center their own ideas and actions as solutions to problems experienced by others they see as "vulnerable." Inequitable structural relations ensure privileged people's ideas remain dominant, despite the fact that their ideas lack connection to the people, contexts and realities of where their actions take place. Furthermore, inequitable structural relations create conditions in which privileged people can judge the ethical merits of their own actions divorced of the experiences and perspective of the equity-deserving people they aim to serve, let alone empirical data demonstrating the downstream effects of their actions.

Through an examination of visceral ethics, our panel traces how inequitable structural relations play out in people's lives in diverse contexts. We consider philanthropy, clinical voluntourism, medical missions, humanitarianism and peer-to-peer education, drawing on research and experiences from the US, Africa, Asia and Latin America.

As we gather in Tampa to consider how anthropology, anthropological research, and domains we study "respond to systemic injustice," and to consider how "action directed at the structures to be transformed" might help us "reimagine... our discipline now and in the future," our panel will scrutinize how visceral ethics often justify action that inadvertently stymies change and undermines initiatives meant to enhance justice.

Society for Humanistic Anthropology

Nicole Berry , Noelle Sullivan, Northwestern University Nicole Berry Wei Gan, Princeton University, Department of Anthropology, Vaia Sigounas, University of North Carolina, Chapel Hill, Department of Anthropology, Nicole Berry, Noelle Sullivan, Northwestern University, Chun-Yi Sum, Boston University Arjun Shankar, Georgetown University

Soliciting Sentiment: Between Anthropology, Philanthropy, and Racial Justice

Between 2021 and 2023, I conducted ethnographic fieldwork among Asian American nonprofits in Washington, D.C., and my dissertation analyzes the intersection between philanthropy and racial justice through the lens of Asian America. When I embarked upon this research, the world was in the midst of pandemic lockdown and the discipline in the "let anthropology burn" debate, so I resolved to do the kind of engaged anthropology that would effect something good, however small, in the world. By the time I sat down to write, I had become one nonprofit's deputy executive director and found myself advocating not only for its funding but also for Asian America, generally. Though it might seem that I achieved some success with my ambition to be an engaged anthropologist, my daily immersion, over two years, in Asian American activism provoked significant internal conflict. It should go without question that the pursuit for racial justice for Asian Americans is ethical and just — right? Yet I felt and continue to feel a visceral sense that something is not quite right. In this paper, I discuss ethical misalignment and ambiguity in praxis from the perspectives of social justice philanthropy and engaged anthropology, and explore the economy of gut feelings that orients the decisions of practitioners, especially in relation to the funding structures that materialize justice, scholarship, and the academy.

Presenter(s): Wei Gan

The Visceral Ethics of Reusing Implantable Cardiac Devices: When Humanitarian Technologies Enter, Exit, and Re-enter Bodies Across Transnational Bound

A team of United States-based cardiologists founded the humanitarian aid organization "MHYH" to address the massive disparities in access to cardiac devices worldwide between people living in high-resource countries and people living in low-resource countries. This organization collects used pacemakers and cardiac defibrillators from deceased donors living in the U.S, sterilizes the devices, and reimplants them into people living in low-resource countries. However, reusing implanted cardiac devices is illegal within the U.S. and the European Union because of lethal infection risk. Drawing on interviews conducted in U.S.-based cardiology clinics with people living with cardiac devices, I argue that this organization's reliance upon visceral ethics allows it to overlook material, ethical, scientific, and legal implications of donating and receiving reused cardiac devices. In their enthusiasm for deceased device donation, clinicians with MHYH have neglected to understand the perspectives and sacrifices potential recipients may need to make by reusing cardiac devices and forgoing more established medical and surgical interventions.

Presenter(s): Vaia Sigounas

Short-term medical missions, visceral ethics, and inequitable transnational practices

Short-term medical missions are an increasingly popular form of informal, do-it-yourself global health action that attract all types of health professionals. Typically, clinicians organize and fund themselves and fly to foreign countries to provide clinical care for a few days to a few weeks. I draw on participant-observation as a volunteer with medical missions in Guatemala to offer an ethnographic example of how good intentions can come to dominate clinicians' understandings of the ethical nature of their own action. I trace the experiential dynamics that make mission work feel good, and how good feelings reassure clinicians that their actions are ethical and right. I use my findings to reflect on anthropological praxis. Ethnography robustly exposes inequitable structural relations that underwrite transnational practices, yet frequently stops at critique. I consider shifts necessary for a future anthropology where ethnography is leveraged to interrupt inequitable transnational practices.

Presenter(s): Nicole Berry

“Making a Difference” in Global Health Voluntourism

International volunteering in health facilities in the so-called "Global South" has become increasingly popular among aspiring health professionals. Responding to demand, for-profit volunteer placement companies provide placements in under-resourced health facilities in tourist destinations in the so-called Global South. Most international clinical volunteers are students, whether high schoolers, undergraduates, or those studying health professions. Based on ethnographic research in Tanzania, this paper interrogates foreign volunteers' endeavors to "make a difference" in hosting hospitals, and the feelings of entitlement that come with paying for the experience. In practice, foreign volunteers regularly mobilize gut feelings based on their own presumptions of what "good" patient care looks like, in so doing displacing or disrupting Tanzanian health professionals hosting them. Steeped in visceral ethics (Berry 2024), I demonstrate how

volunteers' well-intentioned actions at best have ambivalent outcomes, and at worse erode hospital capacities or even put patients at risk.

Presenter(s): Noelle Sullivan

“Thank You, Poverty”: Student Volunteerism and the Affective Labor of Gratitude Education in China

Service trips to remote villages were a popular summer activity among Chinese university students in the 2000s. Many volunteers participated to seek spiritual renewal. They wanted to cultivate gratitude, which the political state established through widespread "gratitude education" campaigns, as key to happiness.

When volunteers shared the gospel of gratitude in rural China, however, they did not realize that the children they served experienced gratitude not as an empowering attribute but an affective burden. Volunteers' visceral ethics of helping rural children cultivate a "grateful heart" ironically deepened negative stereotypes on rural bodies as being lacking and undeserving. Rural children's purported deficiency provided a convenient justification for rural suffering, which they could only escape by committing themselves to an endless production of gratitude. Hence, the narrative of gratitude education recast rural China's material crisis into a spiritual crisis caused by individuals' failure to practice emotional endurance. It also expunged the political state from its unfulfilled promise of alleviating urban-rural inequality and shifted the burden of economic empowerment to rural inhabitants, who must pull themselves up by their bootstraps.

Presenter(s): Chun-Yi Sum

1821 Health and Earth: The Entangled Body and Climate in the Anthropocene

11/22/2024 12:45 PM-02:15 PM

TCC 111

Oral Presentation Session

Although the "Anthropocene" has successfully highlighted humanity's unprecedented impact on Earth, it has been criticized for its anthropocentrism. It has failed to articulate, or even obscured, Earth's influence on humans. Its partiality is evident in the unpreparedness for the increasingly intertwined health and earth problems in what the UN Secretary-General Antonio Guterres has described as the era of "global boiling.". The prevailing view often separates the body and climate, treating them as distinct entities within the interconnected web of geo-social relationships. The body, often seen as the domain of the human mind and rationality, has been isolated from the broader non-human world, including nature and climate. Biomedicine, in its focus on the body's internal workings, has reinforced this divide between the internal and external. Similarly, climate science has traditionally treated climate as a separate entity from the human body. In anthropology, the geo-social and health-earth issues have been under-examined under the conspicuous division of medical and environmental anthropology, often exploring health and Earth issues in isolation. This panel, in an attempt to transgress these layered divides, delves into the mutual influence and

entanglement of the body and climate by investigating health problems in the increasingly precarious situations of the global boiling era.

Society for Medical Anthropology

Young Su Park, Seoul National University Taewoo Kim Sung Joon Park, Taewoo Kim, Hyun Kim, University of Minnesota, Twin Cities, Young Su Park, Seoul National University Rachel Smith, University of Aberdeen

Being compossible: An ontology of planetary health for understanding climate's impact on vector-borne diseases the DRC

Compossible worlds denote worlds in which entities co-exist, cohabit, or collaborate, instead of standing in each other's ways. Compossibility is an ontological concept coined by the philosopher Leibniz to reason that our actual world, in which two entities may exclude each other, belongs to an infinite universe of worlds in which a concept denotes compossible forms of co-existence. For instance, in our actual world, 'Planetary Health' may advocate a holistic approach to health. But this ethos of holism uses worn-out vocabularies like resilience to propose real worldly options with little meaning for people confronted with existential threats of an inhabitable world. Moreover, it falls short of imagining a world in which human and nonhuman health encompass each other. By contrast compossible worlds are contingent upon the interactions of earthbound existences for which we need to stay open. To explore compossible worlds, I will present a case study on climate's and microclimate's impact on the rise of vector-borne diseases amidst shifting forest ecosystems, conflict, and precarious statehood in the Democratic Republic of the Congo. In the DRC, deforestation is driven by mining, logging, and plantation, on which the economic growth of transnational industries is built upon. The Congo Basin's rain forests are not only vanishing ecosystems but constitute a vast knowledge archive documenting the diversity of practices of planetary cohabitation of humans and nonhuman life forms.

Presenter(s): Sung Joon Park

You Are What You Emit, Including Your Health: The Body-Climate Entanglement in the Global Boiling Era

The divide of human and nature has been duplicated in the split of the body and climate. The dissemination of the modern constitutional division (Latour 1993) into the realm of the inner human body and the external non-human enviroing is an era-defining symptom of the Anthropocene. While the purification of the body has been demarcated through the discourses and practices of biomedicine, that of climate has been reinforced by the rigid disciplinary divisions in science. As the proliferation of hybrids results in climate crisis, the increasing entanglement of the body and climate has been in display by the health crisis in another stage of the global warming, proclaimed as the global boiling by the UN Secretary-General. Drawing upon ethnographic data garnered in Kiribati and South Korea, and synthesizing theoretical frameworks from *Eating in Theory* (Mol 2021) and *Meeting the Universe Halfway* (Barad 2007), which foreground mundane bodily practice and intra-actionality, this paper scrutinizes the mutual and circulatory influence of the body and climate. Everyday practice of emitting, involved with the bodily activities of eating, wearing, inhabiting, and moving, has constituted the unprecedentedly precarious, changing climate that

has, in the circulatory relationality, afflicted the body in the forms of extreme heat, pervasive smoke, and newly emerging diseases. This paper will articulate emitting and wasting as significant anthropological concerns in the era of climate crisis.

Presenter(s): Taewoo Kim

Climate Change and Public Health: An Anthropological Lens

Climate change disrupts not only the environment but also the social and cultural fabric of human communities, with profound implications for public health. Anthropologists offer a holistic perspective, examining how climate change alters traditional livelihoods, resource availability, and social structures. Rising sea levels and droughts can displace populations, disrupting established healthcare systems and social support networks. This can exacerbate existing health disparities and social vulnerabilities, increasing the risk of malnutrition, mental health issues, and chronic diseases. Climate change may disrupt traditional coping mechanisms and healthcare practices, leaving communities vulnerable. By integrating anthropological perspectives with public health interventions, we can create culturally appropriate strategies and build trust with communities. This includes fostering community participation in developing solutions and promoting culturally appropriate health education campaigns. Additionally, anthropological research can inform climate change adaptation plans by understanding how communities perceive and respond to environmental threats. This research underscores the importance of recognizing the human dimension of climate change. By incorporating anthropological insights into public health strategies, we can build more resilient communities and safeguard public health in a rapidly changing world.

Presenter(s): Hyun Kim

Changing Vulnerability to Climate Crisis: A View from Kiribati

The impact of climate change has become a lived experience and everyday reality for the community members in Marakei, Kiribati rather than an abstract perception of a distant future. People in Kiribati, the frontline of climate change, primarily experience climate change as 'loss'. This includes the loss of home, land, trees, fresh ground water, staple food, safe fishing niche, predictable seasons, and hope for the livelihood of future generations. An anthropological field study was conducted to investigate climate change risk perceptions, health impacts, vulnerable groups, and climate resilience-building options in outer island communities in Kiribati. Outer islanders experience coastal erosion, water scarcity, drought, unexpected weather patterns, and disruptions in fishing, leading to heightened climate anxiety. They suffer from the triple burden of communicable diseases, non-communicable diseases, and their concomitant exacerbation by climate change. Oceanfront households, occupants of traditional houses, female-headed households, and people living with disabilities are particularly vulnerable to impact of climate change. Based on this field study, culturally acceptable climate resilience-building options for health were proposed. Instead of privatizing risks and responses of climate crisis to vulnerable population, a perspective from Kiribati calls for departure from the continuing legacy and rationality of nuclear tests in Kiritimati in the Anthropocene epoch.

Presenter(s): Young Su Park

1616 Law as prime ethnographic object : Centering the social life of legality and legal practice

11/22/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon G-H

Oral Presentation Session

This panel aims to bring together scholars who are working on formal legal institutions, legal actors and practices, and discussion surrounding formal law and its entanglements with larger social formations. As several legal anthropologists have suggested (Das Acevedo 2022, Goodale 2017, Riles 2000), the field has, in recent decades, gravitated to examining the social life of the law and its resonances beyond legal institutions, to some extent overlooking formal legality and legal praxis. We aim to center the "law in the books", "law in action" and law as an all-encompassing analytic for social rule-making as equally significant objects of anthropological inquiry. By focusing on legal form and practice as an entry point to ethnographic depth, scholars contribute to a more nuanced understanding of how the law and legal practice operate, and how legal actors and institutions assign meaning to what they do on an everyday basis. This panel invites submissions that deal with both formal and informal institutions concerned with legality, international law, conceptual legal critiques, legal actors' practices, interactions between legal institutions and the public, and how these concerns interact with intersectional structures of power and affect, among others.

Association for Political and Legal Anthropology

Karime Parodi , Deepa Das Acevedo Lynn Stephen, University of Oregon Jessica Greenberg, University of Illinois, Urbana-Champaign, Department of Anthropology, Deepa Das Acevedo, Jonas Bens, Karime Parodi, Rebecca Galemba, University of Denver, Alison Renteln Sindiso MnisiWeeks, University of Massachusetts, Amherst

Speaking across Anthropology and Law: Reflections on judicial interpretation and critical legal analysis

Anthropologists, like other social scientists, compare. Yet talking across kinds of comparison can be a hard epistemological nut to crack. In this paper I use a comparison of comparisons (Strathern 2020), to think through the challenges that anthropologists face when talking across empirically grounded research methods that are driven by explicit normative commitments and constraints. Drawing on longstanding research at the European Court of Human Rights, I investigate anthropological and normative legal approaches to doctrine. I approach doctrinal interpretation in anthropology and law as an epistemological framework and form of practice grounded in institutional and professional logics. In tracking where critical legal analysis across fields overlaps, intersects, and diverges, I identify points at which law and anthropology might better be in conversation across domains of knowledge production. The stakes of this analysis are inspired by this year's AAA theme of praxis. In asking how anthropologists, judges and lawyers theorize differently, we can better answer where and how non normative legal scholarship and research might contribute to social justice and legal institution building in meaningful ways.

Presenter(s): Jessica Greenberg

Plural Publishing Personas, Or How To Write For Everyone

How do you write for everyone?—Or, at least, How do you write for multiple and potentially mutually exclusive audiences? This presentation conducts a meta-level analysis of what interdisciplinarity means for law and society scholars by focusing on the written artefacts of such work: the books, articles, and other academic writings that index a particular scholarly stance. I will identify and explain some of the key professional challenges facing interdisciplinary legal scholars who wish to write for interdisciplinary and multi-disciplinary audiences. I will consider issues including the format and venue of publication, conventions of argumentation and proof, citational practice, and prose style. In doing so, I draw on my years coordinating a group of legal anthropologists and on the multiple special collections to emerge from those efforts. I also draw on my monograph examining academia as an industry, *The War on Tenure* (Cambridge, under-contract), experiences advising early career scholars at the intersection of law and anthropology, and my editorial experiences with leading interdisciplinary academic journals.

Presenter(s): Deepa Das Acevedo

Affective Translation to Multiple Publics: Who is the Audience of Transitional Justice?

Transitional justice processes, such as war crimes trials, are designed not only to prosecute individual perpetrators of violence. They are also designed to create certain sentiments about the legitimacy of a violent past among the wider public. In practice, however, the wider public consists of several audiences with sometimes very different experiences, understandings and expectations of law and justice. Actors must therefore engage in complex processes of translating criminal law to affect multiple publics. Based on ethnographic fieldwork at the International Criminal Court (ICC) in The Hague and at ICC outreach events in northern Uganda, this paper analyzes how competing publics inscribe themselves in the performances and atmospheres inside and outside the courtroom. Multiple publics are constantly co-authoring the proceedings, determining what can be translated, how it can be translated, and how people experience this process of translation. As a result, even when transitional justice actors strive to translate the workings of law and justice equally for all, they can only make meaningful connections with some, and only some of the time. Power imbalances among audiences create a need to prioritize who to address and in what ways. Understanding this fundamental problem of affective translation to multiple publics is therefore crucial to assessing the successes and failures of transitional justice.

Presenter(s): Jonas Bens

“The business we are in”: The Pitfalls of Gender-sensitive prosecutions in Chile

Over the past decade, various legal institutions in Chile, including courts and prosecution offices, have developed approaches to promote a "gender perspective" to improve access to justice for women and the LGBTQIA+ community. However, these groups continue to encounter obstacles when seeking justice (Secretaría 2020, 2022). Chilean prosecutors frequently fail to properly investigate domestic violence and femicide/transfemicide cases—the killings of women due to gendered reasons—resulting in case dismissals. Recently, several regional prosecution offices have established specialized gender and domestic violence prosecution units and published manuals to enhance investigations into gendered offenses. In my research I ask: How do Chilean

prosecutors understand the concept of "gender perspective"? To what extent and in which ways do they incorporate it in their everyday praxis? Have these changes improved access to justice for women and the LGBTQIA+ community? Drawing from feminist institutionalism, legal anthropology and prosecutorial studies, this paper addresses prosecutors' gender-sensitive practices, their self-perceptions as specialized prosecutors, and the complex relationships they have with the victims they work with. I explore the paradox of gender and domestic violence prosecutors going against victims' will, and the reproduction of gendered emotional labor in legal spaces.

Presenter(s): Karime Parodi

In-Between the lines: Ethnographic Observations of Following the Rules in Denver Immigration Court

Scholars have documented substantive injustices in the U.S. immigration court process— reduced due process, limited oversight, restricted judicial independence and discretion, and lack of legal representation (Salyer 2020). These structural issues combined with long backlogs and insufficient resources make immigration court chaotic for most involved. Yet, it is also what makes it conducive to ethnographic investigation into how immigration laws and rules touch down. Initial hearings appear routine: rights advisals, checking addresses and language, explaining relief processes, answering government charges, and reminders of consequences for missing hearings. Yet in practice, hearings are rarely consistent or predictable. For one year, I have supervised students observing Denver immigration court hearings. We fill out forms developed by a national organization to track due process violations and take participation observation notes on courtroom dynamics, language, and behaviors. This paper uses quantitative analysis of the forms with analysis of ethnographic data to demonstrate disjunctures between the rules on the books and how courtroom personnel actually convey information—or what happens in between-the-lines of otherwise adhering to the rules. Ethnographically looking in-between the lines reveals how judges contend with limitations and own frustrations (Asad 2019), and highlights how the confusion, errors, and chaos may demonstrate the immigration system working as intended.

Presenter(s): Rebecca Galemba

Co-author(s): Ella Iveslatt, Samantha McKinsey

The Role of Anthropologists in Assessing Trauma in Environmental Human Rights Litigation

This paper considers the ways anthropologists have contributed to the assessment of trauma in legal processes. In particular, I consider the role of expertise in assessing damages in environmental human rights litigation partly through ethnographic affidavits mandated by the requirement to conduct environmental impact assessment. When anthropologists assess the magnitude of harm marginalized communities have experienced, they have the ability to support social movements seeking reparations for historic injustices. Through a few case studies, I examine the challenges anthropologists face in measurement and persuasion when trying to convince legal elites of the necessity of providing redress for grievances. This includes an analysis of the impact to date of the United Nations Guidelines on the Right to a Remedy and Reparation.

Presenter(s): Alison Renteln

2196 Museums and their Software

11/22/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

Recent research has demonstrated the myriad of software and technologies used within museum practice, from collections and digital asset management, to digitization projects (Thomer and Rayburn, 2023; Turner, 2016; Willmot et al., 2016). Aligned with the conference theme, "praxis," this panel explores technology use within museums as a means of museum praxis, and the impacts it has on descendant communities, researchers, museum staff, etc. Digital systems within museums often digitize existing knowledge infrastructures and organization schemes (Turner, 2020), meaning that settler colonial logics and values imbued within paper cataloging systems were largely transferred into digital formats (Turner, 2020). This is not wholly unique to museum technologies, as work regarding Zoom (Nakamura, Stiverson, and Lindsey, 2021), Google (Noble, 2018; Wen, 2014), and Facebook (Losse, 2014) has documented the racial and gendered implications of these sites and platforms. Broadly, this panel will consider technology usage within museum practice, asking how are these systems supporting or hindering the goals of descendant communities, how do they undo or reinforce dominant power structures, and how are they embedded within museum daily work?

Council for Museum Anthropology

Amanda Sorensen, University of Maryland, College Park, Haley Bryant, University of Toronto, Department of Anthropology Amanda Sorensen, University of Maryland, College Park Alia Reza, University of Maryland, College Park, Amanda Sorensen, University of Maryland, College Park, Haley Cronin, Skidmore College, Department of Anthropology Cara Krmpotich

“Adapt As We go”: Museum Outreach and Programming During and After the COVID-19 Pandemic

As an area normally focused on face-to-face interaction, museum programming changed its practices rapidly in the face of social restrictions ushered in by the COVID-19 pandemic in 2020. Outreach in a pandemic setting became largely virtual, which impacted who was able to participate, how they interacted with museum programming, and the types of resources museums needed to develop and offer in order to maintain their digital infrastructure. In this study, I worked with a small research team to examine ways museums conducted outreach and developed programming during the COVID-19 pandemic. We conducted semi-structured interviews with ten museum staff members from a distribution of museums and participated in digital outreach events from the same institutions to observe trends. We then analyzed how differences in funding, public interaction, and digital media use might impact museums' abilities to maintain or develop engagement. Finally, I conducted content analysis of the same museums' websites and other materials to see what aspects — if any — of the largely digital programming and outreach used during the pandemic are still being used today. While the findings are preliminary, emerging trends point to a broader picture of museums' abilities to adapt. Moreover, it makes clear that the digital

tools and infrastructure used during the pandemic have the capacity to bring museum outreach, programming, and resources to populations without prior access.

Presenter(s): Alia Reza

(Museum) Databases are like Onions: A Critical Overview of Sociotechnical Systems and Practices

Collections management systems (CMSs) are used in a variety of museums and many cultural heritage contexts across North America. This paper examines theoretical perspectives that pertain to museum database systems by synthesizing across multiple bodies of literature to outline future paths in the study of museum databases: software studies; settler colonial theory and decolonizing frameworks; knowledge organization and information infrastructures; and museum anthropology. In analyzing this literature, a picture of commercial museum databases as layered emerges, highlighting how various perspectives on and interpretations of reality, and subsequently collections, are encoded within these digital information systems. Within this paper, I theorize commercial museum CMSs as "nested," describing both their physical coded infrastructure, but also in the ways they encode ontological frameworks within them as based on their roots in computing and museum histories. I assert that commercial software systems within museums are an understudied portion of museum practice with respect to code and technological infrastructures and that important insights can be gained by taking seriously the collections management software used by museums.

Presenter(s): Amanda Sorensen

The Museum as Ritual: Institutional Power Betwixt the Secular and Religious Worlds

Awe, admiration, respect, and reflection – these are the typical emotions evoked within individuals once they enter a ritual site or space. The exaggerated features that make up said ritual sites operate to inspire reverence and supernatural belief in those who visit them. The purpose of this project is to illuminate the ways in which museum staff and adjacent state authorities use the museum site and exhibit spaces for means beyond simply education. Museums, at their core, are institutions of and for public education. Nevertheless, literary review of work by specialists on the socio-political approach to art history and museums inside and outside of the US suggests that museums, like all ritual sites, create a religious-like experience for visitors via their location, design aesthetic, and artifact care and objectification. The study reveals that museums exist between the secular and non-secular worlds, subsequently exuding both academic and ritualistic power.

Presenter(s): Haley Cronin

2138 Remembering Jane Guyer

11/22/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Conversation/Debate - In-Person

This roundtable of former students and collaborators of the late Professor Jane Guyer will provide an opportunity to review and memorialize Guyer's contributions to economic anthropology and African Studies. Her work was generative for anthropologists across many subfields, and had a broad reach built on vast reading in the anthropological and historical literatures. The roundtable will reflect that breadth of knowledge production and the spirit of collaboration that Guyer pursued and nurtured. Topics covered by participants include: vernacular/alternative economies, the anthropology of value (money, multiple currency regimes, enumeration, personhood, wealth-in-people), and the history of value registers that prevailed in the vast region she referred to as 'Atlantic Africa'. The roundtable will pay tribute to Jane Guyer's mentorship of students and junior colleagues.

Association for Africanist Anthropology

Charles Piot, Duke University, Accts Payable, Janet Roitman Peter Geschiere , Bill Maurer, University of California, Irvine, Department of Anthropology, Victor Kumar , Federico Neiburg , Akanmu Adebayo , Daromir Rudnyckj, University of Victoria, Department of Anthropology Janet Roitman

1418 Resistance, Ruins, Revolutions

11/22/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Oral Presentation Session

Responding to the conference theme of praxis-defined in part as an "organizing principle for contemplating applications of anthropology, responding to systemic injustice, and reimagining our discipline"-this panel aims to consider potential sites of resistance and revolution amidst the rot of fossil capitalism. Convening in the battlegrounds of an embattled state university and public education system daily enduring legislative attacks on knowledge production, community organizing, and the teaching of histories of settler violence, this panel assembles scholars and activists working on a variety of energy-environmental issues to share studies of places where supposed "ruins" are teeming with possibility, even revolutionary possibility.

Some of the topics these presentations will cover include how green infrastructures in historically segregated cities like Houston and Miami can help envision more just and sustainable futures even as climate precarity deepens, how local campaigns for mobility justice on city streets can dismantle legacies of infrastructural racism and apartheid, how grassroots organizations in Puerto Rico actively resist the oppressive legacies of fossil capitalism, and how worker resistance in both the U.S. South and the Global South can offer lessons for broader transformational praxis.

We offer critical engagement with the rise of authoritarian and neo-fascist sympathies both in Florida and across the world. They, too, react to the extractivist legacies and ruins of fossil capitalism and its neoliberal and colonial allies. But rather than concentrating on the spectacle of so-called "culture wars," we focus on attention on the praxis of resistance and worlding alternatives in the communities with whom we live and collaborate.

Society for Cultural Anthropology

Dominic Boyer, Rice University, Department of Anthropology Adriana Garriga-Lopez, Florida Atlantic University Anais Roque, Ohio State University, Department of Anthropology, A.J. Faas, San Jose State University, Stacey Balkan, Dominic Boyer, Rice University, Department of Anthropology, Catherine Fennell, Columbia University, Department of Anthropology

Political Ecology and Environmental Justice in Puerto Rico's Energy Landscape

Puerto Rico's energy landscape presents a unique case of enduring challenges intensified by its colonial status and the devastating impacts of disasters like Hurricane Maria. These conditions have catalyzed significant energy insecurities and dependency on fossil fuels, which are compounded by regulatory failures and inadequate responses from both state and private stakeholders. This backdrop sets the stage for the exploration of how Puerto Rico's energy landscape and actors have shaped current energy policies and actions. This paper explores the political ecology of Puerto Rico's energy landscape (1892-2021), analyzing how actions and neoliberal energy policies shape and challenge the discourse and actions on sustainable energy futures. Drawing on diverse sources including newspaper articles, policy documents, gray literature, and anecdotes from community leaders, this work highlights how communities actively resist the oppressive legacies of fossil capitalism. I discuss the strategies employed by grassroots organizations to navigate and contest the centralized energy governance, illustrating the broader implications of such resistance for transformative praxis. Through this engagement, I underscore the necessity of recognizing and amplifying the voices and actions of those at the frontline of energy injustices, proposing that their struggles and solutions are central to crafting sustainable and just energy futures.

Presenter(s): Anais Roque

Abstraction as Modality of Ruination: Disaster Recovery in Andean Ecuador

Disaster recovery discourse remains anchored to the myth of a stable climate. On the slopes of the volcano Tungurahua in the Ecuadorian highlands, nearly two decades of disaster resulted from centuries of iterative forced settlement of highly mobile Indigenous communities, upheavals of biopolitical emergency operations, and neocolonial "post-disaster" resettlement. Since roughly 2011, campesinos have iterated with several projects and narratives to rebuild their villages away from state resettlements. This has taken place amid new penetrations of global capitalism in the form of increased wage employment, new initiatives to promote entrepreneurial subjects, and the effects of a changing climate on smallholder agriculture. Against this convergence of processes, campesinos have creatively iterated with the material and semiotic nodes of the rubble of their ruptured geographies in future-oriented projects to rebuild and reimagine the hybrid collectives that constitute their lives. In this paper, I find people iterating with stories – explicitly and implicitly – to enroll actants in political projects and more-than-human assemblages in times of change. Along the way, I want to explore what it means to engage in the (re)storying of relations as a modality of ruination, a way to re-collect prior relations while cultivating new ones.

Presenter(s): A.J. Faas

Academia in Ruins: Coalition Building in South Florida

Popular perception of the State University System of Florida (SUS)—as simply a site of ruins—is flawed. While there has in fact been a significant reorganization of curriculum in line with state mandate, faculty in areas such as the Energy Humanities have engaged this moment as an opening—a space to create a suite of interdisciplinary initiatives: for example, new course and degree offerings in Energy and Environmental Humanities at the graduate and undergraduate levels; and the creation of extra-institutional collaborations, such as the Energy Democracy networks that we are cultivating across disciplines and universities throughout the Gulf South and beyond. In this talk, I will speak to revolutionary possibility in the context of curriculum-building at my home institution and more broadly. While recognizing that the academy has historically served as a parastatal entity, which has long worked to harness dangerous forms of domestic nationalism, in this talk I shall nonetheless look to the academy as a fecund site for radical worldbuilding.

Presenter(s): Stacey Balkan

Infrastructural citizenship and geosolidarity in Northeast Houston

This paper analyzes a community-led rain garden project in the Kashmere/Houston/Trinity Gardens neighborhoods of Northeast Houston. I characterize the community's experimental engagement with green infrastructure as an example of what might be called "infrastructural citizenship." This citizenship expresses civil power to defy white supremacist legacies of technopolitical flood control that have left Northeast Houston one of the most heavily flooded parts of the city. Yet this citizenship also expresses commitments beyond stormwater management, taking aim at inherited infrastructural logics and traditions associated with other norms of American petroculture (e.g., spatialized and racialized environmental toxicity, translocal supply chains). In contrast to the default petrosolidarity that ensnares the global North (and much of the global South) today, I argue that initiatives like the rain garden project evince a growing geosolidarity with the land and its capacities that can challenge a racist petrostate and the conditions of ecological emergency it perpetrates.

Presenter(s): Dominic Boyer

Beyond the Ruins: Working the Ends of Houses in the Late Industrial Midwest

Anthropologist Bettina Stoetzer recently observed that scholars have mobilized registers of ruin to make sense of urban life unfolding amidst intensifying economic, political, and material upheavals. She argues that this register does not account for the forms of embodiment that characterize relations among intimates and strangers, both human and nonhuman, within urban ecologies forged through industrial capitalism, migration, or wartime destruction. These ecologies remain inaccessible as analysis orbits arresting images of weeds, debris, feral animals, etc (2022). Such a critique challenges urban anthropologists to elaborate contemporary urban ecologies shaped by various upheavals but also longstanding and ongoing disinvestment. This paper takes up such a challenge. It moves away from ruin framings by considering how people in the late industrial American Midwest live and work in and with the remainders of demolished and/or obsolete homes. It stays close to practical engagements with housing infrastructures that have long been worn out or in pieces, and attends especially to the slowness, inefficiency, and openness of working with dynamic albeit sometimes opaque entities and materials.

What might such practical engagements reveal about the figuration of collective horizons or politics in urban contexts that seem worked over, worn out, or abandoned?

Presenter(s): Catherine Fennell

3171 Roundtable: Becoming an Upstander

11/22/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon I-III

Roundtable/Town Hall - In-Person

We often find ourselves in situations where injustices and/or bullying go unchallenged. Bystander apathy can perpetuate harm and marginalization, making the role of the upstander crucial. This session delves into the principles and practices of being an upstander, empowering individuals to stand up against instances of injustice and disrespect, and enabling them to better create positive change in whatever environments they might find themselves. Participants will emerge with a deeper understanding of their potential to make a difference, equipped with the knowledge and tools to act as agents of positive social change in their communities and beyond. Whether confronting bullying at conferences, in academic departments and laboratories, or in the context of fieldwork, or through addressing discrimination in the workplace, the participants in this roundtable will provide the tools for us to feel empowered to stand up, speak out, and make a difference as upstanders.

Archaeology Division

Ruth Van Dyke, SUNY, Binghamton University, Department of Anthropology, Christopher Rodning Mia Carey, Matthew Reilly, City College of New York, Lewis Borck, University of Missouri Uzma Rizvi, Pratt Institute, Rachel Horowitz, Washington State University

1807 Semiotics of 'the Veil': Women, Islam and de-exclusionary Praxis in Contemporary India

11/22/2024 12:45 PM-02:15 PM

TCC 101-102

Oral Presentation Session

Our panel addresses ethnographic vignettes from four different sets of narratives on Islam, gender, women and the understanding of the 'veil' in the Indian context –indicating a critic of the modern world, to engage in with anthropology of gender, Islam and to an act of praxis. Thus, we focus on the practical debates of gender and its vindication to the pervasive biases of inequality in Islam – arguing the poetics and the politics to deconstruct institutionalized imagery of Muslim women as a potent symbol of essentialized identity, cultural authenticity and visions of Western Imperial imagery. An understanding of this complexity allows us to engage in pragmatic discussions, as a return to knowledge focused on everyday action, communicative and dialogic analysis –an ability needed to derive counter-hegemonic practice.

In order to accomplish this, our panel upholds three hermeneutical moves: firstly, to question and step out of the Eurocentric understanding of Islam as oppressive to women. Secondly, this allows us to rethink 'the veil' itself and divest it from its magical power of its exclusion, to allow for being there and representing emancipation. These two moves, finally take us to decenter Islam's inherent misogyny, allowing us to find feminist consciousness in Islam. Here we are making a commitment to self- and alter-representation that respects multiple sources of belongingness, refutes any single moral yardstick, and lets us show cultural practices of shared lives, rituals and protests –a new and modern modes of Islam, gender and its self-conception.

In this view, we signal our research of the othered representation with ambiguous forces of entities: the distressed Muslim women, gender sports and Islam, Muslim Intersex representation in southern India, and lastly Muslim women and their subjectivation in city-based slums. This work, therefore, attempts to provide anthropological replies to the perceived malevolence; suggesting the 'veil' as the fetishized semiotic mark as the introjection of gaze. Such deterministic sterile masculinist paradigm opens space for the disavowal of gender(ed) determinism, to the possibilities of heterogeneity, and perceived political strategies of new framework of representation.

This panel is formed by an Associate Professor of Anthropology and three graduate students currently working under her supervision, who are presenting papers, and a Full Professor is discussing the session. Two of the participants are practitioners of Islam, and the others are Hindu, and the Discussant is agnostic from a Catholic family. We are all working together to create a common understanding of contemporary Islam in India that includes working with cis and non-cisgendered individuals and communities.

Society for Cultural Anthropology

Ahona Roy Ahona Roy Mounika Pellur, Anvar Nattukallingal, Ahmad Fahim, Ahona Roy Gabriela Vargas-Cetina, Universidad Autónoma de Yucatán

Revisiting Intersex from India: Unveiling the narratives of its Abjectness

This talk is an attempt at unveiling intersex(ed) Muslim person's identity in Southern India. It instances a moment of gendered imperialism which is coupled with a religious construction within masculinist-phallogocentric discourse. Evoking a non-essentialized perspective in this work, I attempt to unravel the everyday realities of Muslim intersex person. Further, drawing ethnographic evidences of being 'intersex' and 'Muslim' in India, this paper builds idea around the dynamics of resistances and resilience by the community. To add to this context, 'unveiling' suggests de-sexing the discursive phallogocentric body based on biological determinism, to a shifting argument in lines to neo-cultural, secular explanation of a 'new order' from these personal narratives.

Presenter(s): Mounika Pellur

Football and Islam in Kerala, Southern India: Unveiling the 'Ethics of Difference'

This particular talk focuses on the local iterations and performances of football within the Māppila Muslim community in the southern Indian state of Kerala. The anthropological inquiry is to explore the historical marginalization, Islamophobia, and often alleged with hyper-masculinism with violence and aggression. The local variant of the football practice as referred to Sevens

football, reflects a common perception as 'antifootball', which again is the dominant cultural and historical biases against this community by the State.

My aim is to interrogate the metaphor of 'veil' as shame and debasement of this community. As an anthropologist, I delve with the hermeneutical approach to understand the deeper cultural layers, that will eventually emanate from my empirical illustrations in this writing.

Presenter(s): Anvar Nattukallingal

Gender, Labour and 'Otherness': Un-veiling Subjectivation of Muslim Artisans in Northern India

This paper draw evidences of Muslim women artisans in Northern India in the city of Lucknow who engage in handwoven Chikaan embroidery work.

The paper is situated within the anthropological framework of work and labour, further situating gender oppression, where the work is performed by distressed women. The attempt is to unravel the invisible ordering of work, labour and oppression of these women within the infinite commercial circulation of the goods produced. Doing so, the work further highlights the erasure of these women from their 'value'. Arguing about , the veiling' of these women, signifies the normative Islamic rituals in one hand, and the labour oppression on the other, in the state of obscurity. This adds the ethnographic allegory, to the act of 'unveiling' as a symbolic metaphor, which in other words, the acts of resistance by these women, defining a new representation of 'gender and work' of the disenfranchised Muslim women.

Presenter(s): Ahmad Fahim

Veiled Subjectivation: Muslim Women, Corporeal Anthropology, Slum Politics in Bombay, India.

This paper is built on anthropology of slums in the city spaces, on women and gender in post-pandemic times in Bombay, India. Drawing ethnographic vignettes, this work draws attention to women and their embodied Islam(ism), which is in other words the act of 'veiling'. The central argument here, is about the public health discourses around tuberculosis-inflicted women, and the crises of health treatment in public hospitals, indicating a state of alienation and Islamophobia. The paper reflects a state of cultural tyranny where the life is devoid of value. It further draws on the politics of resistance and rights' claim by women's organization, and strengthening community sentiments, adding to, subaltern voices from the margins for their gender and recognition.

Presenter(s): Ahonaa Roy

2222 Timing, Praxis, and Ethnographic Access Part I

11/22/2024 12:45 PM-02:15 PM

TCC 121

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and

possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevalness, or "co-temporality," which is a sharing of the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline.

This panel seeks to bring together a group of scholars to discuss:

- Effects of the timing of research, such as shifts in political regimes or political context, new visa regulations and policies, ethical review board requirements, the arrival/departure of administrators, social movements, development policies and agendas, wars, conflict, global pandemic, on ethnographic access and relationships.
- The role of personal timing, relations, and lived experiences—such as entrance into parenthood, caring for aging loved ones— with particular attention to effects on ethnographic access, choice of field sites, and topic of study
- Conversations around the difficulties and serendipities involved in gaining access to field sites
- Choices regarding the short or long-duree of ethnographic access and relations, such as ethical considerations in maintaining relations with and access to field sites in and across space and time.

References:

Fabian, Johannes 2014 *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press

Günel, Gökçe, Saiba Varma, and Chika Watanabe. 2020 "A Manifesto for Patchwork Ethnography Member Voices, *Fieldsights*, June 9.

Society for Cultural Anthropology

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology Megan Cogburn, University of Florida, Department of Anthropology Timothy Loh, Massachusetts Institute of Technology, Amanda Votta, Brown University, Shreemoyee Sil, University of Florida, Department of Anthropology Megan Cogburn, University of Florida, Department of Anthropology

Closures and new beginnings in deaf Jordan

I left Jordan in November 2022, marking the end of 15 months of multisited ethnographic fieldwork between 2021 and 2023 as part of a dissertation project examining deaf Jordanians' engagements with assistive technologies that have emerged there in the last two decades. I focused on the cochlear implant, distributed to eligible deaf Jordanians through a state-affiliated initiative since 2014, as well as a sign language mobile application, developed by a Jordanian-Syrian educational technology start-up in 2019. The fieldwork took place over four sites: a deaf cultural center; the aforementioned start-up; a cochlear implantation unit and audiology department; and a government advocacy body for disabled Jordanians. I returned to Amman for follow-up research in summer 2023 to discover that the two start-up partners had fallen out and the start-up was no longer operational and, shortly after I left in August, I learned that the deaf cultural center had lost its funding and had shut down. What do these multiple closures mean for the future of deaf people in Jordan? In some ways, I was lucky to have carried out my fieldwork when I did at a time when the places and projects I was studying were thriving, and I benefited from thinking and moving across multiple places in Amman. Here, I reflect on what this temporal snapshot of deaf life in Jordan can teach us about disability and technology in the contemporary era and the current state of my research in the wake of these closures.

Presenter(s): Timothy Loh

Fieldworking on Pain Time: Doing Anthropology While You and Your Interlocutors are Chronically Ill

Unpredictable disruptions are a part of chronic illness and pain. As a chronically ill and in pain anthropologist doing work on how chronic illness and pain cause disruptions in the lives of my interlocutors, I have had to alter the timeline of fieldwork to meet the timeline of my interlocutors—and the timeline of my own temporally disruptive chronic illness. I draw on Kafer's crip time (2013) and Fazeli's sick time" (2016), to formulate the idea of "pain time," which describes disruptions to a normative timeline caused by unpredictable bouts of increased pain, flare-ups, missed and changed medications, and the stops and starts caused by the need of chronically ill people to be cautious about covid exposure. Here, I explore what it is to do fieldwork on pain time and what pain time means for my interlocutors in terms of missed and rescheduled interviews, changed clinical visits, waits for lab testing. I consider how "pain time" subverts expectations of myself and my interlocutors for living life at the same pace as others—whether it be at work, school, or in their social worlds. Through this exploration I show how pain time has shaped my own choice of fieldwork and connections to interlocutors, along with the broader effects of pain time on the lives of the chronically ill and in pain.

Kafer, A. 2013. *Feminist, Queer, Crip*. Bloomington: Indiana University Press.

Fazeli, T. 2016. Notes for "Sick Time, Sleepy Time, Crip Time: Against Capitalism's Temporal Bullying."

Presenter(s): Amanda Votta

Negotiating Access in Clinical Spaces: Reflections on Timing and Identity

Scholars in medical anthropology have extensively written about the myriad of challenges to gaining access to clinical spaces, which range from navigating bureaucratic barriers to building trust and dealing with ethical considerations. Such challenges are further compounded by the hesitation of medical authorities to allow non-medical/non-clinical researchers to enter clinical spaces. Based on twelve months of ethnographic fieldwork, this paper reflects on the several layers of challenges I faced while negotiating my access in different clinical settings in Delhi, India. The start of my fieldwork journey in the summer of 2020 coincided with the surge of COVID-19 cases in India, when the health system was almost on the brink of collapse. This was also a time when India witnessed a rise in nationalist sentiments leading to increased tensions between religious groups, particularly in the capital city of Delhi. The narrative around nationalism in India has been amped up since 2019, when the Bharatiya Janata Party (BJP) won the general elections for the second consecutive term. Within the backdrop of such global and local events and as an Indian female student doing her PhD in the US and returning to her home country to conduct fieldwork, I further critically reflect upon how my identity as both an "insider" as well as an "outsider" affected my access to different clinical spaces and accordingly shaped my ethnographic research.

Presenter(s): Shreemoyee Sil

2532 Using Theory and Metatheory to Advance Veterans and Service Members' Access to Healthcare: Research Interdisciplinarity to Optimize Praxis

11/22/2024 12:45 PM-02:15 PM

TCC 116

Oral Presentation Session

To cultivate praxis on increased access to healthcare for Service Members and Veterans (SMVs), this interdisciplinary panel brings forward how robust incorporation of theories of cognitive modeling and metatheories of healthcare access play a central role in praxis-based work espoused by the VA and NIDILRR in their quality improvement and implementation science studies. Participants include professionals from anthropology, public health, health economics, neuropsychology, and speech language pathology.

Panelists use patient-perspective theories, such as the social-psychological Health Belief Model and the cognitive anthropological Cultural Model of Health. These center how understandings and beliefs impact healthcare decision-making, intentions, and impact of interventions, with the latter theory emphasizing cultural values. Panelists also mobilize metatheories on healthcare access, including 1) the Theoretical Domains Framework (TDF), which examines domains grouped around sources of behavior, including capabilities, opportunities, and motivations; 2) the Model of PTSD Treatment Initiation, organized around different levels of the post-trauma socio-cultural environment, including systems, individuals, and social networks; and 3) the Access to Care Framework, focusing on dimensions of accessibility from the supply and demand sides along a continuum from health needs to consequences of care.

Overall, lenses are attuned to individual, group, institutional, and policy intersections and implications, with emphases on special populations, including SMVs, people of various positionalities, and conditions. Specifically, study 1 mobilizes the Health Belief Model (to explore efficacy of sleep apnea interventions with Veterans with TBI), while study 2 uses the Cultural Model of Health (to explore education and kidney disease treatment choices). Study 2 is also scaffolded upon the TDF, bringing forward the dynamic interplay of cultural model theory with the TDF's first domain of knowledge. Study 3 examines influences on accessing PTSD treatment among Special Forces, using the Model of PTSD Treatment Initiation. Studies 4-6 are centered in the Access to Care Framework, exploring healthcare access among SMVs with TBI, including a focus on the facilitators and barriers to accessing optimal care generally (study 4). Studies 5 and 6 explore civilian, Veteran, and military-setting providers' conceptions of barriers and facilitators to care in chronic pain treatment for Veterans (study 5), comparing how providers' conceptions differ across setting (study 6).

By underscoring the common theoretical orientations and contributions of this collective body of collaborative work, the discussant brings forward how this work is evident of anthropological traditions. Ultimately, this contributes to bringing into conversation people across fields outside boundaries of single disciplines to advance praxis.

Society for Medical Anthropology

Rebecca Campbell-Montalvo, U.S. Department of Veterans Affairs, Chad Radwan, U.S. Department of Veterans Affairs
Rebecca Campbell-Montalvo, U.S. Department of Veterans Affairs
Chad Radwan, U.S. Department of Veterans Affairs
Rebecca Campbell-Montalvo, U.S. Department of Veterans Affairs
April Ingram, Jesssica Ryan, Risa Nakase-Richardson, U.S. Department of Veterans Affairs
Natalie Gilmore
Cassandra Decker, U.S. Department of Veterans Affairs

Novel Application of a Sleep Apnea Treatment Intervention Among Veterans with TBI

Cognitive impairments associated with TBI often exacerbate the negative health impacts of Obstructive Sleep Apnea (OSA), making Positive Airway Pressure (PAP) use more critical to patients' health. To uncover how PAP adherence can be improved, we examined the role of a PAP therapy adherence intervention applied to Veterans with TBI. Using the Health Belief Model (HBM), interviews were conducted with both intervention participants and the VA providers who administered the four-part, month-long intervention. Findings from patients show that the intervention encouraged Veterans to use their PAP devices more regularly by equipping them with knowledge about the effects of OSA on their overall health and cognition. Findings from providers indicate that patients found specific parts of the intervention relating to skill development helpful (e.g., breathing techniques, keeping a sleep log). It is noted that, given the onset of the COVID-19 pandemic, all intervention sessions were conducted via telehealth. This modality offered patients certain advantages and disadvantages to fully participate in the intervention. Ultimately, the intervention was received as a useful for Veteran patients, who often are given their PAP device with minimal training. Overall, the intervention played a pivotal role in augmenting patients' HBMS by increasing their knowledge and skill, helping them to feel more driven and prepared, and improving their treatment adherence.

Presenter(s): Chad Radwan

Patient Education Transforms Cultural Models of Kidney Disease and Treatment: Knowledge-seeking and Psychological Impacts Drive Veteran Planning

Benefits of home dialysis (HD) for patients have long been documented. Despite mandates to increase usage, use is low and is even lower among Veterans (7%). Starting HD requires a lead time of 2+ months, to allow for healing from port implantation. Therefore, an obstacle to using HD is a lack of pre-end stage renal disease (ESRD) education and advance decision-making. As part of a randomized control trial on the effectiveness of pre-ESRD patient education on HD choices for Veterans, which also comprises early implementation work for site expansion, interviews with Veterans with kidney disease (n=42) were conducted. These were tailored to the Theoretical Domains Framework (TDF), centered on participants' views of study education and treatment choices, and oversampled women and racial/ethnic marginalized Veterans. Data were interpreted with TDF and Cultural Model Theory. Uncovering the processes through which the TDF knowledge domain was pivotal (beyond the simple understanding that knowledge impacts choice), novel findings highlight social-psychological mechanisms behind decision-making. Specifically, patient education spurs additional knowledge-seeking and a cascade of psychological impacts (i.e., increased feelings of security and self-efficacy, knowing what to expect), which underpin an orientation to the future supportive of decision-making and planning. This modeling offers avenues for research to fine-tune understanding, and implications for patient education design.

Presenter(s): Rebecca Campbell-Montalvo

Co-author(s): Darin Ftouni, Ashutosh Shukla

Cultural Dynamics of Special Operation Forces: Implications to Accessing PTSD Treatment and Crafting Department of Defense Policy and Services

As Special Operations Forces (SOF) operators/enablers (O/E) are at a greater risk of PTSD but are less likely to seek treatment despite availability, this study identifies barriers and facilitators to accessing treatment. This mixed-method, pre-implementation study is organized around the Model of PTSD Treatment Initiation, which examines different levels of the post-trauma socio-cultural environment, including systems, individuals, and social networks. Surveys (n=1073) with United States Special Operations Command (USSOCOM) members identified barriers and facilitators. Interviews (n=24 SOF O/E) sought culturally appropriate ways to improve access. Initial barriers to treatment were 1) belief that people outside SOF would not understand them, 2) long wait times, 3) difficulty identifying emotions/symptoms, 4) concerns for remaining deployable, and 5) concerns regarding confidentiality. Facilitators were 1) value of a healthy mind, 2) benefit of treatment, 3) providers in close physical proximity, 4) benefit to family relationships, and 5) family support. Factors interviewees identified that facilitated treatment included ease of access and benefit to performance, well-being, and family. Other concerns were access to culturally appropriate providers, impact on career, and confidentiality. Data will inform a stakeholder group consisting of veterans, family members, and providers who serve or have served in SOF to develop multi-pronged culturally relevant policy recommendations.

Presenter(s): April Ingram

Meeting the Needs of Persons with TBI across DOD, VA, and Community Settings: Facilitators and Barriers

TBI is associated with chronic health conditions and disability. The United States Department of Defense (DoD) and VA have specialized rehabilitation programs to support SMVs with TBI. Despite this infrastructure, SMVs report healthcare needs that are not satisfied by rehabilitation services and experience barriers in accessing care post-brain injury. Using the Access to Care Framework, we gathered DOD, VA, and civilian stakeholders' perceptions of the facilitators and barriers to accessing care for SMVs with brain injury. Individual interviews (n=21) and focus groups (n=11) were conducted with participants from DOD, VA, and state/national level brain injury organizations to better understand the facilitators and barriers to optimal care. Interviews and focus groups were conducted virtually and ranged from 60-90 minutes. Analyses across VA, DOD, and civilian-based participants showed that facilitators included policy, reducing stigma, telehealth, and partnerships. Barriers included staffing challenges, wait times, transportation, and housing insecurities. Overall, with relevant facilitators and barriers from across the Access to Care Framework, results have implications for policy and practice across these healthcare systems in a range of areas. Further, as some barriers and facilitators articulate (i.e., barrier of transportation, facilitator of telehealth), policy investments may have the real potential to help ameliorate some of these issues.

Presenter(s): Jesssica Ryan

Provider Perspectives in Accessing Chronic Pain Healthcare for Persons with Traumatic Brain Injury: A NIDILRR and VA TBI Model Systems Project

To improve access to healthcare for persons with TBI, this research sought to identify determinants to reaching and utilizing chronic pain treatments. This study used semi-structured interviews that were conducted with practitioners (n=63) and organized around the Access to Care Framework. Relevant codes include core domains (identifying, perceiving, seeking, reaching, utilizing), and those from the supply side (screening, culture, availability, affordability, quality, coordination/continuity) and the demand side of care (trust, health belief, culture, environment, ability to pay, adherence, caregiver support). Findings include the identification of 33 facilitators and 15 barriers, with leading facilitators being the accessibility and availability of specialty care and use of interdisciplinary teams permitting matching patients to treatments. The leading barrier was cognitive disability, which is likely linked with other barriers, including high rates of non-compliance and poor follow-up in health care. Medical and behavioral health complexity was also a leading barrier to care. These results offer support for policy to increase both the ability of patients with cognitive disabilities and complex cases to participate in healthcare as well as the availability, fidelity, and support of team-based practitioners in serving such persons. More research is needed from the patient perspective to triangulate findings and offer a more complete understanding of the phenomena.

Presenter(s): Risa Nakase-Richardson

Comparison of Providers' Perceptions of Barriers to Treatments for Chronic Pain in Patients with TBI Across Veteran and Civilian Settings

Chronic pain is common after TBI and negatively impacts rehabilitation outcomes. Medication is the most frequently administered treatment, even though chronic pain may be better addressed through comprehensive pain rehabilitation programs. To better understand how to increase access to such programs, we conducted a provider survey ground in the Access to Care Framework to measure perceptions about barriers that patients with TBI experience in accessing behavioral health therapies, comprehensive chronic pain programs, and substance use disorder treatment. Of respondents (N=145), 63% worked in a civilian setting, 34% in a veteran setting, and 3% in a military setting. Across treatments, civilian-setting providers more frequently perceived TBI morbidity impacting engagement, insurance not covering treatment, and patients not being able to afford treatment as barriers than did veteran-setting providers. This finding may be explained by the existence of different constellations and structures of supports across these healthcare settings (e.g., comprehensive approaches in veteran settings relative to fragmented approaches in civilian settings). Ultimately, the significant differences in provider beliefs by care setting we observed in this study may result in lower health outcomes for those served in civilian than in veteran care settings. Future work should investigate this relationship and innovative solutions to overcome barriers that may be unique to treatment or setting.

Presenter(s): Natalie Gilmore

2:30pm-4:00pm

1708 A New Ethnography of Encounters: Creating Interdisciplinary Networks of Praxis and Learning

11/22/2024 02:30 PM-04:00 PM

TCC 115

Oral Presentation Session

This panel highlights ethnographic praxis through work of interdisciplinary scholars who, feeling lost and at a loss, came together during the pandemic and formed an Ethnography Collective across eight departments in four colleges at a major public university. Subsequently, the group hosted events, created a curriculum, and established a Graduate Certificate in Ethnographic Research. Participants in this learning network reflect on interdisciplinary encounters of praxis to reimagine our disciplines. As anthropology continues to be beleaguered by a crisis of knowledge production, more than ever graduate students and faculty from other disciplines look to ethnography as a way to confront a world undone. What is the appeal of ethnography as praxis? Why did it take a global pandemic and an interdisciplinary moment to create this learning network? How do students experience the contradictions and promises that they encounter?

The papers on this panel critically examine the praxis of ethnography from diverse contexts and disciplinary lenses. Scholars at various phases of research draw on fresh encounters with ethnography to take stock of ethnographic praxis. They reflect on tensions from interdisciplinary positions- poignant from the nexus of Afro-Am studies/political anthropology, public health/medical anthropology, sociocultural anthropology/critical disaster, and carceral studies.

They consider implications not only for grasping complexities and desires to undo oppressive systems, but also for experimenting with strategies to navigate relationships and represent lives. Fresh experiences of emerging ethnographers interrogate the potential of ethnography as transformative praxis as well as political project.

Fiona Almeida reflects on transitions in praxis from a career in non-profit global health to a doctoral program in community health and focuses on encounters with ethnographic sensibilities via her facilitation of a student-led group. Gabriela Quijano, completing fieldwork on (post)disaster economic recovery in Puerto Rico while also recovering her own fieldwork post-covid, considers two sides of praxis: socioeconomic repair and fieldwork repair. Karl Lyn, conducting fieldwork on the everyday political lives of young adults in Los Angeles, assesses ethnography as a tool to grasp the complexities of social and political life, agency, and possibility in Black communities. Camille Collins Lovell, grappling with tensions in training between public health and medical anthropology as she conducts fieldwork with migrant Vermont dairy workers, conceptualizes reciprocal exchanges as micro praxis between researched and researcher, farmworker and fieldworker, undocumented and citizen. Lara Sabra, extending praxis to questions of representing incarcerated women's voices and life worlds in Lebanon, credits ethnography with a multimodal and improvisational methodological approach to reconcile uncertainty and ambiguity with state invisibility and neglect.

Society for Medical Anthropology

Elizabeth Krause, University of Massachusetts, Amherst, Department of Anthropology, Aline Gubrium, University of Massachusetts, Amherst Aline Gubrium, University of Massachusetts, Amherst Fiona J. Almeida, University Of Massachusetts Amherst, Gabriela Quijano, University of Massachusetts, Amherst, Department of Anthropology, Karl Lyn, Lara Sabra, University of Massachusetts, Amherst, Department of Anthropology, Camille Collins Lovell, University of Massachusetts, Amherst, Elizabeth Krause, University of Massachusetts, Amherst, Department of Anthropology

Transitions in Praxis: Encountering New Sensibilities in Ethnography

This presentation draws on my experience transitioning from a career in the non-profit global public health sector into a doctoral program in community health with a minor concentration in anthropology. In my work I engaged in a hands-on approach to design and implement interventions to transform the lives of communities who face systemic injustices and inequalities. After twelve years in international health promotion, I recognized that I lacked clarity on theoretical, methodological, and ethical concerns circulating around this work. Now, as a doctoral student in the "social science" wing of public health and a student participant in the Ethnography Collective at UMass, I am learning to connect critical theories of international public health with novel methodological approaches—e.g., arts in ethnography—to ensense my ethnographic encounters. By examining the linkages between people's everyday lives, their histories, cultural stories, structural and political concerns, I aim to research and design attuned interventions rooted in a dignity-based praxis. Although I am in the early stages of my doctoral program and have yet to choose my dissertation topic, it is clear that ethnographic approaches are particularly well suited for community health research because they encourage public health professionals to move

beyond the individual-in-the-community and to better understand the complex interplay between the local, global, social, structural, extraordinary and the mundane.

Presenter(s): Fiona J. Almeida

An Ethnography of Repair: Experiences of Economic Recovery and Recovering Fieldwork in Puerto Rico

In this paper, I explore the diverse experiences of recovery informing my current research to further examine anthropology in praxis, i.e., anthropology's contribution to the undoing of systems of oppression. Analytically speaking, my research focuses on economic recovery practices taking place in Puerto Rico's current (post)disaster context. I explore practices of solidarity economy emerging to address the state of economic vulnerability left after Hurricanes Irma and Maria in 2017. However, this study developed from an effort in itself to repair the course of my fieldwork in the midst of the COVID-19 pandemic, first intended to follow alternative food movements in Italy. As I reflect about the personal and analytical contexts of repair and recovery entrenched in my current research, I delve into a broader conversation about the praxis of anthropological production by noting what my research has gained and lost through ethnographic activity, and what my own ethnographic doing has contributed to the struggle against systemic injustice and the reimagining of our discipline. Following Jebens's (2010) representation of anthropology's history, I look at some of the "dangers and threats" unsettling anthropology's significance as a discipline to examine the lived experience of ethnographic research, and what has turned to be the most valuable occurrence of "anthropology's major symbol of identity": the capacity to enact and support social transformation in the making.

Presenter(s): Gabriela Quijano

Reimagining Black Futures: Ethnography as a Method of Possibility for Black Life and Urban Communities

This presentation critically examines the praxis of ethnography in urban environments, assessing its strengths and limitations as a tool to grasp the complexities of social and political life, agency, and possibility in Black communities. It explores the transformative potential of ethnography, transcending mere thick description and analysis to become a political endeavor capable of shaping alternative realities that improve the human condition. It interrogates anthropology's fraught engagement with Black life, and proposes how ethnography, alongside broader anthropological traditions, can align with the principles and praxis of Black Studies to challenge the systemic dehumanization of Black people and work toward securing a different future. Drawing from insights gained through ethnographic fieldwork on the everyday political lives of Black young adults in South Central Los Angeles, this presentation evaluates ethnography as a political project that not only helps to understand and document existing realities, but contributes to creating new realities and conditions for Black life and society. This paper adds to the ongoing scholarly conversation surrounding ethnography's application in Black communities, emphasizing the role of researcher positionality, ethics, subjectivity, and power dynamics.

Presenter(s): Karl Lyn

Prison Research in Lebanon: Ethnography as a Practice of Reconciling with Uncertainty

In my presentation, I consider the capacity of ethnography to transform not only how we learn things but also what we come to learn. While conducting fieldwork on Lebanon's prison system, I encountered the difficulties of obtaining information about the securitized, inaccessible, and illegal space of the prison. Drawing on this experience, my paper considers how ethnography as a mode of "listening for uncertainty" (Stevenson 2009) can provide unique tools towards studying zones of precarity. Lebanon's prison system is one such zone of precarity that is marked by brutalizing conditions of life. Yet despite its brutalizing nature, prison violence is obscured through the state's invisibilizing and neglectful mechanisms. How, then, can we come to an understanding of Lebanon's prison system? How do we represent the voices and life-worlds of those impacted and confined by Lebanon's strain of carcerality? My research into Lebanon's carceral system necessitated a multimodal and experimental methodological approach made possible through ethnography. I combined memory narratives, storytelling, image-making, material culture approaches, and other improvised ethnographic strategies to produce what Stevenson has called "imagistic knowledge" (2014) or a form of knowledge that makes room for uncertainty and ambiguity.

Presenter(s): Lara Sabra

No Free Rides: Research, Relationships, and Reciprocity in Ethnographic Encounters between Volunteer Drivers and Migrant Farmworkers

Ethnographic research, more than other approaches commonly used in my field (public health), requires the development of open-ended relationships. In contrast to finite transactions typical of one-time interviews (e.g. 25\$ gift card as compensation, terms of exchange set by researcher), in ethnographic encounters, expectations, obligations, and benefits are actively negotiated and ongoing. While conducting dissertation fieldwork with undocumented dairy workers in Vermont about transnational family-making practices, I participate as a volunteer driver, bringing workers to medical appointments, grocery stores, and pop-up consulates. In my presentation, I explore how migrant farmworkers engage local volunteers and researchers in practices of giving, receiving, and reciprocating, thereby establishing social ties and meeting basic needs in a new place. Farmworkers sometimes insist on paying for 'free rides' which challenges liberal notions of volunteerism and disrupts power dynamics between undocumented/citizen, researched/researcher, farmworker/fieldworker. Mary Douglas argues in her forward to *The Gift* (Mauss 2000) that there are no 'free gifts' and that refusing to receive is a rejection of the possibility of mutual ties that are essential to solidarity. If praxis can be understood as the way research addresses unjust structural determinants of health, then participation in quotidian reciprocal exchanges is micro-praxis in which we allow ourselves to be changed by receiving.

Presenter(s): Camille Collins Lovell

Manifesting an Ethnography Collective as a New Kind of Praxis across Fields

This paper considers the uncertainties, precarities, and energies of a new kind of ethnographic praxis that manifested in an Ethnography Collective. A group of interdisciplinary scholars, feeling lost and at a loss, came together in Spring 2020, during the pandemic, to form a collective across eight departments in four colleges at a major public university. We trace its backstory, linking the emergence of the collective to tensions that fester in the (post)neoliberal academy and other-than-

capitalist gift principles in higher education. We consider fragmented relationships as well as fruitful collaborations. We reflect on events, initiatives, and curricula, some of which have been edgy, others that called for courage and vision, such as establishing an interdisciplinary Graduate Certificate in Ethnographic Research and sponsoring writing and working groups. We theorize encounters to reflect on this learning network as an interdisciplinary form of praxis to reimagine our place in the academy and the world.

Presenter(s): Elizabeth Krause

Co-author(s): Aline Gubrium

2075 Anthropology and Telling True Stories: a roundtable discussion celebrating the work of Maria Vesperi

11/22/2024 02:30 PM-04:00 PM

TCC Ballroom D

Roundtable/Town Hall - In-Person

From the publication of her groundbreaking book on aging, *City of Green Benches*, and over her distinguished and distinct career, Maria Vesperi has made profound professional contributions to the field of anthropology. Her influential work has included contributions to the anthropology of aging, urban anthropology, and performance studies, among other fields. With her background in journalism, Maria has been a passionate advocate for public-facing scholarship, exemplified in her efforts for *Anthropology Now*. And, her excellence in teaching and commitment to mentorship has inspired countless students at New College of Florida, where she has taught anthropology and a journalism sequence for nearly thirty years.

In this roundtable discussion, Maria's colleagues, friends, and former students reflect on the role of Maria's scholarship and mentorship in their own careers and in informing ongoing intellectual and professional conversations. As New College and other institutions across Florida and the country face increasingly dire challenges to academic freedom, we look to how Maria's scholarship, activism, and mentorship provide inspiration for ways anthropology and anthropologists can stand in meaningful defiance of forces of authoritarianism, oppression, and censorship.

Society for the Anthropology of North America

Erin Dean, New College of Florida, Division of Social Sciences, Jessica Falcone, Kansas State University, Department of Sociology, Anthropology and Social Work Eben Kirksey, Deakin University, Anthropology Department, E L , Emily Martin, New York University, Lee D Baker, Duke University, Department of Cultural Anthropology Christa Craven, The College of Wooster, Department of Sociology & Anthropology, Agustin Fuentes, Princeton University, Department of Anthropology

2115 Braiding threads of black feminist anthropology: past present future praxis

11/22/2024 02:30 PM-04:00 PM

TCC 109

Roundtable/Town Hall - In-Person

This roundtable centers Zora Neale Hurston (1937, 1942, 2018) and Irma McClaurin (2001) as foremothers of Black Feminist Anthropology leading us in innovative, politically engaged practices of anthropological knowledge production and knowledge mobilization; breaking ground for generations of sustainable, transnational solidarities in the midst of catastrophic climate change, viral-racial pandemics, divisive colonial wars, and assaults on Black women's leadership. Journey with us in a praxis of reimagining ethnography as "visionary organizing" (Boggs 2012) and "emvoicement" (McClaurin 1996), through which we create radical solidarities across time and space. We understand ourselves as ecological beings braiding threads of black feminist ontologies and epistemologies of archiving, filming, memory-keeping, dreaming, cooking, healing, cleansing, bearing witness, dancing, testifying, singing, storytelling, grandmothering, grandsonning, granddaughtering, planting seeds and growing sustainable community gardens, making art, preserving/restoring histories, and nourishing intergenerational relationships. We invoke ancestral ways of knowing through a praxis of speculative poetics and trickster Black feminist root workers to conjure innovative methodologies and weave seemingly distant and disparate stories that generate sonorities through dissonance, dissent and radical forms of communal and self-care. We braid together testimonies of wildly divergent realities that always resonate together, foregrounding and backgrounding colonial conventions of extraction/separation across time and space. Meanwhile, we advance abolitionist praxes of co-creating fugitive knowledges with our ancestors who keep us grounded with the awareness that as ecological beings, enlivening and sustaining intersectional ways of knowing is our birthright, and always emerging through spirit that is energetic, omnipresent and tethering us to shared pasts, present, futures.

Association of Black Anthropologists

Yamuna Sangarasivam, Nazareth College, Department of Sociology and Anthropology, Rachel Chapman, University of Washington, Department of Anthropology Rachel Chapman, University of Washington, Department of Anthropology, Yamuna Sangarasivam, Nazareth College, Department of Sociology and Anthropology, Irma McClaurin , Cheryl Rodriguez, University of South Florida, Deborah Johnson-Simon , Lisa Armstrong, University of South Florida, Department of Anthropology Yveline Saint Louis , Sherilyne Jones

1651 Conceiving Care in Reproductive Health: Praxis and Meaning in Giving and Seeking Care

11/22/2024 02:30 PM-04:00 PM

TCC 111

Oral Presentation Session

Recent anthropological work has drawn attention to the possibilities for both violence and nurturance in relations of care. Building on such work, this panel seeks to consider caregiving and care-seeking in reproductive health, highlighting the ways that forms of care emerge from and are responses to conditions in which reproductive healthcare may be experienced as hostile, inaccessible, or a source of gendered, classed, or racialized violence. In the U.S., the rise in maternal mortality rates, particularly for Black pregnant people, has laid bare damning and entrenched gaps in access to and quality of care, fueling calls for political and institutional action. Beyond the U.S., maternal mortality rates have long circulated as politically potent data points and as a proxy for a state's ability, or failure, to ensure the health of its population. In both the Global North and South, these statistics reveal the uneven and, in some cases, narrowing access to reproductive healthcare. Yet, while politically important to assertions of state care (or its absence), statistical representations fail to capture how reproductive experiences and outcomes are also shaped by differential access to other forms of care, whether from kin, community, (health) care providers, and/or transnational and diasporic structures, as well as the contestations and negotiations that surround care for pregnant and birthing bodies.

The assembled papers ethnographically consider how relations of care-or its absence-are imagined and enacted across landscapes, temporalities, social networks, and forms of governance in reproductive health. Becca Howes Mischel, Ayodele Foster-McCray, and Lydia Boyd examine the ways alternative networks of care-based relationality may work to counter practices that have marginalized and disempowered women, limiting access to reproductive health services across diverse healthcare landscapes, from the context of abortion restriction and obstetric racism in the U.S. to the clinical scarcity that defines rural Uganda. Elise Andaya considers care through a temporal frame, especially in how the discounting of pregnant service workers' time reproduces inequities in reproductive health. Finally, Ziqi Xie and Julia Kowlaski explore how care is shaped by particular approaches to healthcare governance, Kowlaski's paper in terms of how care has been centered as an object of analysis within global health policy, and Xie's in the context of shifts in the Chinese government's effort to promote, rather than limit, national birth rates. At the center of these papers is a theoretical consideration of care as a social and political praxis whereby pregnant and birthing people may reimagine their relationships with others within and beyond clinical settings.

Association for Feminist Anthropology

Lydia Boyd, University of North Carolina, Chapel Hill, Elise Andaya, SUNY, University at Albany, Department of Anthropology Julia Kowalski, University of Notre Dame Rebecca Howes-Mischel, James Madison University, Ayodele Foster-McCray, Elise Andaya, SUNY, University at Albany, Department of Anthropology, Lydia Boyd, University of North Carolina, Chapel Hill, Julia Kowalski, University of Notre Dame, Ziqi Xie, Boston University, Department of Anthropology

“Abortion Access is a Community Responsibility”: Organizing Care Beyond the Clinic

American abortions have moved beyond the clinic into the community in new ways after Dobbs. While medication abortion and telehealth have the capacity to distribute care, punitive restrictions constrain it. Drawing on research with abortion access advocates in Virginia, this paper explores how activists reframe care and community through the slogan "abortion care is community care." First, presenting abortion care as more than a techno-medical procedure, they enact a broad

future-oriented vision of reproductive justice and community support. Second, through humor, fundraising, and performance they construct community as an ongoing practice of collective care. Doing this work on the boundary where abortion hostility— political and cultural— meets precarious safety, activists situate the ongoing prosaic work of ensuring individual people receive abortion care within the context of a not-yet realized future of collectively distributed care. Focusing on these nonmedical elements of abortion care contributes to anthropological reconsiderations of distributed care practices and points to the ways abortion is lived in communities not simply clinics.

Presenter(s): Rebecca Howes-Mischel

Outside the Warehouse of Risk: Caesarean Violence, AntiBlackness, and Illegal Home Birth Culture in Urban and Rural Georgia, USA

Since the mid-2010s, legislators, public health entities, and philanthropists have focused on an "epidemic" of Black maternal mortality in the United States. Medicalized racialization of African American women, frequently in response to concerns about their specific structurally driven vulnerability to maternal death, exposes them disproportionately to obstetric violence and racism, resulting in reports of extreme abuse, including homicide. Georgia has one of the U.S.'s highest maternal mortality rates. Black mothers and birthworkers describe intensive perinatal clinical management, presented as "care" for a vulnerable population, as racialized violence that strips reproductive rights and exposes them to mortality rather than preventing it. In response, certain Black birthing communities refuse hospital birth altogether due to concerns of discrimination and coercion. They choose instead to participate in midwifery-led home birth, which is illegal in the state. Drawing from fieldwork conducted in several Georgia sites between 2019 and 2024, this paper examines care in communities encountering longstanding and recently articulated crises.

Presenter(s): Ayodele Foster-McCray

Bearing Inequality, Conceiving Care: Pregnancy, Racialization, and Temporal Injustice among New York City's Low-Wage Workers

Drawing on research among pregnant low-wage service workers in New York City, I consider how inequalities of gender, race, and class are reproduced and experienced through the social organization of time. The temporal rhythms that structure low-wage work and safety net healthcare are constantly at odds, creating conflict and stress for the predominantly low-income women of color who must work to reconcile them. Inequitable and often punitive forms of temporal control— what I call temporal injustice—are embedded into everyday practice, reflecting and reproducing "common sense" understandings of the differential value assigned to classed, raced, and gendered persons. Embodied reactions to temporal injustices are thus one mode through which social hierarchies are made real to people through physical and affective sensations of frustration, pain, hunger, stress, and boredom. For pregnant service workers, time was central to assessments of care—or its absence—for their persons and pregnancies, suggesting how social inequality is (re)produced in and through pregnant bodies, social institutions, and potentially across the generations.

Presenter(s): Elise Andaya

Maternal Death, Women's Choices, and the Obligation to Care in Rural Uganda

In rural eastern Uganda maternal healthcare is both a source of continuous governmental attention, driven by the political power of data points like the region's high maternal mortality rate, as well as a locally experienced absence, in the form of missing workers, drug shipments, and clinical space and time. Women in the region struggle to access healthcare, and typically move between diverse and partial forms of care, from traditional birth attendants to herbalists to under-resourced clinics. Despite entreaties from officials that the clinic is the safest place for birth, about half of women give birth beyond the clinic. This paper problematizes the official focus on women's choice of birth location by examining the alternative modes of action women rely upon to seek care, especially their efforts to compel care from kin. A focus on the relationality of care provides insight into how acts often characterized as irresponsible or irrational—delaying clinical care and ceding decision-making to others, dispersing responsibility and failing to plan—can in fact be modes of action for women under circumstances of healthcare scarcity.

Presenter(s): Lydia Boyd

Enacting "Care" as a Policy Category: Commensurating and Quantifying Reproduction

In the wake of crises revealed by the pandemic, organizations around the world turned to "care" as a potential solution to a multitude of social problems. In centering care as both an object of analysis and ethical orientation, these organizations contest assumptions about individualism in neoliberal policy. Yet they are still bound by an interpretive framework that relies on quantification. This paper examines how this tension shapes the production of "care" as a novel policy category that commensurate a range of human relations, from domestic labor to childbirth to healthcare to unpaid care work. Examining Oxfam's recent efforts to develop a "care policy scorecard" to quantify care across contexts, I ask: How do such scorecards re-imagine both social and physical reproduction? How does quantifying care make some political projects surrounding reproduction legible and others invisible? How, in turn, might efforts to quantify care call the very definition of "policy" into question?

Presenter(s): Julia Kowalski

Two Paternalisms: Care Enacted Through Biomedical Authorities in Pro-natalist China

Drawing on 23 months of fieldwork in two IVF clinics in China, this work addresses how and why paternalistic medical counseling by IVF doctors constitutes a form of care, serving as a corrective to governance. Whereas the dramatic shift from antinatalism to pronatalism expects women to assume roles to "reproduce" rather than "produce", anticipated reproductive responsibilities have been reconfigured by doctors leveraging biomedical authorities. This stance leads to an emphasis on advanced maternal age, which unwittingly reinscribes the state's disparagement of declining fertility rates caused by women. However, IVF doctors' advice coincidentally sides with many women's reproductive autonomy. Notwithstanding the potentially disconcerting and sad nature of doctors' pessimism as perceived by patients, on balance, this kind of paternalism constitutes a form of care that is often welcomed, concurrently serving as a pivotal corrective to the state's paternalism and reproductive governance.

Presenter(s): Ziqi Xie

1117 Disrupting the Laboratory: Black Feminist Lab Making and Praxis

11/22/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Our world is full of inventive teaching and research spawned from creative laboratories and novel collaborations. Yet, scientific laboratories are often sites of power, privilege, and hierarchy that are usually insulated and isolated from the public or the non-white gaze. This executive roundtable proposal, "Disrupting the Laboratory: Black Feminist Lab Making and Praxis" pushes back against the white supremacist boundaries that enshrine the traditional scientific laboratory and discusses experimental laboratories through a Black Feminist Diasporic lens. While archeologists and biological anthropologists are often privileged with institutional resources to develop and sustain traditional physical laboratories, Black feminist cultural anthropologists are not, yet still resist dominant ideologies to make their own space. Thus, this roundtable brings anthropologists and interdisciplinary scholars together to explore how Black feminists make labs and develop lab-making processes that rupture racial, gender, sexual, and Western hemispheric power within the academy and beyond. Participants will engage across three overarching themes: health, medicine, and power; technology, data, and visual culture; and transnational solidarities. Each participant brings their own unique positionality as a director or founder of a lab or innovative co-created space to (1) define what constitutes a Black feminist lab in theory and practice, (2) exchange ideas, perspectives, and strategies for how Black feminist scholars and practitioners develop their labs and research agendas, and (3) discuss pedagogical opportunities that a Black feminist lab offers students for transformative approaches to liberation and decolonization in collaboration with community activists, artists, and organizations. Our conversation will include reflections on the following co-created spaces: Gxnecologyx Justice Lab, HEARTS Lab, IDEAS Lab, Digital Apothecary, BREHA Lab, the LEITH Lab, and the Center for Experimental Ethnography. Our roundtable demonstrates that Black feminist laboratories become much more than the controlled conditions in a room, building, or facility. These novel spaces instead catalyze capacious approaches to studying Black women and people, offer critical engagements with data, and promote and teach emancipatory ideals and approaches about Black feminist futures that are not limited by physical or material boundaries

Chelsey R. Carter, Yale University, Nesselte Falu, University of Texas at Austin Chelsey R. Carter, Yale University, Nesselte Falu, University of Texas at Austin, Tracie Canada, Duke University, Department of Cultural Anthropology, Jallicia Jolly, University of Michigan, Ann Arbor, Moya Bailey, Northwestern University, Janelle Joseph Deborah Thomas, University of Pennsylvania

1791 Educating Who/Who Educates? Contemplating Education in Bodies, Relationships, and Discourse

11/22/2024 02:30 PM-04:00 PM

TCC 116

Oral Presentation Session

Education happens when people gather in one setting either physically or online, and transmit and/or receive information verbally, visually, audibly, and sensorily (Varenne 2019). This expansive view makes space to deconstruct the binary of formal/informal education in creative and unexpected places. Our panel centers ethnographic methods to problematize learning processes by questioning how learning is defined, where it takes place, and what relationships form as it unfolds. Together, our papers shed light on the complicated ways that identities emerge in diverse learning spaces – early childhood centers, Adventure Playgrounds, homeschool groups, dance studios, and online discourse. We interrogate the binary of educator and student and consider how a range of actors interact in learning spaces. In contemplating bodies in educational space, Miura's video analysis of a hug sequence between a preverbal infant and a service dog shows the possibility of the infant and the dog forming a reciprocal connection beyond verbal, being mobilized by physical proximity. Similarly, Dobos-Czarnocha analyzes bodies in dance education contexts, exploring how embodied knowledge interacts with Globalization and post-colonial narratives of place. Applying an ethnographic lens to educational relationships, Corona unpacks the tension in individual practices of homeschooling mothers that prioritize personal autonomy but may also effectuate loneliness, examining the creation of kinship-like connections that foster *comunitas*. Beyond familial relations, Hacker explores how playworkers facilitate children's play experiences at an adventure playground summer camp on Governors Island. In considering the discursive dimensions of education, Yardy offers explorations of how anthropological praxis can elucidate the complexities of Early Childhood Care and Education work within the context of increasing standardization. Finally, Alsenan sheds light on constructions of neurocultural notions of babies' intelligence, education, and future success in America, and highlights some of the ways that people deliberate on, participate in, and resist these notions in virtual spaces. Our work is interdisciplinary, employing theoretical frameworks in anthropology and education (Varenne & McDermott 1998) and its intersections with science (Latour 1987), homeschooling, teacher qualification, and extraverbal communication of humans (Goodwin 2020). As ethnographers, we learn from the diverse professionals in education. Our interdisciplinary informed theoretical approach to analyzing praxis by people in their everyday lives contributes to expanding the limited notion of education to an inclusive one for all people in the space. We hope to show the possibility of an expanded notion of education that everyone in the educational setting is a professional educator; students, teachers, home school teachers, and online commenters all transmit and receive information under the name of education.

Council on Anthropology and Education

Mako Miura, Teachers College, Columbia University, Halah Alsenan, Teachers College, Columbia University, Caprice Corona, Teachers College, Columbia University, Department of International and Transcultural Studies, Mako Miura, Teachers College, Columbia University, Erica Yardy, Teachers College, Columbia University, Halah Alsenan, Teachers College, Columbia University, Sidney Hacker, Caprice Corona, Teachers College, Columbia University, Department of International and Transcultural Studies, Sasha Dobos-Czarnocha, Teachers College, Columbia University

Haptic Sociality with More Than Human Animals: A Video Analysis of Hug Sequence between a Preverbal Infant and a Service Dog

Linguistic anthropologists have examined the dyadic hug sequence between a caregiver and a child (Goodwin 2020) and tactile intercorporeality among family members in the US (Goodwin 2017). In this paper, I examine the reciprocated and unreciprocated hug sequence between a 13-month-old infant, Lily, and a service dog, Storm, which I observed during the fall 2023 pilot study in an early childhood center in New York City. I analyze the recorded multimodal interaction of Lily and Storm using the conversation analysis method (Mondada 2018, Jefferson 2004). I argue that preverbal infants and dogs have an interactive relationship where their bodies are entangled and attuned to each other's movements. This connection is beyond verbal but mobilized by physical proximity and responsive connections. Storm and Lily responded to the body movement of one another by taking action; Lily's action influenced Storm to move and Storm's movement impacted Lily's next act. Lily and Storm do not share a common language, yet they achieved in establishing taking turns to each other's bodily movement and sustain their communication through bodies for about 14 seconds. This research contributes to the development of the anthropology of infants, the population significantly excluded from anthropological discussion (Gottlieb 2000) and responds to the call to investigate human-animal encounters (Cekaite and Goodwin 2023).

Presenter(s): Mako Miura

Complicating The Simple: Representations of Early Care and Education Work

Through analysis of field work in the New York City metropolitan area, I will discuss how ethnographic research can inform what it means to be an Early Childhood Care and Education (ECCE) worker. I will also shed light on the reactions of ECCE workers in the New York City area to changing policy (People's Early Childhood Education NYC 2024). Recently, city officials stated their policy to standardize ECCE in NYC through the mandated implementation of The Creative Curriculum, is an effort to ensure educators in its 3K and 4K programs have the "right tools" and children are set up for "success" (NYC.gov 2023). Prior research has argued that similar efforts can be limiting and not reflect the complexity of ECCE work (Akaba et al. 2020; Souto-Manning 2021). Further, the work of teaching, and ECCE in particular, is done mainly by women, increasing the likelihood of sidelining during increasing standardization (Apple and Jungck 1990; Austin 2023; Lloyd et al. 2021, Nagasawa, 2020). I will frame these recent developments within the context of the complex work, as defined by ECCE workers in their everyday practices (Lave 2019). This presentation will be informed by participant observation, along with collaborative discourse and content analysis with ECCE workers.

Presenter(s): Erica Yardy

“So That’s Why I Am Who I Am?”: The Brains of Babies and the Making of Neurocultural Facts

This paper explores the positioning of infants' brains in public discourse on socioeconomic disparities in the United States. The focus of the exploration is the Baby's First Years (BFY) study which is the first large-scale neuroscientific study aiming to establish a causal link between family income and children's brain development in the United States. The field site I chose is a virtual one—a YouTube video of a TED talk given by one of the BFY's principal investigators, as well as the approximately 430 comments that YouTube users have written in response to it since it was first published in 2019. Through a discourse analysis of this small but rich discursive space, I search for insights into two deeply intertwined questions. First, how are the brains of infants positioned as

pieces of evidence for arguing that poverty in America ought to be reduced? Second, what understandings of class, intelligence, education, and success/failure get facted in the utterances and omissions in the talk, and how do people publicly participate in, resist, and deliberate on these attempts at facting?

Presenter(s): Halah Alsenan

Play At Governors Island

This ethnography investigates play at The Yard Summer Camp on Governors Island, New York City. Research on adventure playgrounds primarily focuses on the importance of enhancing children's development (Pawlowski 2023 and Brussoni 2012) and adults perspectives on risky play and safety (Nesbit, 2023). There is a notable gap in literature regarding how children play at adventure playgrounds, particularly in the summer camp setting. I attempt to address these gaps by conducting ethnographic research with playworkers and children ages 6-12 at The Yard's summer camp from June to August 2024. Drawing upon theoretical frameworks including Bateson's (1955) concept of play as paradoxical, Fraser Brown's (2008) notion of the "zone of complexity," and Holland's (1998) idea of "figured worlds," the research examines the boundaries between play and non-play activities and how playworkers and children negotiate their identities. Recognizing children as active participants in their play, rather than passive recipients of adult-driven activities, underscores the importance of respecting and valuing children's perspectives in understanding their world.

Presenter(s): Sidney Hacker

Homeschool MotherLoad: An Exploration of Loneliness at the Intersection of Mothering and Educating

Within an educational landscape fractured by neoliberal initiatives that amplify parental choice, more American families are choosing homeschooling. This practice, once largely concentrated in white middle- and upper-middle-class families, is experiencing a demographic metamorphosis. Yet across race, socioeconomic status, location, and educational philosophies, principal educative responsibilities within homeschooling families tend to be assumed almost wholly by stay-at-home mothers in two-parent households, adding to unremunerated, often unseen, maternal workloads already burdened with the majority of household domestic and emotional labor. Limited scholarship exists on this population of women, as most studies focus on quantitative analyses of student outcomes, or survey-based descriptions of the practice of homeschooling itself. My research contributes to this gap in the literature by centering ethnographic methods to amplify voices of mothers at the center of homeschooling practices. I situate my work within anthropological frameworks on identity and kinship to explore the spatiotemporal ways in which homeschooling mothers in New York City enact their identities not only to define themselves but also to foster *communitas*.

Presenter(s): Caprice Corona

Embodied Knowledge in Globalized Afro Cuban Folklore

How is meaning created by Afro Cuban dances as their ritual identity is reinterpreted in various geographic locales; public studios and virtual platforms? An ethnographic analysis of the dance complex Chachalokefun reveals a pedagogical tension between physical placement and internalized physical logic dependent on rhythmic understandings. As the dances were codified to meet political and economic pressures for broader pools of students, initially in Cuba in 1962 and up through this 2023 study in New York City, an orientation to post colonial ideas of 'place' underpinned this pedagogical tension. My research expands on this trajectory as the dances continue to interact with European, and global influences in the public training world. I look to anthropological approaches on scale and embodiment (Agard-Jones 2013, Csordas 1997) to interrogate what these dances could mean to people who are not African descendants; what are they learning and how? With an additional overlay of indigenous educational theory, and Somerville's (2007) narrative contact zones,' I am analyzing what contrasting or contested embodied narratives embedded in place can tell us about the potential for critical pedagogies.

Presenter(s): Sasha Dobos-Czarnocha

1142 Engaging the Praxis of Language Reclamation

11/22/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon I-III

Executive Oral Presentation Session - In-Person

The praxis of language reclamation means to think and act otherwise. It unhinges the status quo, disrupts the era of salvage documentation, and challenges preconceived notions of "giving back." As a theoretical orientation, language reclamation (Leonard 2012; Davis 2017; De Korne and Leonard 2017) invites scholars to reorient and reconceptualize their approaches to processes more commonly thought of as language "endangerment" and "revitalization," in order to center community needs and perspectives. As an ongoing process aimed at ideological, ontological, and methodological clarification in language work (Dauenhauer & Dauenhauer 1998), it decenters the role of anthropologist as expert or auteur. This orientation reflects a broader turn to engaged linguistic anthropology (Avineri and Ahlers 2023), which emphasizes ongoing relationality, mutual accountability, and the collaborative definition of social change in work between anthropologists and the communities with whom they work.

Yet, the relationships fostered through this orientation, as well as the materials produced by it, often exceed the limits of institutional recognition and understanding, which still frequently reward single-authored and high impact publications over collaborative and community-oriented scholarship. Community members are invisible as authors of our theories, while materials that do not fit the mold of peer-reviewed scholarship are devalued as "service," if recognized at all. What are the possibilities and limitations that are enabled by reconsidering the relationships between scholars, communities, and the materials produced by them? What forms of relationality, recognition, and refusal are required of scholars engaging in reclamation-oriented work?

If anthropologists are to reimagine a more equitable future for the discipline, we must learn from the theorizations of communities more often treated as objects of extraction, as well as scholarship within related fields. Engaging in Indigenous language reclamation centers Indigenous ways of knowing, entailing relationality, not only with Indigenous community members, but also with Indigenous theory, land, more-than human relatives, and time. Understanding relationality within reclamation offers anthropologists a way to build, cultivate, and nurture relationships, bridging the gap between Indigenous communities and academia. Those who work in these capacities, incorporating various voices, ways of knowing, ways of speaking, and ways of thinking, have already re-imagined the various futures that are anthropology. Bringing together linguistic anthropologists at various career stages, the papers in this panel explore what theories of relationality, refusal, decolonization, emergent vitalities, re-linguaging, and other Indigenous ways of knowing and doing can add to the praxis of language reclamation.

Georgia Ennis, Western Carolina University, Department of Anthropology and Sociology, Joseph Marks, University of Arizona Georgia Ennis, Western Carolina University, Department of Anthropology and Sociology Anthony Webster, University of Texas at Austin, Bri Alexander, CUNY, Graduate Center, Department of Anthropology, Georgia Ennis, Western Carolina University, Department of Anthropology and Sociology, Joseph Marks, University of Arizona, Barbra Meek, University of Michigan, Ann Arbor, Department of Anthropology Jocelyn Ahlers, California State University, San Marcos

Can the anthropologist listen (?)

Work in linguistic anthropology has stressed an ethnography of listening, here I shift to ethnography as listening to rethink the role of anthropologists. First to recall Trouillot's (2003: 129) point, "we should not be surprised that anthropologists never give the people they study the right to be as knowledgeable or, more precisely, to have the same kind of knowledge about their own societies as ethnographers." Invoking the work of Deloria (2004), Meek (2011), and Perley (2013), I engage questions of American Indians in unexpected places, the rhetorics of failure, emergent vitalities, and epistemic slippage as ways to decenter the anthropologist. I ask these questions as they relate to the Americanist tradition that informed much work on language reclamation and verbal art. I conclude by discussing a dialogical ethnopoetics which makes visible the epistemology of my ethnographic work with Navajos, and the challenges of publishing such work in an age of the anthropologist as auteur.

Presenter(s): Anthony Webster

Walking the Tight Rope: Balancing Refusal and Contribution through Community Input

Scholarship normalizes frameworks of Native language work that may or may not align with Indigenous communities' own frameworks. Oftentimes, scholarship circulates work that is excessively critical, highlights colonial projects, and leans on English descriptions. And yet, for many of us who work directly with and for our Native communities, these components of language work are not prevalent. Working with and for the Shawnee Tribe (to whom I am accountable as a citizen and employee), the tensions in language work arise when outside frameworks—theoretical, methodological, and practical—are laid on top of our own projects. When working with Native communities, my research suggests that we must intentionally design our praxis, methods, and

knowledge-sharing protocols outside of reproduced theory and methodologies to listen to what our communities are truly saying and prioritizing. Driven by community input, what we bring back to academia must also walk the tight rope by both refusing to contribute to common, detrimental discourses of our language work and contributing to scholarship by conveying meaning in a way that honors what we have done and can offer the world at large.

Presenter(s): Bri Alexander

Does Kichwa Information Really Want to be Free? Ideologies of Access and Value in the Praxis of Language Reclamation

In contrast to a hegemonic digital ideology that "information wants to be free," scholars have emphasized the importance of community-internal norms in the management of Indigenous media (Christen 2012; Debenport 2015). This talk explores my own process of ideological clarification (Dauenhauer and Dauenhauer 1998; Kroskrity 2009) surrounding the universal accessibility and value of Napo Kichwa media. I first introduce contrasting ideologies towards the circulation of Napo Kichwa knowledge in community-based language reclamation projects. I further consider my role in the circulation of Kichwa knowledge in the collaborative production of a multimodal project with the Association of Upper Napo Kichwa Midwives. I conclude by discussing our recent refusal to publish the book due to open access archival requirements. In contrast to the beliefs of external advocates, and even some community members, not all Kichwa information wants to be "free"—in both the sense of its universal accessibility and in terms of its economic value.

Presenter(s): Georgia Ennis

Assembling Ideologies: Roles in the Production of Tlingit Language Reclamation Materials

The learning and instruction of Indigenous languages includes several social positions: birth-speakers, teachers, and learners of various kinds. These various vantage points entail an assemblage of linguistic ideologies (Kroskrity 2018), which may at times conflict (Nevins 2004). What is the best way to learn a language? What does it mean to speak an Indigenous language? Yet, these ideologies inform similar goals: learning the language and learning to speak it. In this paper, I explore how metapragmatic framings of language teaching and learning inform the creation of language reclamation materials for Tlingit in Juneau, Alaska. Drawing upon Dauenhauer and Dauenhauer's (1998) framework of ideological clarification, I show how the creation of community-oriented materials can be a site for reclamation and Indigenization of pedagogy. Although the praxis of language reclamation is community-specific, I model one possible path in which the roles of researcher, curriculum developer, birth-speaker, and learner mutually support local goals.

Presenter(s): Joseph Marks

On Re-Languaging: From documentation to decolonization

What does it mean to "re-language"? I offer this term as a proposal and an approach toward change within and across disciplinary fields that investigate linguistic form and practice. It addresses the call to "decolonize" the academy while also recognizing the limits of de-colonization in settler-colonial contexts. Consider linguistic representations that, when combined with different interpretive frames, perform acts of recognition which may, can and do perpetuate already

entrenched stances and biases, resulting in "semiotic marginalization," or the figuration and ranking of linguistic and semiotic differences. Unpending these institutionalized and culturally grounded interpretations is difficult. To exemplify re-languaging, I reconsider my work on language documentation, language revitalization, and movie dialogue. I argue that re-languaging happens through the non-conforming voices, perspectives and linguistic forms that are often the "noise" in a dataset or Hollywood scene. In tandem with reflexive research and collaboration, re-languaging confronts the marginalizing effects of a settler-colonial gaze.

Presenter(s): Barbra Meek

3474 Engaging the political potential of Indigenous ontologies in neoliberal times

11/22/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

Ontological approaches in anthropology point to a vast range of ideas: from those of incommensurability advanced by proponents of the thesis of multiple worlds to those who treat the category only as a heuristic device. The question of power and hierarchies of the neocolonial and capitalist power structures within which Indigenous ontologies develop is often overlooked and demands greater analysis. We propose to engage with the political potential of Indigenous ontological expressions as they are key to address the fraught realities of political and economic violence experienced in Indigenous worlds in Latin America. The struggle of Indigenous movements against assimilation, genocide, and extractivism triggered a wave of new constitutionalism in Latin America, in some cases succeeding in enshrining social and cultural rights. While these experiences open up new possibilities for political organisation, they remain largely within the liberal canon and sometimes reproduce the hierarchies that they discursively fight against.

This panel will further a conversation on ontological politics by exploring relations between Indigenous ontologies and ontology of liberal state frameworks within which they are subsumed and other than-Indigenous political struggles who act as allies. It is this interface of political praxis that the papers in this panel will illuminate. How do Indigenous ontologies engage with the nation-state (by attempting to re-found it via plurinational politics, reject its authority as in some Mapuche struggles, create alternative political formations as in the Zapatista struggle), its ideological variants, discourses, and practices? How do the politics of recognition and redistribution play out in Indigenous peoples' struggles? The papers will make sense of alternative political imaginaries that can inform domestic and world politics.

Association for Political and Legal Anthropology

Andrés González Dinamarca , Malvika Gupta Andrés González Dinamarca Virginia Lincán, Dario Iza Pilaquinga, Malvika Gupta, Andrés González Dinamarca

Wiñotu mapuche monguen, the return of ancestral life in Puelmapu, Argentine Patagonia

Wiñotu mapuche monguen, can be translated from the language of the land –Mapuzungun- as returning to Mapuche life. This notion is the proper way to denominate the Mapuche political processes of territorial recovering that, since the year 2000 onwards, began to become visible in the Puelmapu, recognised as Argentine Patagonia. There is talk of a return because it is kept in mind that the ancient and ancestral order was interrupted by incorporation into the Winka –non-Mapuche- world, after the Military campaigns deployed in these territories during the nineteenth century, and the policies that the Argentine nation-state particularly carried out. In general, these policies were aimed at homogenizing and stigmatizing Indigenous peoples from an evolutionist perspective (Delrio and Ramos 2005, Valverde 2023), although the goal was to seek definitive extinction or assimilation into the lower levels of national society (Lenton 2009). Particularly in 2007, the return of the Curriñanco-Nahuelquir family to the territory from which they were dispossessed, and which the Judiciary had determined was part of Estancia Leleque, property of Compañía de Tierras del Sud Argentino S.A., controlled by the multinational Benetton, revealed a story of complicity between various local and transnational powers. And to navigate this asymmetric dispute, it was necessary for the Mapuche to recover relationships with their ancestors and forces of nature, forming part of the politics of the wiñotun

Presenter(s): Virginia Lincán

Plurinationality from below. Contributions of collective subjects as an alternative to the advance of Neoliberalism

Despite international recognition of the Collective Rights of Indigenous Peoples, ratified by most countries in the United Nations, the material reality is different. In Ecuador, for example, despite constitutional recognition as a Plurinational and Intercultural State, the same norm evidence ontological ruptures.

On the one hand, Indigenous collectives are recognised as having the right to their territory, which according to article 57.4 is imprescriptible and therefore 'inalienable, indivisible and unseizable'. It also recognises Pachamama as a subject of rights. However, article 408 indicates that 'non-renewable natural resources are inalienable, imprescriptible and unseizable property of the State'. The rights of communities are recognised, but if the state declares an area to be of national interest, a community would not be able to demand jurisdiction.

The same Constitution promotes a rule of law that guarantees access to health, education, and water services as universal human rights in the country. It is in this context, coupled with land production and ownership, from which collective subjects are gradually pushing for the transformation from a Monist State to a Plurinational State. Here, the narratives of Indigenous peoples, montubios, and Afro-Ecuadorians becomes a national interlocutor not specifically localized in their territories but across the entire country. These dialogues, and at the same time tensions, will illuminate intercultural public policy

Presenter(s): Dario Iza Pilaquina

Plurinationalism from Below: Reading key national events between 2019 and 2022 in Ecuador

This paper unpacks the political project of the Ecuadorian Indigenous movement, CONAIE, which is constituted by diverse Indigenous nations, and is known to be one of the strongest and most

organised in South America. In 2008, the Ecuadorian state undertook constitutional reforms in response to the Indigenous movement's demands for plurinationalism, interculturality and rights of nature. This complex whole of unique political ideas challenges the liberal understanding of multiculturalism and a framework of solely individual and human rights as subjects. Based on extended militant research with the movement, I analyse key national political events with the objective of unpacking the political philosophy underlying these ideas. I argue there are divergences between the state's understanding of the above-mentioned political ideas and that of the Indigenous movement. I discuss the Indigenous movement's political praxis which affords different kinds of political subjects and forms of citizenship. Finally, I contend that although political ideas from social movements may find their way into state policy discourses, if not considered ontologically, they run the risk of co-optation.

Presenter(s): Malvika Gupta

Ontology is resistance: Engaging with Mapuche struggles for self-determination

In a context of perpetually hindered access to justice, the criminalization of the Mapuche punctuate the terms under which 'intercultural' relations unfold. The denial of Indigenous lives within the Creole nation-states, following the genocidal campaigns of the 19th century that led to their creation, reveals problematically as persistent and unapologetic. Nevertheless, contrasting with this unpromising panorama, Mapuche peoples demonstrate a strong conviction, being unalterable in their itinerary in defence of their territories. If 'reality' is something fundamentally indeterminate (Barad 2007), why do those points of view which fundamentally negate Indigenous ways of living prevail as ultimate arbiters?

Drawing from different cases explored during a year-long fieldwork in territories of Wallmapu, spanning what is today Argentina and Chile, and centring the problem of positionality amid ongoing colonial relations, I argue that engagement with the themes of 'conflict' and 'struggle' emerge as a prerequisite for any research endeavour in this region. From here, a reconnection with the political potential of Indigenous ontologies informs an interface which transcends common dualisms (like those of theory and practice), fostering the enhancement of Indigenous sovereignty and self-determination.

Presenter(s): Andrés González Dinamarca

2697 Exploring Praxis in Traditional and Emerging Forms of Ethnographic Filmmaking and VR Projects: A Roundtable Discussion

11/22/2024 02:30 PM-04:00 PM

TCC 101-102

Roundtable/Town Hall - In-Person

This roundtable critically examines the integration of praxis in traditional ethnographic filmmaking and ethnographic filmmaking for social media, focusing on the transformative potential of our practice in enhancing the ethical and methodological concerns of visual anthropology. By convening anthropologists, filmmakers, and scholars, this session investigates the practical

applications of praxis, exploring its role in guiding filmmakers and anthropologist media producers through the complex terrain of cultural representation, power dynamics, and ethical dilemmas inherent in ethnographic filmmaking. Drawing from their own personal fieldwork experiences and ethnographic films, roundtable participants will engage in a discussion about the ways in which praxis can inform every stage of the filmmaking process, beginning from conceptualization to production and finally through dissemination. Further, the session will explore the ethical implications of incorporating praxis into participants' work, including participatory filmmaking, co-creation, and community-based storytelling. The roundtable will also address the broader implications of praxis for the future of ethnographic filmmaking, including the production of ethnographic pieces for social media, highlighting its potential to foster more inclusive, ethical, and impactful representations of diverse cultures and communities. By showcasing examples of praxis in action, the roundtable aims to inspire new avenues for interdisciplinary and inter-communal collaboration as well as ethical engagement within the field of visual anthropology.

Society for Visual Anthropology

Steven Rousso-Schindler Susie Mabry , Carlos Tobon Franco , Nate Dorman, California State University, Long Beach, Department of Anthropology, Alexandria Kledzik , Robert Wilson, California State University, Long Beach, Department of Anthropology Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work, Steven Rousso-Schindler

3448 Exploring Religious and Cultural Practices and Social Bonds Across Moroccan Communities

11/22/2024 02:30 PM-04:00 PM

TCC 120

Oral Presentation Session

Religion plays a central role in shaping the fabric of society, influencing cultures, communities, and personal connections. This panel explores the complex landscape of religious practices and cultural expressions within Moroccan communities, examining the profound impacts of spirituality on social dynamics and personal identities. We investigate how religious beliefs and practices sustain interpersonal relationships and community cohesion. Across diverse contexts, individuals and groups navigate the complexities of religious beliefs and cultural traditions amidst changing social landscapes. Drawing on ethnographic inquiries spanning various facets of Moroccan life, we investigate how communities negotiate their spiritual and cultural identities in the face of modernity, globalization, and historical legacies. Through qualitative methods and ethnographic observations, we uncover the profound ways in which religious rituals and expressions serve as conduits for spiritual connection, community cohesion, and personal transformation among diverse populations in Morocco. Key themes include the resilience of spiritual practices in maintaining cultural continuity and the emergence of hybrid identities in transnational contexts. By critically examining these intersections of spirituality and cultural adaptation, this collection seeks to foster a deeper understanding of the enduring resilience and ongoing challenges faced by Moroccan communities.

National Association of Student Anthropologists

Kyle LeBaron Katie Sant, Brigham Young University, Department of Anthropology Kaycee Thalman, Katie Sant, Brigham Young University, Department of Anthropology, Kyle LeBaron, Brooke Freeman Kyle LeBaron , Kaycee Thalman

Sacred Rhythms: Exploring the Spiritual Dimensions of Gnawa and Shikhat Dance in Morocco

This paper explores dance in Morocco and how it ties people to their identity as Moroccan, and how this identity influences their spiritual and social interactions. In Morocco, there are several different groups that dance. This paper focuses specifically on the Gnawa and the Shikhat. The Gnawa employ music and dancing to communicate with spiritual beings, perform exorcisms, and bring healing to others. The Shikhat are a female group who dance at all kinds of events from festivals and weddings to birthing and naming ceremonies. While this research focuses on ceremonial dancing, findings from observations of non-ceremonial dancing are used in order to compare and highlight phenomena that occur in these different circumstances.

Presenter(s): Kaycee Thalman

Unveiling Mystical Bonds: Moroccan Women's Connection to Sufism through Shrine Visits

This paper explores the profound relationship between Moroccan women and Sufism, focusing on their frequent visits to shrines and saints. It investigates the roles and privileges these women hold in their spiritual practices, comparing them with those of men. Using qualitative methods such as interviews and ethnographic observations, this study aims to examine and highlight the intricate dynamics shaping Moroccan women's spiritual experiences within the Sufi tradition.

Presenter(s): Katie Sant

Listen to the Music: The Path of the Issawa Musician

Within the spiritual ceremony of the Issawa brotherhood, a sufis Muslim organization in Morocco, they use their traditional forms of music and dance to spiritually bless and heal others, help them connect with the divine, and overcome ill-intentioned spirits. With headquarters in Meknes, Issawa groups often walk the streets, orchestrate Issawa "Lilas" ("nights"), or perform during weddings, circumcisions, and other cultural celebrations.

Issawa performers are paid during these events and are trained prior to becoming a part of the Issawa Brotherhood. This paper explains the path of becoming an Issawa musician, as understood through their eyes, with details into why Issawa musicians decide to join the brotherhood and how the sociality of the Issawa community influences their sense of identity, connection with deity, and their moral values.

Presenter(s): Kyle LeBaron

The Connection Between Religious Practice and Parent-child Relationships

Religious beliefs and practice can have an important impact on various aspects of life, including household life and relationships. How religious beliefs are practiced can look different between religions and between people. This difference extends to religious practice in the Moroccan

population, in which the vast majority of the people are reported to be Muslim. Religious affiliation has been on the decline in the contemporary U.S., and this shift can certainly impact other areas of life. The question is if a similar shift and impact can be seen in a Moroccan population. This paper aims to articulate how religious practice in Moroccan families affects the relationships between parents and children.

Presenter(s): Brooke Freeman

1881 Exploring experiences and practices of freedom through ethnography

11/22/2024 02:30 PM-04:00 PM

TCC 121

Roundtable/Town Hall - In-Person

In recent years, a number of anthropologists have taken up an interest in freedom, foregrounding the way it is articulated by ethnographic informants. Anna Tsing's (2015) work was groundbreaking in the matter: the freedom described by her interlocutors, matsutake pickers in the Oregon forest, involved relations with humans and mushrooms in the forest, and understood in contrast to the alienation they had experienced in cities and during wartime. Claudio Sopranzetti (2017) characterized freedom through the wor(l)ds of motorcycle taxi drivers in Thailand, for whom it equates with independence from regular employment, and this despite the risks involved. Jarrett Zigon (2021) also tackled the question of freedom through the experience of belonging for anti-drug war agonists. As a praxis, freedom is expressed in a field of relations in which people can "become what they may" – what Zigon (2021) refers to as "disclosive freedom". Moreover, these practices are fragile, ephemeral, elusive and often at risk of being integrated into structures that limit them. From these ethnographies a sense of freedom as relational, situated and contextual is emerging. This roundtable aims to uncover what ethnography in various contexts can make visible about freedom that would not be accessible otherwise. Why are some forms of relationality experienced as "freeing" while others are "alienating" or "constraining", and how can we grasp the links between these opposite movements? How can connections to non-human others, such as divinities or mushrooms, play a role in fostering a sense of freedom? In what ways do total institutions such as hospitals, prisons or schools promote or discourage freedom? Through what practices and praxis do people seek "disalienation" from forms of labor or systems of oppression? Finally, what is the political life of freedom in our current historical moment, and what can the perspective of anarchist anthropology, such as proposed by David Graeber (2004), bring to this conversation? We invite in this roundtable anthropologists interested in employing ethnography to think with us about new understandings of freedoms.

References:

- David Graeber (2004) *Fragments of an anarchist anthropology*. Prickly Paradigm Press, Chicago.
- Claudio Sopranzetti (2017), *Framed by freedom: emancipation and oppression in post-fordist Thailand*. *Cultural Anthropology*, 3 (1), 68-92.

- Anna Tsing (2015) *Mushrooms at the end of the world*. New Jersey: Princeton University Press.
- Jarrett Zigon (2022) *Heidegger and freedom in the anti-drug war movement*. In: *Philosophy on fieldwork: case studies in anthropological analysis*. Editors: Bubandt, Nils and Thomas Schwarz Wentzer, London: Routledge.

Society for Psychological Anthropology

Paola Juan, Université de Lausanne, Vincent Laliberté, McGill University, Department of Anthropology
Paola Juan, Université de Lausanne, Vincent Laliberté, McGill University, Department of Anthropology, Myrdene Anderson, Purdue University, Department of Anthropology, Claudio Sopranzetti Claudio Sopranzetti , Tanya Luhmann, Stanford University, Department of Anthropology

1857 Militarized Mobilities and Gendered Borders

11/22/2024 02:30 PM-04:00 PM

TCC 103

Roundtable/Town Hall - In-Person

As states take increasingly violent measures to "securitize" borders and criminalize mobility across the global north, cross-border movement in the global south has become more dangerous and yet ever more a necessity for those who move in search of work or in escape of violence. This roundtable centers the gendered impacts of militarized bordering across the Global South by examining current movements in South Asia, Africa, Central America and the Middle East. Border securitization in each of these regions impacts millions of people, including many who do not categorize as migrants in the literature, but whose livelihoods are located in borderlands, such as herders, traders and truck drivers. The militarization of their economies has destroyed ecologies and livelihoods, while producing new relations of dependence between communities and local militias, who govern through the distribution and withholding of welfare and employment. Our roundtable considers how people live in and negotiate the intersecting violence of displacement and immobility. How does the drug war and state-imposed immobility and security regimes reshape intimate economies and relations along Mexico's southern border? How do nationalist ideas about masculinity and labor influence soldiers employed in the India-Myanmar-Bangladesh borderlands? What are the gendered impacts of insurgency and counterinsurgency in Nigeria? How does forced militarized labor recruitment transform older economies of seasonal migration between Syria and Lebanon, and between Sudan and its neighboring countries? How does the externalization of European borders and their militarization in West Africa shape Malian women's activism and mobility? And what new relations and mobilities emerge across these interscalar economies of intimate and geopolitical violence? Contributing ethnographic perspectives to these questions through intersectional analysis that considers how people are differently positioned within militarized border economies, our roundtable also considers the historical and intergenerational repercussions of border violence. How do people recall and retrace the journeys they have taken, as well as those they have been denied, through the violence they experienced along the way? By foregrounding memories of violence in mobility, our conversation remaps border

zones as spaces of radical encounter and transaction, where the gendered and sexual effects of militarization come full flesh.

Association for Political and Legal Anthropology

Anna Reumert, The New School for Social Research, Sahana Ghosh, National University of Singapore Wendy Vogt, Indiana University, Purdue University at Indianapolis, Julie Kleinman, Fordham University, Anna Reumert, The New School for Social Research, Daniel Agbiboa Kristin Monroe, University of Kentucky, Department of Anthropology

2506 Mixed Messages in Medicine and Public Health

11/22/2024 02:30 PM-04:00 PM

TCC 105-106

Oral Presentation Session

In conveying information related to health, illness, treatment, the body, and health practices, biomedical practitioners and public health professionals draw, in part, on their academic training and their professional experiences. However, their own unconscious biases and beliefs often come into play, particularly for health-related issues for which there is some scientific uncertainty, when very little training is available in medical or public health programs, or when biomedical and public health protocols and official recommendations are new or frequently changing. Problems with biomedical and public health messaging can also result from a lack of understanding of the lived experiences of target populations. Mixed messages that arise from knowledge gaps and individual prejudices and biases in healthcare and public health in turn generate stigma, perpetuate stereotypes, and contribute to negative health outcomes. Of course, the available "science-based" information is also subject to historical, cultural, and political influences, which further complicates health messaging. In this panel, presenters will address topics including global public health messaging about Covid-19 restrictions and how these were perceived and received in a favela community in Brazil; the experiences of sex workers attempting to access trans-affirming care in the U.S.; issues for transgender people in accessing general healthcare in the U.S.; mixed messages from public health and biomedical practitioners in the U.S. about breast/chestfeeding in terms of what is "not enough" vs. "too long"; and the experiences of parent caregivers of teens with POTS (postural orthostatic tachycardia syndrome as they navigate the U.S. healthcare system.

Society for Medical Anthropology

Cassandra White, Georgia State University, Department of Anthropology Cassandra White, Georgia State University, Department of Anthropology Andrew Colvin, Leslie Garrett, Jessica Glass, Tulane University, Tami Ross, Cassandra White, Georgia State University, Department of Anthropology

How Stigma and Discrimination Impact Policy and Healthcare Provider Interactions for Trans Sex Workers, a Socio-ecological Approach

The stigma trans sex workers (TSW) face negatively impacts health outcomes, which can be seen on all levels of society as described by Kenneth McLeroy and colleagues' socio-ecological model (SEM). This model takes into consideration the individual, interpersonal, institutional, community,

and policy levels. Using Richard Parker and Peter Aggleton's definition of stigma as a constantly shifting social process that takes into consideration the structural conditions of living in an oppressive society, we can see how stigma flows through each of these levels in relation to being a trans sex worker. Government policy and institutional approaches in opposition to TSW rights upholds this stigma, and informs and impacts healthcare provider's interpersonal interactions with TWS and subsequent health outcomes. This paper, based on in-depth interviews I conducted with a small sample of TSW in the U.S. and a systemic review of the literature on TSW and trans-affirming care, focuses on how policy is shaped by and shapes stigma, how TSW healthcare interactions are impacted by stigma at each appropriate level of the SEM, and what potential solutions could be implemented across all levels to reduce discrimination and improve health outcomes.

Presenter(s): Andrew Colvin

Stigma and the Experience of Transgender and Nonbinary Individuals as They Engage with the Healthcare System

Transgender and nonbinary people, those whose gender identity does not align with the one that they were assigned at birth, face discrimination and experience stigma in many aspects of their daily lives. The idea that an individual may not necessarily be the gender they were assigned at birth is still not universally accepted outside of academic and progressive circles, as evidenced by Human Rights Campaign statistics which indicate a much greater incidence of violence against transgender people than those who are cisgender. A form of violence occurs against transgender and nonbinary individuals when they seek routine medical care, even when the medical care is completely unrelated to gender. Healthcare providers receive minimal training in professional programs that address the specific healthcare concerns of transgender and gender-nonconforming individuals (TGNC), and this lack of training sometimes results in inadequate or substandard care. In this paper, I will discuss some of the effects of this lack of training, based on in-depth interviews (conducted in the metropolitan Atlanta area) on the lived experiences of TGNC individuals as they seek medical care for routine medical conditions not related to gender-affirming care.

Presenter(s): Leslie Garrett

Favelas and COVID-19: Health and Hyper-Exclusion in Rio de Janeiro, Brazil

This paper analyzes the intensification of social exclusion for favela residents in Rio de Janeiro during the COVID-19 pandemic. Favelas are physical manifestations of the acute inequality and structural violence that have existed in Brazil since colonization; Brazilian cities are still segregated between "formal" and "informal" (city and favela), and ideas, beliefs, and practices surrounding belonging and access to citizenship rights are strongly linked to this segregation. The pandemic did not create these social conditions, but it is imperative to explore the ways in which they were highlighted during this critical time. Based on ethnographic fieldwork conducted between March 2020 and August 2021 in Rocinha, Brazil's largest favela community, this presentation provides explicit examples, including how public health messages were disseminated, of how the coronavirus pandemic reinforced and amplified historical legacies of colonial and slave systems by creating new forms of exclusion and rights violations for this already vulnerable population.

Presenter(s): Jessica Glass

Chronic Care: Illness Narratives of Parents Caring for Teens with POTS

Parents who care for teens with POTS (Postural Orthostatic Tachycardia Syndrome) co-build support systems of care with their child in hopes it will transition with them into adulthood. This study expands the illness narrative framework to look at the invisible and often untapped knowledge of the parent caregiver. POTS is a lesser-known disorder that can cause disability in 25% of those diagnosed. Due to its varied presentation, many youths experience a delayed diagnosis and treatment, navigate multiple doctors, and deal with social and interpersonal systems that can disrupt their planned trajectory. Through advocacy and expectation alignment, the parent caregiver becomes a critical and necessary bridge builder to the medical industry and social institutions that cannot fully address the complex wellbeing of teens with chronic illnesses.

Presenter(s): Tami Ross

"I Feel Like the Worst Parent in the World": Extended Nursing in the U.S. and the Biomedical Encounter

Despite WHO and American Academy of Pediatrics recommendations that children can continue receiving breastmilk for 2 years and beyond, parents in the U.S. who are open about nursing their children beyond toddlerhood often experience stigma and shame in their interactions with biomedical healthcare professionals. In this paper, drawing on in-depth interviews and over a decade of virtual ethnographic research in online support groups with parents and caregivers who practice extended chestfeeding/breastfeeding in the United States, I will describe some of the issues that parents face, both in terms of lack of support for nursing early on and later being pushed to wean before they are ready. I will also discuss how online spaces are used as sources of support and also as spaces where parents can contest and challenge explanatory models and popular beliefs that often inform cultural imaginaries about child development that are repeated by pediatricians, pediatric dentists, and other healthcare professionals.

Presenter(s): Cassandra White

2878 Praxis, re-invention of Belizean identity seeking universals and championing diversity, through culture, heritage, and language.

11/22/2024 02:30 PM-04:00 PM

Marriott WS Room 7

Roundtable/Town Hall - In-Person

Belize's demographic profile has evolved significantly since becoming a British Crown Colony in the 1860s and gaining independence in 1981. This evolution has reshaped Belize's identity, blending various traditions and customs into a rich tapestry. As the nation navigates 21st-century globalization and nationhood, examining the intersections of political governance, socio-economic development, independence, and emerging ethnic complexities is crucial.

Join us as we explore Belize's history and the broader context of Central America, the Caribbean, and Latin America, aiming to re-examine the country's current cultural landscape and national identity. Ethnographic praxis encourages deep reflection on Belize's shifting demographics, including how people born in the country perceive national identity and the impact of immigration on these perceptions.

Panelists will address questions of power, justice, community engagement, heritage, and linguistic diversity, focusing on the state's use of Kriol, English, and Spanish in nation-building. This includes the social work of language in expressing individual and national identity and the linguistic agency of speakers who challenge colonial language constraints. Through ethnographic studies, we will illustrate these dynamics with examples of multilingual speakers' linguistic practices in Belize

Society for Latin American and Caribbean Anthropology

Sherilyne Jones , John Morris John Morris , Nigel Encalada , Nicté Fuller Medina, Swarthmore College, Sherilyne Jones

1539 Reimagining Blue Futures

11/22/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Oral Presentation Session

An emergent turn to the "blue" is reconfiguring the place and role of water in the making of state territories, economic possibilities, and environmental epistemologies. This panel critically explores the possibilities, potentials, and contradictions present within and offered by the political-environmental-economic turn to the "blue" and asks how anthropology might contribute to and help to reimagine the forms that "blue futures" might take. Island and ocean studies have long highlighted the connections between land and sea, with territories of the Pacific proposed as "terripelagoes" (Perez 2015) that encompass seascapes, coasts, rivers, and oceans. In the seminal essay "Our Sea of Islands" (1994), Epeli Hau'ofa argues that to reframe "islands in a far sea" as a "sea of islands" is to highlight a local oceanic epistemological framework that binds people and histories across vast (blue) distances. Within STS and the blue humanities, oceans have been considered "alien" (Helmreich 2009), sites for productive interface between marine sciences and humanities (Alaimo 2019), and political spaces for crafting ideas of justice, citizenship, and modernity in the nation-state (Subramanian 2008). In an era of climate crisis, oceans are also a place of unfolding disaster and, as the United Nations puts it, "a powerful source of solutions." Under the banner of the "blue economy," an emphasis on growing ocean-based economies such as offshore energy, carbon sequestration, aquaculture, and seabed mining positions oceans as central to the making of economic and global futurities. We bring together scholars working in waterscapes across disciplinary subfields - including science and technology studies, environmental anthropology, and Indigenous studies - to ask the guiding questions: How do oceans and other forms of water trouble or expand what counts as territory? How is the turn to the "blue" entangled with environmental justice and political movements on a diversified, international scale? What does "blue justice" (Ertör 2023) look like for water-centric and maritime communities? How

does thinking with water open new lines of investigation and what is anthropology's contribution to and critique of the "blue" turn?

Anthropology and Environment Society

Darcey Evans, University of California, Santa Cruz, Department of Anthropology, Ipsita Dey Ipsita Dey Scott Erich, CUNY, The Graduate Center, Vinicius de Aguiar Furuie, University of Toronto, Department of Anthropology, Darcey Evans, University of California, Santa Cruz, Department of Anthropology, Caela O'Connell, University of North Carolina, Chapel Hill, Department of Anthropology, J. Brent Crosson, University of Texas, Austin, Department of Anthropology Maximilian Viatori, Iowa State University, Department of Anthropology

Rediscovering “forgotten space” and the consequences of remembering

2024 began with two high profile shipwrecks: the sinking of the Rubymar in the Red Sea and the wreck of the Dali in Baltimore. The spectacle of these and other recent maritime disasters awakened widespread feelings of horror and fascination; sensational reminders of the vast, deep, and turbulent world of the ocean that is so very different from terra firma. This paper takes up Allan Sekula's framing of the ocean as a "forgotten space" to contextualize and interrogate the sea's rediscovery by a range of different groups. First, it examines the ocean's apparent rediscovery by the West's land-dwelling middle classes – the original "forgetters" of Sekula's analysis – who were ignorant of the vast changes in maritime supply chains powered by a global working class that brought "90% of everything" into their homes. Relatedly, it addresses the rediscovery of the sea by corporations, who have maxed out these supply chains and plunder the sea for profit through the environmentally ruinous extraction of oil, precious metals, and marine life. These groups are then considered as foils to an array of militants and activists, who have rediscovered ports and strategic chokepoints as some of the most promising places to thwart the flows of global capital. Finally, this paper concludes with a critical examination of the "oceanic turn" and the "blue humanities" – scholarly currents that foreground the ocean – to consider the intellectual and political stakes of remembering the sea.

Presenter(s): Scott Erich

How to Fish with Respect: An Amazonian Transformation

Anthropological interest in the sociality of oceans, rivers, and lakes have contributed to the ethnographic knowledge of how humans and other-than-humans interact offshore. This paper follows this line of inquiry with an ethnographic examination of changing paradigms of human-fish relations in Amazonia. Riverside inhabitants of the Middle Xingu River Basin frequently say that it is important to respect animals and the forest spirits who own them. In recent decades, however, the development of an iced fish industry in the region, made possible by the construction of a road connecting the river to the closest town, has changed what this means. I analyze shifting attitudes towards fish by focusing on the transformation of the notion of panema, a word that denotes an acquired state in which one becomes incapable of hunting and fishing. I argue that this transformation involves a continuity of a paradigm as well as a profound transformation. While current usages of panema are still part of the broader framework of respect to humans and other-than-humans, the commodification of fish has made fishers explain their relation to fish making

references to anxiety and depression amid the mental health crisis that has affected the region since the construction of the Belo Monte dam. I analyze these continuities and disruptions discussing the case in light of other examples from the broader riverside Amazonia.

Presenter(s): Vinicius de Aguiar Furuie

Rethinking the Blue Revolution through Indigenous Sovereignty

This paper situates emerging politics around salmon aquaculture in British Columbia, Canada as a place from which to reconsider possibilities and potentials offered by the "blue revolution." Salmon aquaculture production systems enable 16 million Atlantic salmon to be raised in nets that are anchored to the seafloor in the coastal waters of British Columbia each year. Aquaculture is recognized as the fastest growing method of food production worldwide and is often positioned as a "blue revolution" capable of providing sustainable, affordable seafood in the midst of species population declines. However, the emerging emphasis on growing ocean-based economies in Canada exists in tension with efforts to remove industrial infrastructures from marine waters and return land and water to Indigenous nations. In this paper, I describe how the building of Canada's "blue future" comes into friction with Indigenous movements to reclaim marine territories and restore Indigenous forms of governance within coastal waterscapes. In considering how assertions of Indigenous sovereignty in maritime spaces are challenging how ocean-based development schemes like aquaculture can occur, I suggest that Indigenous movements for ecological repair and self-determination are redefining what the blue revolution is and can be.

Presenter(s): Darcey Evans

Blue Blights: Seeing the human in the compromised waters with toxic blue-green algal blooms

The draw of blue waters, whether ocean or inland have pulled humans to recreate, settle, modify, and create eternally. Yet our human lives leave invisible impacts on these waters in increasingly visible ways. A growing threat are blue-green algae (Cyanobacteria) blooms brought about by hyper-eutrophication, caused by an abundance of nutrients entering the water from human activities such as agriculture, landscaping, and failing wastewater infrastructure and compounded by shifts in heat and rainfall patterns caused by climate change. These blooms consume the available oxygen in a water ecosystem while releasing toxins in both water and air. Cyanobacteria events harm aquatic life in the waters they blight and cause danger for the people who live, play, and drink the water nearby. A growing body of work links repeated exposure to blooms with respiratory distress, skin and eye conditions, and the devastating and fatal neurodegenerative disease Amyotrophic lateral sclerosis (typically called ALS or Lou Gehrig's disease). Comparing ethnographic work and assessments from 2024 fieldwork in the Albemarle-Pamlico region of North Carolina and Galapagos Archipelago of Ecuador this paper takes examines these "blue blights" and their byproducts through people's perceptions of climate change, water quality, future-making for living near and with water and its many inhabitants.

Presenter(s): Caela O'Connell

The Ambivalence of Blue: Blue Futures and Petro-State Rituals in Trinidad and Tobago

In Trinidad, political imaginaries invoke an uncertain "blue future." In what Ryan Jobson terms the "petro-state masquerade," postcolonial political leaders in this Caribbean nation gesture toward the ocean as a future of prosperity, held in deepwater hydrocarbon resources, while imploring the populace to observe a suspended present of austerity. Trinidad was arguably site of the world's first commercial oil well and was a key producer of oil by the early 20th century. With conventional reserves depleted, the political economy of the nation-state looks toward the ocean as the basis of its future. Yet, in an era of US fracking and uncertain oil futures, the foreign capital needed for high-cost, high-risk deepwater plays is scarce. While elites invoke a blue future as imminent prosperity, blue has augmented meanings in Trinidad. Blue is the color that wards off evil eye, known as maljo in Trinidad's English Creole. Maljo is an affliction cast by an admiring eye, blighting one's fortunes. The remedy is a bath in blue, made by dissolving Reckitt's Crown Blue. This paper uses conceptions of "maljo blue" to theorize the rituals of the "petro-state masquerade." Like maljo blue, the postcolonial petro-state bathes its fortunes in blue futures to ward off a change of fortune within a region defined by the unhopeful economic alternatives of plantations, tourism, or offshore financing. What happens when a postcolonial blue future is already past, yet must be kept alive through ritual?

Presenter(s): J. Brent Crosson

1630 Teaching Strategies Across the Five Fields

11/22/2024 02:30 PM-04:00 PM

Marriott WS Room 4

Oral Presentation Session

In this session, sponsored by the Society for Anthropology in Community Colleges, presenters across the subfields discuss their approaches or ideas for engaging students in the learning environments of today. Students today tend to have different experiences and expectations of education than before, with significant changes brought about following the COVID-19 pandemic and the normalization of trenchant political discourse promoting misinformation. All of this carries profound implications for higher education as we have come to know it.

As we address these issues, we must remember that we face stiff competition in the battle for attention in an ever-increasing divisive climate. Already existing political divisiveness and media misinformation has only increased over the last few years. We propose that with engaging presentation and delivery of our material, we can achieve a broader appeal than we tend to get. In a divisive era of constricted media consumption and related over-simplification of complex issues relevant to matters long central to anthropology, it is crucial the messages we deliver are accessible to as wide a range of students as possible.

Presenters in this session describe various practices they have employed to engage students in the classroom and beyond as we continue to transition into a future marked by these challenging circumstances. This year's meeting takes place in Florida, a state that has been in the spotlight of some contentious challenges to academic freedom and where addressing these issues matters more than ever. Much of Florida's political leadership would not want us here discussing these matters, which is exactly why we should be here.

Society for Anthropology in Community Colleges

Jennifer Zovar, Whatcom Community College, Department of Social Sciences Evin Rodkey ,
Jennifer Zovar, Whatcom Community College, Department of Social Sciences Tracy Samperio,
Colorado Technical University, Amanda Christopher, Daniel Hargrave, University of South Florida,
Department of Anthropology, Ollie Shannon, Rosalina Diaz, CUNY, Medgar Evers College Roberto
Gonzalez, San Jose State University, Department of Anthropology

Teaching Beyond Anthropology

Whether we work at a brick-and-mortar or online school, teaching in our respective fields is a welcome opportunity. Unfortunately, few academic positions are available, so having a background in a diverse and applicable field becomes crucial for obtaining a career teaching beyond anthropology. Borrowing a page from Applied Anthropology, instructors demonstrate each subfield's contributions as necessary tools in a holistic and human-centered toolkit for students to carry with them. Many of us already incorporate this into our pedagogy. However, teaching courses outside of anthropology may be more challenging. It may also be more critical. Positions for teaching anthropology are in short supply, so exemplifying our value as instructors is crucial. As an online adjunct for the last decade, incorporating anthropology in curricula beyond the field allows me a broader range of teaching opportunities and experiences. Whether our focus is the Humanities or Social Sciences, anthropologists are adept at integrating the concepts, methods, and tools into courses that teach an appreciation for cultural diversity and the human experience alongside STEM. Anthropology can be wonderfully paradoxical. It is unique but widely adaptable across disciplines, like anthropology instructors. Carrying a wide range of applicable anthropological talent creates more opportunities to demonstrate how we and the field we love are essential and relevant investments for a variety of students and programs.

Presenter(s): Tracy Samperio

Humanizing the Learning Environment: Implementing Trauma-Informed Practices in Community College Anthropology Courses

In the realm of higher education, the integration of trauma-informed teaching practices has emerged as a pivotal approach to fostering inclusive and supportive learning environments, especially following the COVID-19 pandemic. This presentation delves into the application of trauma-informed pedagogy within the context of two-year college biological, medical, and forensic anthropology courses. Anthropology courses inherently confront sensitive and potentially distressing subject matter. The incorporation of trauma-informed pedagogy is crucial for fostering an environment of safety, trust, support, empowerment, and agency. Through practical examples, I will present strategies for creating a trauma-sensitive classroom environment within forensic, medical, and biological anthropology classrooms, which can lead to meaningful discussion.

Presenter(s): Amanda Christopher

Teaching Complexity: Covering Issues of Race, Intersectionality, and Inequality in the Undergraduate Classroom

In teaching undergraduates, my class covers race as a social construct, governmentality, biopower, and biopolitics. It also addresses inequality in health, reproductive justice, drug use, recovery, immigration, policing of bodies, poverty, homelessness, interpersonal violence, and contemporary social movements. Teaching these topics means occupying a contentious place as a professor in Florida. Aiming to interrogate complexities in research and teaching both appeals to students and matches with state-driven policies about the importance of objectivity.

I will present how, as a professor, I convey information about topics that concern critical race theory by showing that racism is only part of the story. I will then expand on how I teach about conceptual frameworks such as intersectionality, governmentality, structural violence, and biopower that can further dive deeply into America's inequality issues. I acknowledge that students may hold many differing values and beliefs within a diverse classroom and seek to alleviate some of the stress associated with heavy topics. Positionality in teaching matters, and I will talk about how I give students a fresh perspective and engagement through storytelling from a visually impaired instructor who was a combat soldier in the Bosnian war, honorably medically discharged, formerly homeless, and deported from Canada.

Presenter(s): Daniel Hargrave

Beyond Grades: Practical Applications of Equity Centered Pedagogy in the Classroom

Traditional grading can often hinder rather than foster student growth. Educators who are striving for equity at their institutions have thought and written extensively on ways to more universally design our classrooms for student success. This presentation explores the transformative potential of equity-focused pedagogy in the classroom. Through the lens of un-grading and un-essays, I examine innovative approaches that challenge conventional assessment structures while adapting to institutional standards. By deconstructing the power dynamics inherent in grading, educators can create inclusive environments where diverse voices are valued and nurtured. Drawing on concrete examples, I elucidate the practical applications of equity focused pedagogy, illustrating how it can promote student engagement, autonomy, and authentic learning experiences within existing institutional frameworks. By embracing alternative assessment methods, such as un-essays, educators can dismantle barriers to achievement and cultivate a culture of academic equity.

Presenter(s): Ollie Shannon

Teaching Radical Ethnography

How does a modern-day colony enact environmental sustainability, self-determination, and decolonization in the socio-political ambiguity of ongoing "commonwealth" status? Franz Fanon said, "For a colonized people the most essential value, because the most concrete, is first and foremost the land: the land that will bring them bread and, above all, dignity (Fanon, 1961). Post Hurricane Maria, I engaged in ethnographic research in the small island nation of Puerto Rico to track changes and growth in small-scale farming/gardening, grassroots activism, community supported agriculture (CSA), and community agroecological movements. My research study was met with apathy, indifference, and even disdain from the local populace. To navigate what amounted to a subtle form of obstructionism, I shifted my methodology radically, abandoning my

research focus and timeline and instead prioritizing the needs of the informants. The result was a five-year study culminating in a co-written book (*Decolonizing Paradise: A Radical Ethnography of Environmental Stewardship in the Caribbean*, with Peter Lang) as well as a new framework for teaching radical ethnography in the classroom.

In this presentation, I will explore the ethical complexities and challenges of conducting research with colonized peoples, while sharing a radical vision of ethnography that repositions the ethnographer as a learner, helper, and community activist/collaborator.

Presenter(s): Rosalina Diaz

2038 Teaching, Supporting, and Empowering Undergraduate Students While Confronting the Climate Crisis and All the Other Crises

11/22/2024 02:30 PM-04:00 PM

TCC 119

Roundtable/Town Hall - In-Person

This roundtable focuses on undergraduate teaching in the context of interrelated crises. At the center of our conversation will be the climate crisis, which we see as inextricably connected to other crises. These range from large-scale oppressive systems to strained institutions (including higher education) to personal challenges. All these crises come together in the lives and bodies of students and teachers alike.

We draw inspiration from the climate justice movement, which rejects distinctions between environmental problems and social/political/economic problems. Anthropology (with its humanistic, cross-cultural, systemic, and place-based orientation) is well positioned to contribute to a just transition from an extractive and exploitative world system to one based on care and cooperation. Yet accomplishing this in the classroom is not easy.

In the wake of the pandemic, many college students struggle to focus, pull away from their phones, talk to one another, catch up academically, pay for school, and maintain their mental health. Many are overwhelmed by the scale of the problems around them. Systems may appear too entrenched to change. Climate change may seem like a distant concern compared to other problems, such as racism, war, economic inequality, or sexual violence. The connections between all of these crises may not be apparent.

In this context, how can we effectively educate students about the climate crisis and climate justice and increase their sense of agency as change makers? How can we successfully tack between agency and structure and between empowerment and despair in the classroom? How can we compassionately meet students where they are intellectually and emotionally in order to support them as human beings impacted by multiple crises? In doing so, how can we develop educational and institutional environments that model a world structured around care and right relations? How can this work contribute to transforming higher education to make it more relevant for students in an era of instability, collapsing systems, and opportunities for radical social change?

Teaching is embodied and emotional work. Panelists, who come from diverse kinds of schools, will openly share the challenges we face in the classroom. We will also share experiments and successes. The session will include time for audience engagement so that collectively we can support one another as teachers.

Anthropology and Environment Society

Tom Guthrie, Guilford College, Sociology and Anthropology Department Mark Stevenson, Weber State University, Department of Sociology & Anthropology, Hande Ozkan, Transylvania University, Sociology/Anthropology Department, Amanda Cortez, Eleanor Andrews Tom Guthrie, Guilford College, Sociology and Anthropology Department, Richard Fadok, University of Rochester, Department of Anthropology

2830 The Interstices of Knowledge. Knowledge Making and the Materiality of Nature

11/22/2024 02:30 PM-04:00 PM

TCC 114

Oral Presentation Session

This panel discusses how soil, climate, plants, and landscapes affect, and are affected by, technoscientific interventions, practices, and disputes. It attends to the situated knowledges (Haraway, 1988) of local scientists, practitioners, marginalized communities, alongside international experts and policymakers, as they collaborate, controvert, and negotiate the production of knowledge about nature and human-nature interactions. We are concerned with the embodied, partial views, and material-semiotic practices of knowledge making as these intersect the materiality of entities such as human bones, soils, crops, water, and the climate.

We ask, in what ways do scientific practices sustain logics of extraction and control, racialized agricultures, and geopolitical tensions? In what ways do scientific practices offer possibilities for addressing sedimented forms of ecological and epistemic violence and pursue political aspirations? This panel centers the interstices of the regimes of perceptibility that have made landscapes, human bodies, and ecological interactions legible. It explores ethnographically human remains, soils, plantations, and water bodies as unstable objects that are continually made and remade through human and more than human interactions. The presentations in this panel show how attention to these interstices reveal possibilities for more than human flourishing in times of planetary transitions.

This panel features ethnographic work from Vietnam, Italy, Colombia, and the United States to examine ways in which emergent human and more-than-human entanglements shape postwar reconciliation, agrarian structures, racialized landscapes, and extractive relations that characterize late capitalism and its generative potentials.. By focusing on the work of identifying war dead, revitalizing desert risk zones, managing water resources, and controlling pathogens, the panel highlights how human and more-than-human interactions are mediated by, and in turn mediate, knowledge practices. In doing so, it offers an ethnographic and historical account of the mutual engagements between, or intra-actions (Barad, 1993), situated knowledges, natures, and politics.

Works Cited:

Barad, K. (1996). Meeting the universe halfway: Realism and social constructivism without contradiction. *Feminism, science, and the philosophy of science*, 161-194.

Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist studies*, 14(3), 575-599.

Anthropology and Environment Society

Tiên-Dung Hà , Jaime Landinez Aceros Jaime Landinez Aceros Tiân-Dung Hà, Zachary La Rock, Massachusetts Institute of Technology, Andrés Caicedo, University of California, Berkeley, Eduard Fanthome, Stanford University Gabrielle Robbins, Johns Hopkins University

From former foes to comprehensive strategic partners: Transnational scientific networks of identifying Vietnam's MIAs remains

With a funding of 7 million USD administered by the U.S. Agency for International Development (USAID), the International Commission of Missing Persons (ICMP) is cooperating with a Vietnamese government-funded forensic laboratory, the Center for Forensic Identification (CDI), to improve technical capabilities of Vietnamese forensic scientists. One major area of cooperation includes the development and optimization of the latest DNA technologies in identifying high-degraded Vietnam's Missing in Actions (MIAs) bone samples. Through participant observation in collaboration meetings, scientific workshops between USAID, ICMP, and CDI as well as conversations with scientists and stakeholders from the three agencies, my paper examines the cultural and political processes embedded in the technology transfer between ICMP and Vietnam through the intervention of USAID. Through laboratory observation, I attend to the ways both international and Vietnamese forensic experts work around and optimize DNA technologies to overcome the specificity of Vietnamese bone samples that are degraded due to their long burial in the highly acidic soil and tropical climate condition of Vietnam. Overall, this paper seeks to address how soil and climate affect scientific practices of identifying Vietnam's war dead and how DNA technologies are woven into broader geopolitical maneuvers that partly contributed to Vietnam-US comprehensive strategic partnership amid the global tensions between the US and China.

Presenter(s): Tiân-Dung Hà

Soil structure, social structure. Reading inequality in Italy's desert risk zone.

In southern Italy's Salento peninsula, anxieties about future viability of agriculture are increasingly tied to the changing composition of soils. The intensified use of chemical and synthetic agents since the introduction of Europe's Common Agricultural Policy has fused with drought, deforestation, and groundwater salinization to yield arable land that has lost almost all its organic substance. Today, 60% of the surrounding region is at risk for systemic desertification. In such a climate, soil scientists and agroforestry practitioners have endeavored to revitalize Salento's soil. Yet their divergent aspirations and technical practices to make agriculture work in an area that is becoming environmentally, economically, and demographically inhospitable to growing crops voice broader tensions about the means and purpose of 21st-century agriculture in a free, European marketplace and on a warming planet. Their respective emphases on efficiency and balance,

moreover, elide the exploitation of a racialized migrant labor force that has largely replaced Italian workers in making agriculture persist at all. Against historical episodes that have tied the supremacy of populations to the vitality of their land, soil is no mere metaphor through which to uncover the power-laden and hierarchical contours of cultural life. In Salento, both compromised soil structure and its remediation emerge as material means to interrogate the long durée of an unequal social structure at Europe's edge

Presenter(s): Zachary La Rock

The Racialized Politics of Plant Health and Pest Control in Tumaco, Colombia.

The "South American Palm Weevil" beetle (*Picudo negro*) is my ethnographic entry point to study the racialized relations between oil palm and coconut palm in Tumaco, a municipality located on the Colombian South Pacific Coast. Both oil palm and coconut palm agricultural scientists and farmers growers have blamed *picudo negro* as the primary cause of the most damaging plant diseases affecting these trees in Colombia: bud rot disease (oil palm) and red ring disease (coconut palm). Such diseases have caused the near collapse of both oil and coconut crops in Tumaco. By following *picudo negro*'s traces, this paper argues that plant health measures to treat coconut and oil palm diseases operate as racialized practices. Even though oil and coconut palms are greatly affected by lethal epidemics, they have unevenly experienced treatment, reparation, death, and mourning. While oil palm plantations have received much attention, care, and research from experts and national institutions, coconut palm has experienced systematic abandonment. I thus examine how the salvation of the oil palm, as the most "promising" national (mono)crop, entails the erasure and eradication of the black ecologies, agriculture, and knowledge stemming from the coconut palm trees.

Presenter(s): Andrés Caicedo

Your Water; Our Land: Late Capitalist Landscapes and Extraction in the Eastern Sierras of California.

This paper examines the development of underdevelopment and extractive colonial relations between places in the Global North. Specifically, it examines the production of the Eastern Sierra of California as a hydraulic catchment area for Los Angeles. The reproduction of this landscape as a hydraulic catchment area is obscured and rendered as 'conservation,' argued to preserve critical ecologies and resources while also affording local communities access to recreational and other infrastructure. This extraction and alienation of water is mediated by the Los Angeles Department of Water and Power, one of the drivers of the local economy administering the Los Angeles Aqueduct and the distribution and use of water in the Eastern Sierras. The paper traces human and post-human agencies as they cope with, mediate, participate, and perpetuate this extraction of water from their landscape and the concomitant economic and ecological fragility. In doing so, it complicates narratives of late capitalism that emphasize global networks, geopolitics, and historicized and deeply sedimented modalities of reifying marginalization such as gender, sex, ethnicity, and race. Residents of the Eastern Sierras are typically white, educated, and landowning. Understanding the development of underdevelopment in this context at the intersection of conservation, sustainability, and extraction affords novel insights into the extractive relations that characterize late capitalism and its generative potentials

Presenter(s): Eduard Fanthome

4:15pm- 5:45pm

2008 Agrarian Capitalism, Climate Change, and Social Reproduction

11/22/2024 04:15 PM-05:45 PM

Marriott WS Room 7

Oral Presentation Session

This panel explores contemporary agrarian capitalism in the context of climate change. Much contemporary scholarship is devoted to understanding the differentiated impacts of climate change on agrarian social and economic life, and particularly women's disproportionate vulnerability to climate-related insecurity. The papers in this panel build on such observations to consider how climatic volatility becomes entangled in economies of rural social reproduction--not only as a source of new uncertainties to be managed, but also as the ground for novel forms of capitalist accumulation. Across different regions, the papers show how climate change intersects with financialized capitalism to create gendered effects for rural households. As theorized within a long tradition of feminist political economy, the market is not an external realm of commodity and financial transactions, nor is the household a pure arena of non-capitalist reproductive and kin relations. Rather, social and familial reproduction are inextricably entangled with capitalist accumulation. We consider contemporary agrarian capitalism with a keen attention to how it reshapes gendered social and multispecies relations--in households, in the fields, and in financial and agro-ecological technologies. At a time of climate volatility, we ask: how do various manifestations of agricultural capital--loans, contracts, weather derivatives, financial forecasting--shape temporalities and transform attachments between human and non-human agrarian lives? How does climate become the ground of capitalist accumulation via financial tools and biotechnical innovations, such as genomic technologies? How is gender produced and reproduced in agrarian contexts through seasonality and the labors of social reproduction? And how does the gendered violence of agrarian capital intersect with other forms of everyday and institutional violence?

Society for Cultural Anthropology

Amiel Bize, Cornell University, Aarti Sethi, Brown University Amiel Bize, Cornell University Caroline Schuster, Australian National University, School of Archaeology & Anthropology, China Sajadian, Vassar College, Department of Anthropology, Aarti Sethi, Brown University, Sarah Besky, Cornell University, Mariana Mora, Center for Research and Higher Studies in Social Anthropology (CIESAS), Amiel Bize, Cornell University

Love in the Time of El Niño: how to create a weather hedge out of queer forecasts and the erotics of finance

Disaster risk science has ambitions to tame the El Niño Southern Oscillation (ENSO) atmospheric and oceanic weather pattern by producing ever more accurate forecasts even while global warming

has made its swings more extreme and damaging. Predicting ENSO goes beyond humanitarian concerns. Accuracy in forecasting ENSO opens opportunities for financial hedging, such as portfolio-level insurance for microfinance institutions, and asset protection for investment funds operated by global insurance and re-insurance companies. But even as insurance products – that is, a weather derivative that is automatically triggered by a hydrological stress index – seek to redefine El Niño as first and foremost a financial risk that can be governed by climate data, the speculative imaginaries that animate hedging steadily undermine the coherence and completeness of its parametric logics. In this paper I examine weather derivatives for sesame farmers in Paraguay and the multiple forms of forecasting that come together to create a weather hedge. For all manner of financial actors, the time of El Niño reaches back into the mythic past of monsters and curses, across the relations of creatures great and small on the farm, and forward to uncertain futures of generation and inheritance. In tracking these many non-normative relations, I suggest that Paraguayan sesameros produce queer forecasts and offer alternative theories of value centered on the complex erotic desires animated by hedging.

Presenter(s): Caroline Schuster

Mouneh as reproductive labor: seasonality and time-reckoning in the face of uncertainty

This paper rethinks the figure of the "climate refugee" through the lens of seasonal labor, with a focus on farmworkers who hail from the drought-prone northeastern province of Syria. Tracking farmworkers' reckonings of time spanning the long arc of Syria's transition from a state-led paradigm of food self-sufficiency, the fraught aftermaths of land reform, the liberalization of Syria's economy, and the uncertainties of ongoing war and ecological devastation, the paper argues that seasonality remains the definitive scale through which eastern Syrians narrate and build their lives. The paper focuses on the seasonal rhythms of making mouneh, non-perishable food preserves that are the pillar of agrarian household subsistence across the Middle East and remain vital to Syrian refugees' survival. Sitting with the slow, painstaking, repetitive work of harvesting, gleaning, boiling, drying, pounding, sifting, and jarring that defines this feminized work across seasons, I consider how catastrophic conditions of uncertainty and long-term displacement are made livable through these reproductive labors of food preservation. Where talk of 'climate refugees' often hinges on speculation about the next catastrophic event, these farmworkers' labors draw attention to the irreducible value of seasonal time-reckoning. The work of mouneh offers an optic onto how seasonal labor endures across multiple thresholds of crisis.

Presenter(s): China Sajadian

Climate Change, Agrarian Capitalism, and the Bioeconomies of Hybrid Cotton in Central India

This paper considers how climate change may be situated within a theory of agrarian capitalist accumulation, by examining small holder economies of cotton in the central Indian cotton belt. Vidarbha is an agrarian region where peasant households have been growing cotton for global markets from at least the mid-eighteenth century. In contemporary Vidarbha, cotton farmers mono-crop genetically modified hybrid cotton-seeds called Bt-Cotton. Produced by agri-companies, these seeds cannot be saved for cultivation by farmers, but must be acquired at great cost every year. Cotton cultivation in Vidarbha is entirely rain-fed and dependent on the monsoon. Successive heat waves, droughts, and climatic volatility have made cotton agriculture an uncertain

and risky enterprise. In considering how climate change becomes the grounds of agrarian capitalist accumulation, the paper makes two related arguments. First, that the control over seed achieved by agri-capital through biotechnology, in which industrial capital does not itself enter agricultural production but rather sells to farmers their means of production (genetically modified cotton seeds), outsources the risks of climate change to small-holder farmers, and domestic economies of social reproduction. And second, that the vagaries of nature and climate that render transgenic cotton agriculture a high-risk proposition for farmers, these very natural barriers can in themselves become lucrative for agri-capital.

Presenter(s): Aarti Sethi

Heat and Home Values: Land, Labor, and the Economy of Retreat in the Eastern Himalayas

This paper describes changing land tenure relations in the Himalayan hill district of Kalimpong, West Bengal, which Chief Minister Mamata Banerjee has declared "open for business." At the same time, the state has rolled out rural development programs aimed at not only remaking an agrarian economy in the hills, but also at foreclosing the possibility of future subnational agitations. As cities become hotter, the opening of the hills has involved an expanded leisure economy, whereby Bengali urbanites in Kolkata can more easily, and cheaply, retreat to the hills. These tourists stay not in hotels, but in "homestays", paying to stay in the villagers' houses. Country retreat is not a new phenomenon, it is built on histories of settlement and post/colonial occupation. Indeed it began with the British establishing "hill stations" as places of escape from the ferocity of Indian summers. Contemporary tourism projects, in which urban residents flee the heat of the city for the hills of Kalimpong, are a democratization and proliferation of these long-standing imaginaries of the Himalayas and the mountains as rural "untouched" spaces of retreat. As the hills are flooded with tourists, the intensification of retreat raises questions for communities in the hills about how to stay settled on their land. Climate tourism from the plains has produced a strange domestic economy, in which hill villagers no longer farm their lands and are rendered homeless in their own homes.

Presenter(s): Sarah Besky

A sense of gendered justice on narco-neoliberal agrarian terrain of Guerrero, Mexico

This paper will focus on the imprints that the reconfigurations of thirty years of agrarian neoliberal policies and narco-state economies leave on Indigenous and Afro-Mexican women's bodies and everyday socio-scapes in the Costa Chica region of the state of Guerrero, Mexico. Expressions of gendered forms of extreme violence in Mexico have been well documented, primarily in urban centers. The statistic that everyday ten women and minors are victims of femicide in the country, resonates widely. However, this data tends to focus on quantitative data and fails to take into account the specific ways in which women in the countryside experience, not just extreme forms of violence, but everyday and institutional violence that render these permissible. Just as important are the ways that shifts in agrarian policies and the undeclared war against organized crime shape the conditions and effects of gendered violences. This paper is a feminist analysis of this conjuncture: of the aftermath of neoliberal agrarian policies, the ways in which poppy production for the heroin market replaced subsistence, and gendered expressions of violence in Afro-Mexican and Indigenous me´ phaa, na savi, nahua, and ñomdaa Mountain and Coast regions of Guerrero.

Within this context, this paper reflects on how Indigenous and Afro-Mexican women's organizations activate a sense of justice through everyday attempts to maintain care-taking knowledge and reestablish socio-natural relations in these rural regions.

Presenter(s): Mariana Mora

The Unruly Objects of Climate Finance: Index-Based Livestock Insurance

This paper considers Index-Based Livestock Insurance (IBLI), a weather-based insurance product currently offered to pastoralists living in northern Kenya and southern Ethiopia. IBLI was developed with the goal of increasing "resilience" among pastoralists facing climate change, but it also explicitly aims to incorporate pastoralists into global circuits of finance. As part of a wider effort to expand the reach of weather-based agricultural insurance products, IBLI is an interesting product: it is both a commodity to be bought and sold, and it has the effect of commodifying livestock in new ways. It thus operates at a double commodity frontier, in which pastoralists are simultaneously commodity producers and consumers (see also Johnson 2013). This paper examines some of the techniques by which this doubled frontier is created and breached, in particular by looking at how pastoralists, livestock, and the environment itself are made into objects of knowledge for the purposes of actuarial analysis and insurance sale. It also considers how this actuarial knowledge exists in conversation with pastoralists' own understandings of the risks and values of their lives and livestock. Such tensions are visible, for instance, in the very way an animal is conceptualized: for pastoralists, a cow is inseparable from a herd, and the herd is itself a form of social and material insurance; for insurance, a cow "tropical livestock unit," countable and insurable.

Presenter(s): Amiel Bize

2164 Anthropological Perspectives on Climate Change and Infrastructure, Part 2

11/22/2024 04:15 PM-05:45 PM

Marriott WS Room 1

Oral Presentation Session

This panel will explore the contribution of anthropology to the study of climate change and infrastructure. It is increasingly clear that climate change is having an impact on infrastructure, but also that existing infrastructure affects the impact of climate change on individuals and communities. The deep interdependencies among diverse infrastructures and the important role of social and cultural factors in shaping infrastructure and infrastructure management affect how climate change plays out in different locations as well as possibilities for adaptation and mitigation. Drawing on research from diverse locations and perspectives, the panel will explore the relationship between infrastructure and climate change and the social and cultural forces that shape this relationship.

Part 2 will focus on decision-making, risk, and uncertainty around managing infrastructure for flooding and the role of culture in infrastructure management for climate change.

Anthropology and Environment Society

John Ziker, Boise State University, Department of Anthropology John Ziker, Boise State University, Department of Anthropology, Sarah Whitaker Serena Echols, University of South Florida, Katie Foster, University of Georgia, Department of Anthropology, Sarah Whitaker, Courtney Work, Julia Radomski, Emilia Group, Stanford University, Department of Anthropology

Infrastructural Entanglements: Collaborative Co-design of Green Infrastructure to Improve Flood Resilience and Advance Environmental Justice

Stormwater ponds are important forms of green infrastructure in Florida designed to attenuate the flow of nutrients into the Tampa Bay estuary, which can cause harmful algal blooms that produce toxic effects on people and marine life. However, with increasing frequency and intensity of coastal flooding due to climate change, many stormwater ponds have become polluted, characterized by poor water quality that negatively impacts human and environmental health. This research works with community residents and environmental engineers using principles of design anthropology to co-design solutions to stormwater management in Tampa's University Area Community, an urban disadvantaged underserved community experiencing environmental justice challenges from chronic pluvial flooding events. University students are working with faculty in anthropology and environmental engineering to conduct interviews, focus groups, and participant observation with residents and engineers to assess how both groups engage in collaborative design with the principal of "reciprocal engagement," which leverages mutual support for joint action. In this way, our research examines infrastructures as relationships where cultural and technical forms are mutually constituted through alternative modes of power (structural and organizational), which differently enable and constrain equity in decision making for the design process.

Presenter(s): Serena Echols

Co-author(s): E. Christian Wells

Scaling Nature-Based Solutions for Water Management Challenges in the US

In the face of a rapidly changing climate, "Nature-Based Solutions" (NBS) are increasingly promoted as a way to harness natural processes to address water management concerns like flooding, drought, and sea level rise through the adoption of green or hybrid infrastructure. Yet scaling NBS to meet the demands of extreme weather and evolving conditions on infrastructure systems remains a persistent challenge. In this presentation, I discuss the geographic and temporal dimensions of implementing NBS projects in Miami, Florida and Santa Clara, New Mexico. In Miami, storm surges and sea level rise represent growing threats to coastal communities while in Santa Clara, flash floods have become more frequent in the wake of a series of catastrophic wildfires. Drawing on interviews with water managers, government agencies, NGOs, researchers, community leaders, and others, I consider a range of perspectives on local experiences of climate risk and uncertainties in the capacity of NBS to solve problems compared to conventional grey infrastructure, as well as the ways that decision-making processes influence NBS adoption. While these two cities present very different water management challenges, each offers lessons for how infrastructure decisions are made amidst uncertain climate futures.

Presenter(s): Katie Foster

Cultural Contexts of Decision Making: Preparing Interconnected Civil and Military Infrastructure for an Uncertain Climate Future

Climate change is affecting the frequency, intensity, and location of precipitation events which in turn are placing increased stress on energy, water, and transport infrastructure systems. This presentation examines how infrastructure decision-makers in Detroit, MI, USA make decisions to increase the resilience of civil and military infrastructure to flooding. The paper will focus specifically on two Department of Defense installations in Detroit, MI and the surrounding civil infrastructure organizations with whom these installations cooperate. Drawing on interviews and participant observation with civil and military decision-makers, the paper outlines individual and institutional perceptions of the risk posed by flooding; the key trade offs, facilitators, and barriers facing decision-makers as they seek to increase the resilience of military and civil infrastructure; and the social and cultural factors that affect both how decisions are made and the nature of those decisions. The results will be placed into conversation with parallel on-going research by other members of the project's multidisciplinary team. This research includes modeling future climate change impacts on Detroit and the mechanisms of flood formation and propagation in the city as well as quantification of the uncertainty of climate information.

Presenter(s): Sarah Whitaker

Co-author(s): John Ziker

Ancestral Economics and the Infrastructure of Life

The Blue Dragon King, ancestor of Cambodia, is a limestone karst and part of the cultural infrastructure of Kuy indigenous activists west of the Mekong River in Kratie Province. The karst is one node in a project to record emplaced histories, which reveals Kuy ancestors to be the economic infrastructure of subsistence livelihoods. These ancestors form a system of protecting and preserving life-giving water and its various progeny. At the most basic level, the limestone karst holds fresh water in its latticed crevices both above and below ground. Animals come to sip or hang out in the standing water of the craggy karst surface, making it a reliable hunting ground. Minerals from the stone are mined by fungi and sent into the surrounding soil, supporting plants, trees, and everything else. In this way, the karst is a Kuy ancestor. It comes before and shapes the socio-economic space of human communities, entangling itself into human stories that explain and legitimize particular types of economic activities. The Blue Dragon King rides a tiger. The places monitored by the tiger (one marble slab, 4 ponds, and a large water-trapping rock) make visible the infrastructure that supports ancestral economics. Ancestors all, these ponds, and rocks recently became sites of stone mining and industrial tree plantations. Attached to new legitimizing stories of economic activity, they continue to illuminate how our most basic infrastructure is being managed under changing climatic conditions.

Presenter(s): Courtney Work

Developing Disillusion: Chains of Equivalence and Corruption Narratives in Infrastructure Politics

The hydroelectric project Coca Codo Sinclair (CCS) has become emblematic of both the challenges and promises of Chinese development finance in Latin America. Framed as essential for

sustainable development and the green transition in Ecuador, it has contributed towards shifting Ecuador's electricity grid away from reliance on fossil fuels. Yet CCS is also notorious across international, domestic, and local scales as a symbol of corruption. Corruption is one of the most common criticisms leveled against Chinese infrastructure globally, with critical politicians, journalists, and scholars suggesting that Chinese capital foments corruption in host countries. With Chinese development banks and companies being central players in energy transitions around the world, the meanings underlying corruption narratives are key to understanding the politics of green infrastructure. Following ethnographers of corruption, I take corruption as a signifier through which people critique transgressions of moral boundaries. I explore the construction of a "chain of equivalence" in Ecuadorian politics, associating CCS with corruption, Chineseness, and crime. I subsequently elaborate how "corruption talk" is mobilized with distinct political implications within the Amazonian territories housing the CCS installations. I argue that the multivalent corruption talk surrounding CCS across political scales represents an idiom for communicating disillusionment with promises of sustainable development.

Presenter(s): Julia Radomski

Exploring the Co-Production of Weather Worlds and Energy Infrastructures

Based on ethnographic research, I trace how renewable energy developers produce specific understandings of weather in relation to their work to plan and develop new energy infrastructures. I show how these unique conceptions of weather are based on embodied and situated experiences of environments, which are in turn embedded in the design and spatial characteristics of material infrastructures. I trace how industry actors use their own understandings of weather to advance a localized conception of climate, one that is at odds with dominant ways of envisioning global atmospheric patterns. I demonstrate how these engagements ultimately work to produce infrastructures that are less resilient to climate change. Finally, I illustrate how the co-production of weather/energy has implications for how energy geographies are in turn weathered differently by bodies and environments deemed marginal. Drawing on feminist engagements with weather and the politics of environmental knowledge production, along with anthropological treatments of infrastructure, I show how weather worlds intra-act with new energy geographies. In tracing how weather and energy emerge together in a process of co-becoming, I offer a new framework for thinking about the intersections between energy systems and human-environmental relations. Such an approach resists reducing climate change to a series of weather facts while challenging perspectives of renewable energy as a technical fix for environmental degradation.

Presenter(s): Emilia Groupp

1870 Emergency in/and Praxis: Critical Anthropological Analysis

11/22/2024 04:15 PM-05:45 PM

TCC 105-106

Oral Presentation Session

The intersection of emergency conceptions and praxis offers a rich terrain for scholarly inquiry in anthropology. We propose delving into the theoretical underpinnings and practical manifestations

of emergency intervention while also delineating the nuances between emergency, crisis, disaster, and disruption conceptualizations.

Emergencies, crises, disasters, and disruptions are often used interchangeably, yet their evocations by both layman and professionals encompass distinct philosophical and ethical positions with varying implications for concrete intervention. Drawing on anthropological theories and frameworks, this panel seeks to elucidate the differences between these terms and explore how they shape responses and actions in diverse contexts.

At the heart of this exploration lies the concept of praxis, which involves not only the practical dimension of response to such occurrences but also the underlying beliefs and values, knowledge and imaginaries, and social relations that inform, drive, and influence intervention. By engaging with praxis, anthropologists can uncover or discern the rationalities and power dynamics that govern interventions in emergencies, crises, disasters, and disruptions.

Contributions include:

1. Theoretical discussions and analyses of emergency, crisis, disaster, and disruption concepts.
2. Ethnographic studies of preparedness, response, and recovery efforts, highlighting the role of local knowledge, cultural practices, and social networks in shaping interventions.
3. Critical reflections on the ethics, politics, and power structures inherent in or replicated by practices and interventions related to emergency, crisis, disaster, and disruption.
4. Examinations of long-term impacts on social structures, institutions, and collective identities, tracing recovery trajectories, resilience, and transformation.

American Ethnological Society

Daniel Knight, University of St Andrews, Limor Samimian-Darash, Hebrew University of Jerusalem
Susann Baez Ullberg Bilge Firat, University of Texas, El Paso, Department of Sociology &
Anthropology, Daniel Knight, University of St Andrews, Andrew Lakoff, Limor Samimian-Darash,
Hebrew University of Jerusalem Janet Roitman , David Napier, University College London,
Department of Anthropology

From Crisis to Praxis: Post-Soviet Energy Geopolitics, Infrastructure, and Expertise in the Southern Gas Corridor

Ever since the 1967 Arab-Israeli War and the 1970s' oil shocks, European countries have sought energy supply security by developing competing strategies and projects to secure new fossil gas sources. Energy supply security became disconcerting during the post-Soviet era, which saw successive price hikes and gas cutoffs by Europe's main piped-gas supplier due to disputes with transit countries, and a looming gas crisis with gas demand forecasted to grow exponentially by 2010. EU technocrats decided to push for the diversification of supplies, routes, and market actors. This, in their minds, required the creation of the internal energy market, involving many a historical gas monopoly companies in Europe to be broken up, to allow newcomers. Encouraged by supranational market design initiatives, new entrants looked far and beyond existing sources and

routes and sought to build their own gas networks and pipeline infrastructure. This required that they form novel geopolitical relationships with post-Soviet countries in Central Asia, South Caucasus, and the Middle East, a vast geography saturated with many cultural complexities. Those who navigated these complexities well achieved relative success in promoting their fossil gas pipeline projects; those who struggled with them encountered difficulties, suffering setbacks in due course. Drawing from research on the Southern Gas Corridor, this paper discusses the dynamic relationship between energy supply security as a constructed crisis

Presenter(s): Bilge Firat

Crisis Decision-Making in Future Hindsight: Notes on Greece, Energy, and Remembering the Critical Present

This paper foregrounds the temporal complexities of decision-making in response to crisis in Greece, particularly in the context of the renewable energy landscape. Interventions in the urgent 'now' place critical mass on the present as a decisive moment that has repercussions for both the past and future. How will decisions made today affect how the present is recalled in future hindsight? At a 'sliding doors' juncture, people are particularly conscious about how choices toward energy provision at a moment of crisis impact short-term livelihoods, reflect their (im)moral worldviews, and promote specific sociopolitical rationales. They are also concerned with how their decisions will be perceived in future presents. In other words, how will their actions in the crisis moment will be remembered in the future? The paper considers the philosophical and practical implications of what makes crisis decision-making different from the temporal and moral coordinates of disasters and emergencies.

Presenter(s): Daniel Knight

Climate Emergency and the Government of Flows in California

This paper addresses the question of emergency and praxis from the perspective of experts charged with managing a slowly unfolding emergency: water scarcity in the face of climate change. For water managers in California, the central problem is how to move water from where there is too much to where there is too little. Over the course of the twentieth century, a vast infrastructure—encompassing dams, reservoirs, pumps and aqueducts—was put in place to deliver water from the mountains and rivers of the north to the farms and cities of the south. However, climate change threatens to render this system obsolete, as it was designed for a climate that "no longer exists." The anticipated future is one of intensifying drought punctuated by catastrophic floods, alongside threats of salinity incursion and the ongoing decline of endangered species of fish. The task for managers is to refashion the water infrastructure to mitigate these future emergencies. This paper examines contentious debates among engineers, biologists, environmental activists and others over how to reconfigure the system of water provision in the state, focusing on a controversial proposal to build a massive tunnel under the San Francisco Bay-Delta. In such debates, the paper argues, one can discern the forms of rationality and regimes of value that are embedded in the practice of governing water.

Presenter(s): Andrew Lakoff

From Crisis to Disruption: Preparing, Practicing, and Designing Future Changes

In recent years, 'disruption' has emerged as a prominent term used to denote a specific approach, style of thinking, or type of expertise adopted to anticipate and prepare for future changes or explain processes of past changes. The advent of this concept has entailed, on one hand, a drive and ambition to instigate and leverage disruptive events, and on the other hand, a quest to understand how to detect disruption as early as possible and grasp its implications.

Much of the sociological and anthropological literature addressing disruption has framed it as an adverse event or change, akin to the terms crisis or emergency. However, recent scholarly examinations of disruption have taken a rather positive stance towards the term and its prevalent usage, particularly within the realm of business management and innovation policy, describing it as a revolutionary market change.

We propose to go beyond these studies and analyze disruption as a temporal concept, rather than an event, that can be distinguished from other related concepts like crisis and emergency. Under this examination, disruption aims to identify or later explain a potential rupture in the future, in a way which reconfigures the relationship between the recent past and near future, and between virtuality and actuality. We address these concerns based on a long-term ethnographic study on scenario planning in the energy field and the role of 'disruption' within these scenarios.

Presenter(s): Limor Samimian-Darash

Co-author(s): Amit Sheniak

2993 Locating Success through Failure: Sociolinguistic Disjuncture as Generative Method and Theory in Indigenous Heritage Language Revitalization

11/22/2024 04:15 PM-05:45 PM

TCC 109

Oral Presentation Session

Anthropologists have long established the significance of heritage language revitalization in grassroots, community-centered political, social, and cultural movements. The centrality of language to self-determination is underscored in diverse literature exploring language revitalization policies in relation to rhetorics of endangerment and discourses of belonging (e.g. Davis, 2018; Kroskity, 2022; Leonard, 2023; Webster, 2015). In contexts of revitalization, misaligned expectations or language ideologies among interlocutors often produce moments of sociolinguistic disjuncture (Meek, 2010). While these moments may present challenges to participants in language revitalization programs, they also create the potential for emergent vitalities (Perley, 2011) as speakers and learners navigate diverse expectations, ideologies, and power dynamics intrinsic to human communication. Drawing on linguistic anthropologist Barbra Meek's ethnography on Kaska language and culture in the Yukon Territory, *We Are Our Language* (2010), this panel takes up the role of disjunctures that panelists have encountered in their research with endangered languages and revitalization projects throughout the Americas. Papers in this panel explore the particulars of disjunctures in diverse revitalization contexts and ask how participants negotiate these

disjunctures. We look at how sociolinguistic disjunctures can be productive for language revitalization initiatives while simultaneously creating ideological and practical obstacles. Finally, we provide examples of how genres of performance and verbal art function as mechanisms through which participants navigate moments of semiotic discontinuity. This panel brings together ethnographic research centered on heritage language revitalization movements within the United States, Canada, Mexico, and Argentina. Papers will showcase the multiplicity of approaches to language revitalization across diverse linguistic, social, and political contexts, and put into conversation the opportunities and challenges that arise in each of their research settings.

References

Davis, Jenny. 2018. *Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance*. Tucson: University of Arizona Press.

Kroskirty Paul V. 2022. "Multilingual Language Ideological Assemblages: Language Contact, Documentation, and Revitalization." *Journal of Language Contact* 15(2):271-301.

Leonard, Wesley. 2023. Refusing "Endangered Languages" Narratives. *Daedalus, the Journal of the American Academy of Arts & Sciences* 152 (3): 69-83.

Meek, Barbra. 2010. *We Are Our Language: An Ethnography of Language Revitalization in a Northern Athabaskan Community*.

Perley, Bernard C. 2011. *Defying Maliseet Language Death: Emergent Vitalities of Language, Culture, and Identity in Eastern Canada*. Lincoln: University of Nebraska Press.

Webster, Anthony K. 2015. *Intimate Grammars: An ethnography of Navajo poetry*. Tucson: University of Arizona Press.

Society for Linguistic Anthropology

Erin Wheeler Streusand, University of Texas at Austin, Morgan Siewert, California State University, Dominguez Hills Erin Wheeler Streusand, University of Texas at Austin Erin Wheeler Streusand, University of Texas at Austin, Morgan Siewert, California State University, Dominguez Hills, Will Norton, Christina Newhall, University of Arizona, Luis Aviles Gonzalez, University of Colorado, Colorado Springs Barbra Meek, University of Michigan, Ann Arbor, Department of Anthropology

Heavy Metal Disjunctures: Creating Mapuche Soundscapes in Patagonian Metal Music

This paper examines the sociolinguistic disjunctures (Meek, 2010) created by Patagonian heavy metal music in southern Argentina. Patagonian musicians blend metal music with linguistic and musical elements associated with the Indigenous Mapuche and Tehuelche peoples. These elements include lyrics about Indigenous histories; native musical instruments, melodies, and rhythms; and Indigenous languages, particularly Mapuzugun, in band names and lyrics. The resulting compositions challenge linguistic and social norms. These disjunctures expose generational, ethnic, and geographic tensions within the Mapuche community and the wider public about what counts as an authentic expression of Mapuche identity specifically and Patagonian Indigeneity more broadly. The Mapuzugun language plays a particularly important role: discussions about its phonology, syntax, and domains of use highlight deeper concerns around language policy

and Mapuche political movements. By examining the music of Patagonian metal bands Neyen Mapu and Awkan, I show how Mapuche metal musicians use the Patagonian metal genre to resist linguistic regimes (Kroskrity, 2000) resulting from the institutionalization of Mapuzugun by provincial and national governments. I argue that Mapuche heavy metal is an expression of sonic restitution (Mariluan, 2019) that questions dominant narratives of Mapuche communities and their linguistic practices, asserting an alternative form of Mapuche personal and political expression.

Presenter(s): Erin Wheeler Streusand

“Don’t say Mooz!”: Negotiating Age-Set, Authority, and Linguistic Disjuncture in an Anishinaabe Improvisational Performance Workshop

"Elder" and "youth" are significant Anishinaabe (Ojibwe) social categories that shape community language ideologies. To explore this ideological factor, this paper explores how generation impacts how Nishnaabemwin is taught and learned in an Anishinaabe community. Generation and bilingualism have become interrelated as speakers of Nishnaabemwin are increasingly classified as elders and non-elders as "nonspeakers," producing salient correlations along elder/non-elder, speaker/non-speaker binaries. Elders are a revered group wherein physical age coincides with markers of cultural authority, such as fluency in a heritage language. In a typical encounter, elders are positioned as experts and youth as learners. I argue that improvisational performance classes wherein Anishinaabe youth are positioned as teachers and elders as students disrupt normative expectations of cultural authority that are organized along generation, or age-set. This inversion of cultural authority (i.e., elder and youth) in favor of institutional authority (i.e., teacher and student) produces linguistic disjunctures, or moments of communicative "discontinuity and contradiction [...] that interrupt the flow of action, communication or thought" (Meek 2012). Identifying causes of sociolinguistic disjuncture can help participants anticipate these moments and may help participants design emergent language pedagogy that locates generative possibility in spoken forms that may not meet typical standards of fluency.

Presenter(s): Morgan Siewert

On Translating Athabascan Values Into an Athabascan Language

Language revitalization is as much about strengthening community bonds as it is about languages themselves. Many Indigenous communities that have undertaken language work have found that it can be an effective tool for bringing people together. One of the many forms that this community-oriented work can take is the production of media that set forth values community members aspire to live by. The Alaska Native Knowledge Network has published lists of values both of Alaska Native culture in general and of particular communities. One of these is the list of Athabascan values established in a 1985 conference by the Denakkanaaga Council of Elders, representing the Athabascan peoples of Alaska's Interior region. The list consists of 21 qualities listed in English, which has long served as a lingua franca for Alaska's linguistically diverse Indigenous peoples.

In 2023, the Tebughna Foundation, a nonprofit associated with the Native Village of Tyonek, translated Denakkanaaga Athabascan values into Dena'ina. This posed a unique challenge: how to translate values held to be fundamental to a particular language from a completely different language? Beyond this question itself, the project of value translation demonstrates the

complexities of the relationship between language and culture at a very practical level. This paper will reflect on what we learned from working with Dena'ina elders to explore these questions.

Presenter(s): Will Norton

Co-author(s): Edna Standifer

Lessons learned: engaging epistemological disparities through language revitalization

Within the scope of endangered language revitalization, language activists and teachers, formally trained educators, Elders, speakers, language learners and the broader heritage or tribal community all face a plethora of challenges when taking up the mantle of Indigenous heritage language work. Not insignificant among these is a need for healing a great cultural and linguistic rift which catalyzed the necessity for this work in the first place. Here, I offer examples of how communicative disjunctures (Meek 2010) have affected Unangax language learners, and how such instances have affected the pedagogical approaches of community language teachers. I provide suggestions regarding how similar disjunctures might be recognized within instantiations of language education and make suggestions for engaging with and mediating these challenges based on outcomes recounted from relevant Indigenous scholarship. Taking up the proposition of working within a framework of language reclamation (Leonard 2017), I suggest that the normalization of both producing and utilizing Indigenous scholarship is a method of decolonization. In recognition of the traditions of Indigenous scholarship, I promote a holistic approach in framing the challenges which are intermingled within contexts of language learning, and which correspond with conflicting worldviews and meaning-making.

Presenter(s): Christina Newhall

Coahuiltecan Language Reclamation Program

Although the Coahuiltecan Language is considered extinct (Ethnologue 2023), as a community we continue to strive to bring forth our traditions and language to our youth. Within Indigenous cosmivision, we believe that language is a critical aspect of ways of being. It shapes human thinking and is a powerful force for connecting a community. Language is a means of passing down culture to future generations, so the revitalization of a language is an important tool in the revitalization of culture. If a language dies, a culture dies. Many Indigenous communities and tribal nations recognize this fact and have invested in language programs since the 1990's. Our Coahuiltecan language program sits within this wider movement of Indigenous language reclamation across the hemisphere. The Coahuiltecan language was stolen through the insidiousness of colonialism, but our community possesses the tools and talent to make a meaningful contribution towards its revitalization. Our effort aligns with a clear community need, as we receive regular requests for language lessons from individuals across the state. Indigenous identities require an anchor to the past but also constantly building towards the future. The expansion of the Coahuiltecan language program will allow the creation of new songs and stories to be passed on to our youth and is therefore a powerful means of strengthening our community identity.

Presenter(s): Luis Aviles Gonzalez

3022 Lost Identity and Nostalgia

11/22/2024 04:15 PM-05:45 PM

Marriott WS Grand Salon C-D

Oral Presentation Session

In an age marked by increased globalization, transnational migration, and cultural contact, discourses of "lost identity" and nostalgia acquire a significant social and political import. This panel believes that the notions of lost identity and nostalgia are not mere affects born out of reaction, but rather a form of political praxis, which shapes an individual's everyday lived experience as a citizen, consumer, a gendered being etc.

The panelists investigate the effects of lost identities and nostalgia on people's lived experiences through food practices of American retirees and Colombian refugees in Ecuador, the material culture of post-Soviet Ukrainians refugees in Poland, discourses of lost identity expressed through Kazakhstani independent theater, and explorations of memory, resilience, and political belonging among surviving revolutionary hunger strikers in Turkey. The researchers on this panel combine original ethnographic data with various interdisciplinary methods of qualitative analysis, such as textual, phenomenological, visual, etc. analyses.

The researchers on this panel have found that lost identity and nostalgia are a constitutive part of people's self-understanding as beings-in-the-World. This self-understanding affects the structures of relationality, which subsequently impact the networks of governance, determine in-group/out-group forms of belonging, and shapes visions of political future (or lack thereof). The findings presented on this panel illustrate the forms of political praxis that often get overlooked within the liberal, electoral, individualist, and liberatory conceptualizations of political praxis.

Society for Cultural Anthropology

Dulat Ilyassov, Indiana University, Bloomington, Tolga Ozata, Indiana University, Bloomington, Department of Anthropology
Dulat Ilyassov, Indiana University, Bloomington
Eliza Frenkel Kathryn Graber, Indiana University, Bloomington, Department of Anthropology

Surviving Sacrifice: Solidarity, Remembrance and Resilience Among Revolutionary Hunger Strike Survivors in Turkey

In this presentation, I will investigate the role of remembrance and nostalgia in the political bonding of surviving revolutionary hunger strikers in Turkey. Between 1996-2007, over 2000 political prisoners-initiated hunger strikes as a radical form of sacrificial action. Due to state intervention through military operations many strikers survived, yet they now contend with enduring bodily and neurological disabilities, the most significant being repetitive amnesia, stemming from prolonged starvation and force-feeding. Therefore, survivors grapple with repairing their memory functions daily to recall both the state violence endured and political communalities shared. Nevertheless, they forge new political communalities rooted in care, solidarity, and political kinship, drawing from memory and affective attachments. In this paper, I will discuss how survivors navigate bodily injuries, the enduring impact of sacrificial acts, and their political affiliations within emerging care networks aligned with past political mobilizations. I will also explore the role of memory and

adherence in sustaining political identity. I argue that while their nostalgic attachments to past struggles may be seen as melancholic practices hindering further political engagement, the reparative nature of memory within their care networks and commemorative practices offers a means for survivors to perpetuate their political identity and endure political oppression and bodily challenges.

Identities Lost and Found: Conservative Backlash to Hybridity in the Case of Kazakhstan

In this presentation I argue that the discourses of "lost identities" are a conservative backlash against the post-colonial condition of hybridity and complexity. I use data collected through participant observation during my field research in the Summer of 2023, and perform a textual analysis of literary texts. The first step of my analysis is an investigation of the discourse of "lost identities" within the framework of Austin's speech act theory and Derrida's elaboration on the same theory. This analysis identifies "lost identity" a symbol, the iterability of which is founded on the symbol's ambivalent relationship with the notion of presence. The notion of presence, then, is put in relation with identity.

Kazakhstan's post-colonial history has resulted in region-specific types of hybrid identities. Specifically, the Kazakhstani decolonization movements' attitude towards the country's Soviet past reveals that the construction of a "Kazakh identity" is built on the idea of a promise to return to a stable identity. The idea of a promised return is reflected in the text of the play that I analyze for this research. This narrative is built on the condemnation of ambiguous and hybrid identities that are created because of colonial contact. This condemnation reveals that the decolonial notion of "lost identities" is constructed as a reactionary and conservative backlash to hybrid identities in search of a mythical "stable identity".

Identity Crisis: Post Soviet Belonging through Collateral Damage: The meanings of Refugee Women's objects in Exile

The refugee crisis that currently colors Eastern Europe has reached new heights since World War II. Refugees from Ukraine are trying to find their way to Western Europe and other spaces. The war in Ukraine caused more than eight million refugees to leave their homes, and the vast majority of them are women. My research centers around the objects of refugee women who are on the run and did not have the luxury of designing a migration plan during the full scale invasion to Ukraine. My project is investigating what values and needs define the selection of objects and belongings when women escaping for their lives, and how these objects will help contribute to the resettlement and survive of refugee women in Poland. Thus, the objects, in this case, become the research subjects that bridge the experiences of the women that carried and generated them. Looking at the refugees' objects provides insight into how stories, and more specifically, the objects' biographies, expose people's different experiences. I want to understand how, out of the things they brought or left behind, refugees build their identity, the memory of their homelands, and attribute new value and meaning systems towards their physical and digital belongings.

Presenter(s): Eliza Frenkel

1323 The Unapologetically Applied Anthropologist: Celebrating the Work and Praxis-based Legacy of Tony Whitehead

11/22/2024 04:15 PM-05:45 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

This panel honors Tony Whitehead's impact on our field as an unapologetically applied anthropologist. Whitehead developed the Cultural Systems Paradigm (CSP) to support the interpretation of complex data generated in applied ethnographic research. As the Founder and Director of the Cultural Systems Analysis Group, he applied the paradigm to client-based research for agencies, hospitals and institutions over 3 decades. Whitehead also ran ethnographic field schools and spearheaded initiatives within and outside the academy to bring more Blacks into the fields of anthropology and support them through graduate school and their early careers. He continues this work long after retirement.

The students and professionals working with Whitehead and CuSAG over the years spread the influence of the CSP into multiple subfields of anthropology and public health. Representatives from cohorts of students and associates will offer remarks on work they were or are conducting that is influenced by Whitehead and the paradigm. The session will end with remarks from Whitehead that reflect on the CSP and how its utility is demonstrated in the work of his academic and applied progeny.

Rachel Watkins, American University, Department of Anthropology Bill McKinney , Heather Reisinger, University of Iowa, Maya Kearney, American University, Department of Anthropology, Rachel Watkins, American University, Department of Anthropology Tony Whitehead, University of Maryland, College Park, Department of Anthropology

2961 Transition Studies: Imagining and Enacting Post-Carbon Future

11/22/2024 04:15 PM-05:45 PM

TCC 111

Oral Presentation Session

This panel explores possibilities for conceiving and creating post-carbon practice and lives. Based on ethnographic research, panelists examine how complex ecological, economic, and political factors shape processes of conscious cultural change. Papers present concrete cases of post-carbon projects and practices, and analyze life in an era of profound uncertainty. Bringing together theoretically informed considerations, ethnographic examples, and viewpoints from active transition movement participants, panelists engage vibrant debates about transition's opportunities and significance. Because of human activities, the climate is changing rapidly. Marginalized communities and future generations bear disproportionate burdens of runaway resource extraction and exploitation. As the shift from a current fossil-fueled civilization to its less energy-intensive sequel proceeds, some observers foresee the emergence of new relocalized

cultures that differ dramatically from those that currently dominate the industrialized world. Transition is a personal decision, cultural disposition, specific undertaking, and approach to everyday life. Transition means taking concrete steps to move from a fossil-fueled civilization to a post-carbon one. Transition evokes practices and philosophies of radical change united by the shared goal of developing diverse possible sustainable futures. Transition is both a named movement and independently unfolding processes that seek to develop resilient communities, sustainable practices, and social justice. Transition Studies seek to understand, analyze, and participate in the creation of more just post-carbon societies. Transition Studies is an intellectual response to the mounting realization that contemporary crises require comprehensive action. Interdisciplinary and integrative of diverse approaches and methods, Transition Studies is a growing area of scholarly interest. Using tools and addressing debates in transition studies, this panel explores transition participants' motives and strategies, highlighting common threads that unite their visions and elements that make each context unique. Panelists explore how individuals and groups around the world intentionally repair cultural and material flows that shape their lives and relationships to the planet. Papers discuss individuals and communities' capacity to influence systemic transformation, thereby shedding new light on debates about structure and agency. They reveal how environmental, technological, cultural, and political changes that accompany transition are complex and often contested by those who stand to benefit politically or economically from controlling or preventing transition's course. How do people around the world simultaneously recreate and challenge their social, cultural, economic and material realities? Can social scientists help advancing these processes?

Anthropology and Environment Society

Petra Kuppinger, Monmouth College, Anna Willow Petra Kuppinger, Monmouth College Chun-Yu (Jo Ann) Wang, Pitzer College, Anna Willow, Petra Kuppinger, Monmouth College, Sourayan Mookerjee, Ana Fochesatto, University of Wisconsin, Madison

Refinery of the Future: Sustainable Downstream Oil Development, Rural Modernity and Transition Desires in Malaysia

The global energy sector has embarked on the "Net Zero by 2050" initiative in response to emerging climate crises and mounting social movements. In the Global South, state-led oil development projects are often entangled with desires to remake rural landscapes and uplift rural communities in a particular image of techno-scientific modernity. I explore the politics of developing an indigenous downstream oil sector that contributes to both national development and climate solutions. I focus on how historically marginalized groups encounter various forms of injustice and violence, from development-induced displacement to socio-environmental harms. I examine such dynamics in a small fishing village named Pengerang in Peninsular Malaysia, where the largest integrated refinery and petrochemical complex in the Asia-Pacific region has been under construction for the past decade. I trace non-indigenous, ethnic minority Chinese Malaysians' responses to the loss of fishing grounds, destruction of ancestral tombs, and uneven distribution of development-related benefits and opportunities, resulting from Malaysia's transition desires. I show that sustainable oil development policies in Malaysia not only consist of a wide range of approaches to improve energy efficiency and reduce carbon emissions, but also constitute new political technologies of racialized rural governance.

Presenter(s): Chun-Yu (Jo Ann) Wang

"Changing our Culture": The Transition Movement and Cultural Transformation

Transition participants embrace and endeavor to catalyze deep, holistic cultural change. Along with its adaptability, pragmatism, and optimistic stance, this explicit call to transform existing cultural forms and generate new ones sets Transition apart from other environmental social movements. But if culture change is so central to Transition, what exactly is changing? This chapter explores how Transition participants are reimagining themselves and their roles, their visions of the future, their material relationships, their views of place and community, and their engagement with processes of power and change. A comprehensive review of the literature produced by and about the Transition movement and in-depth conversational interviews with 29 Transition participants revealed that involved individuals see cultural change as inevitable, all-encompassing, and necessary. This chapter examines and amplifies Transition participants' shared belief that catalyzing change in the world requires changing oneself. It explores how they change their culture by changing both their relationship with time and the flow of materials/energy through their lives. And it considers the roles that localization and transpolitical action play in the cultivation of cultural change. Ultimately, I suggest, Transition entails complex calculations concerning which elements of contemporary industrial culture to retain, which to discard, and which to reformulate.

Presenter(s): Anna Willow

Unpackaged Stores and Cultural Transition

Recent years witnessed the (re)emergence of unpackaged food stores in the Global North. These enterprises ask customers to package bulk foods into their own containers. Trying to avoid excess packaging and garbage, unpackaged stores have attracted dedicated customers but also ridicule from others. Is one cereal box really going to make a difference? Are privileged customers engaging in feel-good practices filling lentils into cotton bags? Based on ethnographic fieldwork in Stuttgart, Germany, this chapter introduces an unpackaged store, its owners, history, and customers. Analyzing processes, practices, and motivations, this chapter illustrates that places like unpackaged stores are relevant elements in daily transition processes and cultural transformations. Customers at the store do not only save packaging but challenge dominant economies. They create alternative lifestyles and cultural universes. They buy unpackaged groceries, might wear thrifted clothes, or visit the local repair café. Their personal decisions and lifestyles changes reflect larger political visions. Many envision broader cultural transformations, sustainable futures, and justice for people and the planet. To understand the cultural, ecological, and political contributions of unpackaged stores, it is crucial to analyze them in the context of other transition projects and activities. Transition is a vast and shared. Every jar counts because it can be the start of more (political) engagement and activism.

Presenter(s): Petra Kuppinger

On the Politics and Sympoietics of Transition: The Bitumen Commodity Frontier and the Multiple Colonialisms of the Canadian Satellite State

This paper probes the rhetoric of "transition" in popular culture and social practice across a range of modes of transition praxes in the settler-neocolonial nation-state of Canada where transition

projects find themselves in open confrontation with a "fossil regime of obstruction" (Carroll 2020). I examine in particular the Canadian climate justice movement's campaign for a green new deal contextualizing this with green new deal debates elsewhere and comparing it with social economy and degrowth praxis orientations. This paper focuses on the relationship of Canadian transition politics to that of Indigenous decolonization and cultural Resurgence and examines the mutual interdependence of settler colonialism and neocolonialism. Locating the panel's theme of transition studies in relation to calls for connected social sciences and histories, for a social science of absences and, for a pluriversal turn in relevant scholarship, I argue for an anti-oppression articulation of critical theory and praxis that does not mystify the accumulated violence of the *longue durée* of racial capitalism and to this end constitutes itself through a (sym)poietics of subaltern intermedia-theoretical historiography.

Presenter(s): Sourayan Mookerjea

Farmers, Animals, and the Environment: Reshaping Just Transitions in (Agri)culture

This paper critically examines how applying a just transition framework to animal agriculture can support a more holistic and democratic transformation amidst the current challenges of the climate crisis. The Just Transition movement has traditionally focused on transitioning the energy sector while securing jobs and livelihoods. Still, there is a growing need to extend this focus to the agricultural sector, particularly considering agriculture's significant contributions to climate change and labor exploitation. Industrial animal agriculture relies heavily on marginalized workers and causes immense ecological degradation. Small and mid-sized livestock farms are rapidly declining, consolidating industry power at the expense of worsening rural livelihoods. This paper examines various efforts across the Upper Midwest of the United States, particularly among marginalized workers and farmers of color, implementing agroecological and grazing systems that prioritize sustainability, workers' rights, and animal welfare. Transition pathways such as agroecology and grazing systems hold promise in bringing animals back on pastures and providing environmental benefits. However, their implementation also brings forth crucial debates on whether and how these approaches may also work to dismantle oppressive racialized labor regimes that have long been prevalent within the industry.

Presenter(s): Ana Fochesatto

1948 Unseen Flesh: Worth-Making, Sexuality, and Gynecology in Brazil

11/22/2024 04:15 PM-05:45 PM

TCC 114

Roundtable/Town Hall - In-Person

In this round table, participants engage the recently published UNSEEN FLESH: GYNECOLOGY AND BLACK QUEER WORTH MAKING IN BRAZIL. Author Nesselte Falu presents on the research that led to her richly detailed and theoretically challenging ethnography focused on the ways Black Brazilian lesbians navigate the complexities of accessing gynecological healthcare, and how they experience medical violence as gynecological patients. These experiences, as Jafari Allen has written, are "colored and conditioned by race/color, class, and sexual identity," and can only be rendered visible

as an anthropological phenomenon through the ethics of an ethnographic method that centers patience and love. Dána-Ain Davis has noted that Falu works to challenge the brutality of medical domination and oppression by recognizing the way in which Black lesbian self-making and world-building emerges in spite of and as a response to the violence of gynecological subjectification. Round table participants draw on their own work in Brazil, the U.S., and other sites to engage Falu's important contributions to accounts of Black queer subjectivity, and the sensorial and political regimes of gynecology through her description of the practice she names worth-making.

Worth-making is "the human energy expended or consumed to create pathways that

sustain and claim agential living" (Falu 2). Falu's ethnography rests on intimate description of her interlocutors' accounts of their everyday lives, and their interpellation by the structural violence of gynecology. Worth-making does the labor of sustaining Black lesbian patients from violence. Falu writes that these practices are "anchored by love, erotic power, religiosity, and family care," even as they are "marked by trauma and struggles for survival" (Falu 2). Falu builds her ethnographic storytelling in relation to Brazilian Black feminist literary scholar Conceição Evaristo's concept *escrevivências*, or writing as it relates to living and even as a form of living (2017). She draws upon her deep conversations with research participants to highlight how their narratives both reflect their lived realities while hinting at many futures which imagine freer worlds. In this round table, panelists meditate on the ways in which worth-making emerges at the intersections of violence, sexuality, and racialized violence in medicine and beyond, and what queer futures may lie ahead.

Society for Medical Anthropology

Sameena Mulla, Emory University Christen Smith, University of Texas at Austin, Christa Craven, The College of Wooster, Department of Sociology & Anthropology, Chelsey R. Carter, Yale University Aisha Beliso-DeJesus, Princeton University, Nessette Falu, University of Texas at Austin

Flash Presentation 4:15-5:45

1612 Atlantic Stories: The Body in Protest

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

How do protestors convene medical knowledge? How do protestors challenge our prevailing medical convictions? To what extent does medicalization appear in thought and expression? In this paper, I draw from visual ethnography, photographic archives, and informal conversations with protestors and close friends at various demonstrations to highlight the interstices of medical violence and police violence. I strive to produce an ethnographic account that attends to the stories that unfolded about excited delirium - a medical diagnosis with a heavily disputed pathophysiology - during the 2020 protests, and other resistance efforts that have taken place on these matters. My ethnographic account shows that protestors created a visual matrix of combined biological, social, and cultural processes, relations, and discourses, historically produced over time and space.

These positions rejected the sovereign power of may/let/must die and connected a host of arenas, sectors, and fields - histories of medical experimentation, the collision of policing and mental health services, bodily autonomy, and more. Following some of my ethnographic reflections, I take a moment to theorize what I call street medical knowledge - the ways that biohistorical narratives structure everyday lives, and the processes by which they become inscribed onto the streets, both literally and figuratively. In summary, street artifacts have an uncanny ability to make sense of how we are concretely governed – as citizens, as subjects of rights, and as living beings.

Society for Medical Anthropology

Pyar Seth

1618 Draped in Diaspora: The Desi Wardrobe Abroad

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

Draped in Diaspora : The Desi Wardrobe Abroad, presents wardrobe analysis of eight South Asian women living in the PNW Area in the USA. Drawing inspiration from Sophie Woodward's concept of the "wardrobe moment," which emphasizes the significance of private spaces in shaping public presentations of self, this research delves into the intimate realms of South Asian wardrobes. Analyzing the arrangement of wardrobes, cultural artifacts, and aesthetic selections curated by participants, while also identifying clothing items typically pushed to the furthest reaches of the wardrobe, often overlooked or forgotten. Participants were recruited through various social events, including cultural gatherings, nightclubs, religious venues, and academic institutions. The findings illuminate a striking pattern in wardrobe arrangements, highlighting the division between "everyday clothing" and desi attire, which unveils narratives of adaptation and cultural continuity. Through the lens of wardrobe analysis, the study uncovers intricate negotiations and expressions of South Asian identity within diasporic communities. Notably, the study findings illustrate dynamic transformations within desi fashion, from traditional garments to adaptations like sari-covers, sari-shirts, and sari-skirts. Furthermore, it sheds light on forgotten garments, imbued with memories and cultural meanings, offering glimpses into the nuanced dynamics of migration and identity negotiation. Drawing on participants' usage of the term "desi," the research proposes a nuanced interpretation, positing desi as a dynamic construct evolving in response to migration and displacement, reflecting the interplay of grooming codes and aesthetics between the home country and the host country of the Diaspora.

Association for Feminist Anthropology

Kanupriya Dhawan, Washington State University

3064 In Search of Black Mexico: Race, Citizenship, and the Production of the New Afro-Mexican

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

This paper explores the ongoing movement for Black Mexican recognition and focuses on the actual practices/methods of mestizaje and multiculturalism in Mexico. The paper outlines the political stakes of the national project for Black recognition; the shared but competing interests of the Mexican government, activists, and townspeople; and the strategies utilized by the Mexican state, NGOs, and Black communities to make "Afro-Mexican" an official cultural category. The paper argues that the demand for recognition by Black communities calls attention to how the mestizo has become an intuitive point of reference for identifying who qualifies as "other." The paper ethnographically demonstrates that while official recognition can potentially empower African descendants, it simultaneously reproduces the same logics of difference that have brought about Black Mexican social and political exclusion. Lastly, the paper focuses on the implications for Black Mexican recognition on Mexicanness and Mexican American identities within the US.

Association of Black Anthropologists

Anthony Jerry, University of California, Riverside

2957 Is Polyamory Queer? Exploring Polyamorous Experiences Among Muslims

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

My flash presentation presents my ethnographic data from Muslim communities in the US to argue that polyamory can be a queer landscape. I then show how such an argument complicates conceptualizations of queerness that define it as rooted in identity and orientation rather than relationships.

My presentation introduces my seven polyamorous interlocutors, who are all immigrants and Muslims living in the US, and their partners, not all of whom are Muslim immigrants. I got to know these interlocutors on online forums, met some of them, and interviewed all of them. They live in different cities and towns throughout the US. Although most of my interlocutors live in bigger cities, I have two interlocutors living in small towns in Utah and Pennsylvania.

I use discourse analysis to highlight three themes in my interviews that my interlocutors mention as ramifications of their engagement in polyamory. First, acknowledging a desire that involves deconstructing established norms and identities; second, social exclusion; and third, the non-heteronormative experiences the polyamory spaces and relations offer.

I draw upon the works of Susanne Bohmer and Joyce L. Briggs (1991), Judith Butler (1990), Eve Sedgwick (1991), Michel Foucault (1978), Afsaneh Najmabadi (2005), Scott Siraj Al-Haqq Kugle (2010), Fatima El-Tayeb (2011) Rachel Leng (2013), Jodie Taylor (2013), Sarah Shah, Maryam Khan & Sara Abdel-Latif (2021), and Golshan Golriz (2004) to argue that these themes are among the

central experiences of queerness both theoretically and also on the ground among LGBTQ communities. I also show how my interlocutors' polyamory puts them in precarious societal and economic situations and how these intersect with their racialized identities. Based on these I offer that polyamory can be a queer form of intimacy.

Finally, I discuss that if the experience of my Muslim American interlocutors is queer, we may need to define queerness as rooted in discourse, performance, and intimacy, instead of biological identities, to be inclusive of all forms of queerness.

Middle East Section

Ehsan Estiri, Utah State University Ehsan Estiri, Utah State University

3149 Migration, Cultural Models, and Mental Health in Korean Immigrants

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

Migration brings about a multitude of changes in culture, practice, and health among immigrants. This research studies how immigrants define the process of migration at the ethnic community level and how their effort to align with the notion of "success" in the process as defined by their ethnic communities can affect their mental health. Approximately 180 surveys, 20 semi-structured interviews, and ethnographic data on Korean immigrants in Los Angeles were analyzed using cultural consensus and consonance analysis. Using a Bourdieusian perspective, the research investigates how ethnic community culture can explain variations in mental health among immigrants. Disparities in health, power, and everyday life experiences of immigrants are further discussed.

Society for Medical Anthropology

Hyein Kim

3247 Philly Counts 2020: Im/migrant Census Champions Shaping Healthcare Systems for Patients Within and Beyond their Community

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

In 2019, Philadelphia created the office "Philly Counts 2020" to ensure participation in the 2020 Census, particularly among the historically undercounted. The Philly Counts office trained 5,940 community members as "Census Champions" to convey valuable Census information across the city. During the COVID-19 pandemic, Philly Counts trained champions to respond to community needs and promote COVID-19 vaccination. Im/migrant Champions from across the im/migration-

status spectrum were essential to the mission of the Philly Counts office. They helped increase the number of Philadelphia residents counted in the 2020 Census, thus increasing the funding of necessary medical services and the overall legislative power of Philadelphia within the US government. They also disseminated crucial public health information using culturally, linguistically, and structurally competent practices, leading to increased COVID-19 vaccination rates during the pandemic and overall harm reduction throughout the city. Through an ethnography of the Philly Counts office, I demonstrate how im/migrant Philadelphians from across the im/migration-status spectrum defy binary notions of belonging (i.e., "insider" vs. "outsider") and scale (i.e., "micro" vs. macro") and how their work with the Philly Counts office illuminates the many nuances the "formal and informal aspects" of belonging (Brubaker 2010).

This research draws on ethnographic data collected over five years of fieldwork in Philadelphia occurring before and during the first year of the COVID-19 pandemic. Fieldwork methods included participant observation at a non-profit clinic for undocumented patients, in-depth patient interviews, and ethnographic conversations with healthcare professionals and community leaders. The research is grounded in the intersection between linguistic and medical anthropology (Black 2013; Buchbinder 2016; Clemente 2015) and answers calls within anthropology for more language-focused studies of care, health, and medicine (Briggs 2020). In this flash presentation, I show how the Philly Counts office's network of trusted messengers influenced the "micro-level politics" of belonging within Philadelphia's communicative care networks (Arnold 2016) to impact "macro-level processes" like federal funding allocation, federal legislation, dissemination of COVID-19 public health information, and COVID-19 vaccination. This flash presentation adapts a "pragmatics of scale" (Carr & Lempert 2021) approach while aiming to demonstrate the wide-reaching, transformative, and transcendent impact of the localized work happening within Philadelphia's im/migrant community and the value of ethnography as a method of documentation and an avenue for collaboration with this work.

Society for Medical Anthropology

Grace Cooper, Temple University

1496 The Ruptures of Rohingya Muslim immigrants in Nepal : An ethnographic reflections in the post pandemic context

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

To escape from violent communal conflict, the Rohingya muslim community has been fled from Myanmar to escape from military repression and reached the capital city of Nepal Kathmandu through the route of Bangladesh and India completing the month long difficult journey of more than 1200kms and forced to label them as an 'illegal immigrants'. Though Nepal has not signed any refugee related conventions, however Rohingyas are allowed to develop temporary settlement in the capital city of Nepal on the humanitarian basis. UNHCR has managed to allocate some support who arrived in Nepal before 2015, however that support has been stopped at present. In

the lack of official paper, they do not get any opportunity to work and access other resources legally in Nepal instead they have to do confine themselves to different kinds of informal work as a carpenter, cleaner, construction and manual workers. The everyday hardships such as poor material condition of the shelter, common toilet, poor sanitary and overcrowded conditions, managing rent for the landlord, and manage financial support to buy foods and clothes and to avail the education for their children and tertiary health services in the advance level complications are some of the challenges they have to cope up everyday. This paper highlights the social sufferings and their ruptures in the post pandemic situation in the temporary refugee settlement of Rohingya Muslims in Nepal.

Society for Medical Anthropology

Sachin Ghimire, Center Department of Public Health, Tribhuban University. Sachin Ghimire, Center Department of Public Health, Tribhuban University

1689 The social life of mosafir (traveler) vs mohajir (migrant) in Persian literature

11/22/2024 04:15 PM-05:45 PM

TCC 107-108

Flash Presentation - In-person Live

Amidst extensive cross-border movement and "refugee crises," displacement has become a critical topic of anthropological inquiry. Conceptual limitations of the conventional dichotomy between "voluntary" and "forced migration" have been recognized and reflected on, particularly by scholars of critical mobility studies. This scholarship has explored the politics of mobilities (Cresswell 2010), and how mobilities are configured around particular forms of immobilizing power such as border controls (e.g., Lindquist 2008; De León 2015), and exposed unequal relations of power, marginalization, and governance and violence that form and justify discursive practices of mobilities (e.g., Söderström et al. 2013; Kotef 2015). Acknowledging mobility as an ontological dimension of humans (Monsutti 2021), I align with other scholars of critical mobility and suggest "an epistemological change in thinking about forced migrants" (Chatty, 2016) that looks beyond the language of nation-state. Moving away from the terms and labels such as migrant, foreign subject, protection seeker/holder, asylum seeker, and refugee, produced by migration regimes, I attempt to understand movement and displacement through a cultural lens. Through discourse analysis, I investigate the ways in which mosafir (traveler) versus mohajir (migrant) is used and perceived within Persian literature before and after the emergence of nation-states and borders in the Middle East, and later during the 1990s and 21 century with the increase in interconnectedness and accessibility to internet, and when the rise of the discourse of "migration crises" emerged at the global scale. I focus on travelogues such as Safarnameh by Naser Khosrow Qobadiani in 11th century, Yaddashthaye Roozaneh (daily journals) by Mohammad Ali Forughi (1918-1920), and later on the works of contemporary poets and writers who are affiliated with the style that during 1970s and 1980s started to gain recognition as "literature of migration," such as Ahmad Shamloo, Mahshid Amirshahi, and Abbas Maroofi. Further, I look at the poetry and literary works produced by the younger generation of Afghan mohajirs in Iran and Afghans and Iranians in the global north that are

mainly published on online platforms and blogs since late 1990s to date. Centering the experiences of Persian speakers, I suggest a new anthropological framework thinking about "people on the move" and im/mobilities while focusing on particularities, histories, literature, and memories.

Middle East Section

Seyedeh Mehrnaz Moghaddam, CUNY, Graduate Center, Department of Anthropology
Seyedeh Mehrnaz Moghaddam, CUNY, Graduate Center, Department of Anthropology

Virtual Live Programming

1796 What is intellectual authority good for? Ethnographic explorations of everyday epistemic politics

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

Virtual VR 1

Roundtable/Town Hall - Virtual Live

It is evident in many anthropological studies that disagreement, skepticism, and contention are generative of the epistemic cooperation intrinsic to human sociality (cf. Bateson 1935; Evans-Pritchard 1937; Gluckman 1955; Turner 1969; Barth 2000; Nuckolls 1993; Tsing 2005; Luhrmann 2012; Bubandt 2014; Mair & Evans 2015, etc.). This roundtable takes this insight as an invitation to think about intellectual authority and how anthropologists might better understand what it is good for; we ask not merely about the functions of intellectual authority but also its purposes.

Intellectual authority tends to be associated with institutions and other formal domains of expertise, whether technological, political, or religious. However, what if we broaden the remit beyond experts to include other social actors who demonstrate the "epistemic virtuosity" (Boyer & Lomnitz 2005: 109) to conjure shared understandings of identity, commitment, or purpose? In this way, intellectual authority would be akin to "charisma" in its stimulus to address problems or dilemmas (Weber 1946 [1919]; also Brown 2023) but it would not be something which only extraordinary or institutionally authenticated individuals possess. This allows us to entertain intellectual authority as a kind of social relationship that can indeed index political power but also moral exemplarity (cf. Haynes & Hickel 2016; Robbins 2017; Victor & Cardoza 2024); it involves hierarchical arrangements but can also be motivated by values other than the reproduction of class interests. The point of thinking about intellectual authority this way is to draw our attention towards everyday epistemic politics. Who or what do our interlocutors identify as possessing or representing intellectual authority (or not)? What kinds of knowledge are recognized as authoritative or disregarded, and under what circumstances? What does intellectual authority look like in epistemic counterpublics that challenge conventional or otherwise prevailing rationalities?

This roundtable brings together researchers working across a range of ethnographic settings to have a conversation about how better to understand the evolving complexity of clashes of authority within and between intellectualized domains like science, politics, and religion. The speakers have been purposefully selected to represent intersections of these domains: debates over objectivity

and biblical knowledge amongst US evangelicals (Victor); reproductive science and medical advice in Israeli orthodox Judaism (Taragin-Zeller), contention between local and international NGO management logics in sustainable agriculture in Senegal (Gouin-Bonenfant), history-writing as moral authority amongst far-right activists in Europe (Pasieka), and polarizing response strategies to ecological disaster in Japan (Polleri). The discussant's (Boyer) expertise in the study of intellectualism and epistemic politics is ideal for guiding this conversation.

Society for Cultural Anthropology

Sam Victor, McGill University Lea Taragin-Zeller, Hebrew University of Jerusalem, Mathilde Gouin-Bonenfant, Agnieszka Pasieka, University of Bayreuth, Sam Victor, McGill University, Maxime Polleri, Laval University Dominic Boyer, Rice University, Department of Anthropology

1781 An Initial Conversation On Anti-Obesity Drugs as cultural Actors

11/22/2024 10:15 AM-11:45 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

What does it mean to be "Fat," not only with the history of stigmatization but after the popularly conceived invention of a cure? In the recent rise of availability of a new class of "miracle" drugs targeting obesity, we ask how the US discussion of the drug is modified within the broader discussion of Fatness. This panel considers changes in "Fatness" following the introduction of semaglutides, with particular attention to the discourse and experience of fatness since the FDA approval of these drugs for the American Market, as opposed to off-label usage. We suggest that asking about the role of these drugs, and their effect on diagnosis and identity, offers an important entry into a rapidly shifting framing of health.

Because Health and Illness are constructions of complex practices in the life-world, there can be no consensus on definitions for these concepts. This conflict of definitions becomes a central topic within Medical Anthropology. Shifting discussion of Fatness, and definitions of obesity as anthropological subjects are not new, but those same identities are often changed by the availability of direct medical intervention and the construction of choice. While individual works exist focusing on fatness in contemporary culture, the topic of fatness is mostly relegated to a secondary 'deviancy' or 'cultural difference' in dominant anthropological study. In anthropology ongoing work documents the depth of cultural causation of the very existence of diagnostic categories and ongoing impact, yet the framing of these discussions doesn't reach Fatness and Weight as a contemporary cultural fact.

Reviewing a seemingly wide range of approaches and discussions of fatness, they tend to fall into 3 forms: a) anti-fatness as an uncomplicated product of cultural bias despite deep integration in institutions and cultural mores of health, b) Critical approaches, such as those drawing from Foucault, framing marginalization and bias as intentional political activity of biopolitics, and c) the replication of presumed health 'needs' to reduce obesity, and minimize bias, emblematic of the conflict around fatness in the broader culture. These offer multiple ideas of

what it is to be fat as an anthropological subject, sharing concern with its function within prejudice and social harm.

In 2015 under the title "Fat: Provocation," (CulAnth) Susan Greenhalgh asks why we are so silent on this part of the human experience? Suggesting a need for greater focus on fatness & fat in anthropology, despite stigma that makes Fat hard to open up as a site of Praxis. Publications and discussion of Fatness, in the political modes of 'acceptance,' 'body-positivity,' or as 'liberation' have increased but the topic remains marginal and taboo. With this discussion of the power and privilege systems wrapped up in fatness and body shape, this panel considers a more recent weapon, or front in the debate, the "anti-obesity drug."

Society for Medical Anthropology

Gareth Edel , Katherine Tyrol, Rensselaer Polytechnic Institute Erin Johnson , Dorian Gittleman ,
Gareth Edel , Katherine Tyrol, Rensselaer Polytechnic Institute Rebecca Tomblison

1991 Darker Shades of Green: Anthropologies of Everyday and Emergent Ecofascism

11/22/2024 10:15 AM-11:45 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

After decades of denial and obstruction, the global right is increasingly willing to acknowledge that climate change is a threat to lifeways everywhere. Indeed, some are eager to seize on the specter of ecological collapse to advance fascistic politics. Mass shootings by White men who propose that eliminating racialized people will ease environmental pressures—including in Christchurch and El Paso—have been the most spectacular manifestations of this shift. But close observers note kindred shifts at borders and in boardrooms all across this planet, as right-wing groups work not merely to "save the earth" but to save it for specific people, and from the allegedly "polluting" force of racialized others.

From attacks on reproductive rights (Bhatia 2003, Stern 2005) to increased policing at the border (Walia 2021), a repertoire of climate interventions is emerging that targets population, rather than greenhouse gas emissions. Discourses of race, nature, purity, and homeland with deep historical roots also animate right-wing movements in a range of global contexts (Suzuki 2016, Theriault 2019, Shoshan 2021, Cotofana 2022). Anthropologists have a vital role to play in mapping the weaponization of the environment in explicitly extremist spaces, but also in more mundane sites where ecofascist ideologies pulse beneath the everyday. Even more so as, with every passing year, these matters creep from the far right into mainstream environmental movements and, through "cli-fi" books and movies, to much broader publics (Anson et al. 2022).

This roundtable brings together scholars who share the sense that anthropology is uniquely suited to grappling with this complex political terrain, as a science of emergent and quotidian formations. On the whole, we are less concerned with what "ecofascism" is as an ideal type than with how ecofascism is lived, and whose lives and worlds get caught up in these struggles. What forms does

ecofascism take in sites across the Global North and South, and what leads people to support them? What histories, aims, and tactics do ecofascist movements share, and what sets them apart? How do contemporary ecofascist movements relate to other right-wing movements, past and present? How do they relate to environmentalisms regarded as left, liberal, or politically neutral? And how might historically situated and ethnographically nuanced understandings of right-wing environmentalisms shape the global fight for climate justice? We also inquire what the rise of ecofascist sentiments portends for anthropology, whose theory-worlds have long been co-opted by the right. As ecofascists embrace multispecies relationality, deep ecology, anti-humanism, and other themes that permeate our disciplinary journals under the banner of decoloniality (Bhan and Govindrajana 2023), what cautions might we heed in our own scholarship?

Society for Cultural Anthropology

Zeynep Oguz, University of Edinburgh, Chloe Ahmann, Cornell University, Department of Anthropology Radhika Govindrajana, Mona Bhan, Syracuse University, Department of Anthropology, Noah Theriault, Carnegie Mellon University, Department of History, Yuka Suzuki, Bard College, Anthropology Program, Alexandra Cotofana, Zayed University, Department of Humanities & Social Sciences, Julia Leser, Humboldt-University zu Berlin/DFG Zeynep Oguz, University of Edinburgh, Chloe Ahmann, Cornell University, Department of Anthropology

2219 Yours in the intellectual struggle: Caribbean Praxis (Re)Oriented.

11/22/2024 10:15 AM-11:45 AM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Working with Wynter and McKittrick's concepts of co-relational poetics-aesthetics of our scientific selves in a world that imagines change but within which change is difficult, this roundtable brings together Caribbean scholars who are re-animating humanist research towards community-oriented praxis. From conceptions of popular music production/presentation to Afro-Caribbean-futurist-decolonial-feminist thought and collaborative multimodal ethnography, we offer a series of departure points for grounding humanist Caribbean praxis.

Following research projects in Toronto (Canada), Kingston (Jamaica), Roseau (Dominica), and Havana (Cuba), this roundtable explores participatory research methods, ethics of scholarly engagement, community-based study, and the practical animation of anthropological theories in real-world settings geared towards social justice and repair. With a keen attentiveness to inclusivity, we are a mixed group of Caribbean scholars (a graduate student, a postdoctoral fellow, two tenured lecturers and a senior lecturer of the region and her diasporas) who dance and border-cross between identifications of race/class/gender/sexuality.... We refuse

to disclose fixed identities on these terms (aware of how institutional 'diversity' logics co-opt and extract from them). We are committed to scholarship that promotes justice along and between each of these axes of inequity. And as scholars of the Antilles, we know all too well the continued violence of colonial (di)visions of race/colour/ethnicity/gender/class/sexuality/language/(dis)ability.... - we observe these realities

daily and seek to make life in spite of such perpetual fragmentation. How we understand praxis offers a direct response to these past-present fragmentations, as well as presenting attempts to find liberation from them.

To achieve these aims, Isis Semaj-Hall will discuss her work as a decolonial feminist Riddim Writer whose creative practice as a scholar-podcaster-artist is nurtured by sound. Alanna Stuart will discuss her femmehall praxis, which experiments with and documents the process of feminizing dancehall production and performance practices. Adom Philogene Heron will discuss live questions of environmental racial justice. Pablo D. Herrera Veitia will discuss ethnographies of affect in urban Afro-Cuban music shaped by community engagement and challenging written disciplinary rendition.

Society for Latin American and Caribbean Anthropology

Pablo D. Herrera Veitia , Isis Semaj-Hall, University of the West Indies Alanna Stuart , Isis Semaj-Hall, University of the West Indies, Adom Philogene Heron, University of Bristol, Pablo D. Herrera Veitia Sonjah Stanley Niaah

1953 Entangled Powers and Relations: Children and Youth in Ethnographic Praxis

11/22/2024 12:45 PM-02:15 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Scholars in anthropology and kindred disciplines have, in many ways, sought to use ethnographic praxis as a means through which to better understand children and youth across space and time. For much of anthropology's history, children and youth were typically treated as passive subjects-in-information-inchoate beings in the process of being molded by others for an inevitable adulthood. Well into the 1970s, ethnographic studies of childhood and youth were largely driven by developmental concerns, including issues of socialization, cultural and linguistic acquisition, and personality formation. In the latter part of the twentieth century, a later generation of anthropologists and sociologists began to challenge the association between children, youth, and passivity, instead drawing attention to young people's voices and forms of agency. This moment led to the emergence of the "new sociology of childhood" and the interdisciplinary field of childhood and youth studies.

Several decades later, calls to center voice and agency have been criticized for leading to romanticized and celebratory accounts that ignore the intergenerational relations, social hierarchies, and other power structures and materialities that inevitably shape young people's lives. This virtual roundtable will explore the implications of these critiques, asking how they invite us to adapt our ethnographic praxis. Without denying the value of paying attention to young people as social agents with voices that cannot be reduced to the effects of adult power and instruction, here we ask what is lost or obscured when we ignore the inequitable sociomaterial conditions within which young people engage in expression and agentic action. Bringing together ethnographers who study childhood and youth in a range of settings, including pediatric and adolescent biomedicine in

the United States, Hindu youth activism in India, and domestic caregiving work among Tanzanian transnational families, we will consider the following questions:

- 1) How do ethnographers make sense of and convey young people's agency without reproducing questionable notions of individual autonomy?
- 2) What concepts and strategies can ethnographers use to avoid reproducing logocentric understandings of "voice" in our ethnographic engagements with young people?
- 3) How do we navigate the tension between protecting young people from exploitation and enabling their participation in research?
- 4) How do we contend with violent forces, such as ableism, racism, and homophobia? How do these forces shape young people's lives, and how might ethnographic praxis be used to disrupt them?

General Anthropology Division

Anthony Wright, Rutgers University Melina Salvador , Cecelela Tomi, Rutgers University, Anusha Iyer , Anthony Wright, Rutgers University, Ella Makaia Anthony Wright, Rutgers University

3429 From Post-Socialism to Post-Capitalism? Revisiting Post-Cold War Expectations in the Time of Poly-Crisis

11/22/2024 12:45 PM-02:15 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Over 30 years since the collapse of the Soviet Union, the ruins of 20th century socialism have begun to emerge in unexpected ways. As they do so, scholars have begun to reject the hegemony of failure-centric narratives, instead turning their attention towards the ways in which socialism's sociocultural norms and material legacies have influenced the formation of novel social practices and urban imaginaries. This roundtable examines how the socialist past has been metabolized across various sociopolitical contexts. In light of the widespread failures of neoliberal governance, how has socialism's multifaceted ruination (Stoler 2016) mobilized commitments to communitarian ethics and inclusive notions of urban thriving (Murawski 2018; Schwenkel 2020; Fox 2024)? How has it mobilized creative encounters with capitalist markets (Khatchadourian 2022; Cherkaev 2023)? And how has it enabled responses to perceived economic and cultural stagnation (Ringel 2018; Dzenovska 2020)? At a moment threatened by global poly-crisis--climate change, inequality, authoritarianism--how can the remnants of the socialist past help us forge alternative pathways forward?

Society for the Anthropology of Europe

Samantha Fox Christina Schwenkel, University of California, Riverside, Department of Anthropology, Felix Ringel, Durham University, Smoki Musaraj, Ohio University, Department of Sociology & Anthropology, Larisa Kurtovic, University of Ottawa, Catalina Tesar Samantha Fox

1549 Praxis in the Psychedelic Renaissance: Set and Setting, Inclusive Training and Therapy, and Incorporating Spirituality

11/22/2024 12:45 PM-02:15 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

The "psychedelic renaissance" (PR) is an increase in psychedelic research and their applications as medicines. Dozens of institutions engage in psychedelic research, producing new understandings published weekly in scientific journals on effectiveness for TRD, PTSD, cluster headaches, addictions, cancers, dementia, and oncology. As psychedelic-assisted therapy (PAT) develops, central concerns mediated by culture include: equity of access for the marginalized; challenging existing power structures in law, medicine, and education; assisting racialized traumatized communities; teaching sensitivity to diversity, spiritual bypass; and set and setting (S&S).

Anthropology contributed to early understandings of S&S that emerged in psychiatric paradigms as fundamental determinants of psychedelic experiences. A.F.C. Wallace contrasted Westerner's anxiety, mood swings, aggression, and paranoia from peyote with Native Americans' spiritual awe, respect, and connection that enhanced communal well-being. Optimal S&S are spiritual as clinical research repeatedly finds psychedelic healing strongly linked to spiritual experiences. Spirituality is integrated into the PR thru anthropology's concepts that translate the entheogenic spirit entity into an ethnopsychology that bridges indigenous and scientific concepts. Like biomedicine's evidence for salubrious effects of religious beliefs, the PR shows spiritual experiences can produce emotional well-being.

Anthropology provides the PR perspectives for interdisciplinary knowledge-sharing between communities, optimizing clinical adaptations to S&S, and equity and inclusion. Sears shares experiences facilitating PAT with victims of racial trauma with PTSD, TRD, Anxiety, Suicidality, Depression & Grief. She discusses bridging community for equitable access to PAT through training medical and spiritual healers from disenfranchised groups. Gatsby focuses on anti-ableist methods in practitioner training, focusing on competencies promoting safe inclusion of queer and disabled, community building, and knowledge sharing for harm reduction. Blainey addresses anthropological mediation of PAT in Spiritual Care ("Chaplaincy"), wherein Eurocentric prejudices lead to ethical oversights and materialist bypasses of spirituality; such gaps can be addressed by clinician orientations from psychological anthropology with strategies for intercultural adeptness. Glass-Coffin is a spiritual care clinician who co-convenes the Psychedelic Care Network for spiritual care professionals involved in PAT. She orients PAT care-givers to move beyond medicalized orientations to cultivate understandings of traditional plant-spirit medicines as sentient beings. Savant illustrates how her psychedelic therapy work uses concepts of indigenous entheogen healing practices that are conveyed through anthropological research on shamanic traditions. Krippner illustrates how anthropologically informed perspectives have guided development of PAT.

Anthropology of Consciousness

Michael Winkelman, Arizona State University, Bonnie Glass-Coffin, Utah State University, Department of Sociology & Anthropology Tiffany-Ashton Gatsby, University of Washington, Fanicy Sears, Marc Blainey, Bonnie Glass-Coffin, Utah State University, Department of Sociology & Anthropology, Patricia Shaw Savant, Stanley Krippner Gabrielle Lehigh, University of South Florida, Department of Anthropology

1692 Making Anthropology Visible to the NIH

11/22/2024 02:30 PM-04:00 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists are increasingly employed in health research, health care, and schools of medicine and public health, where the National Institutes of Health (NIH) serves as a major source of funding. Although the NIH has long employed and funded anthropologists in mission-serving research activities, our perspectives and skills are now more broadly recognized and valued. Likewise, anthropologists working in health research and care are often ideal team scientists. The professionals on this roundtable are practicing anthropologists whose NIH-funded work tackles urgent health and public health problems. They represent biological, cultural, and medical anthropological disciplines as well as medicine, public health, disease prevention and control, demography, and clinical practice.

Alissa Bernstein Sideman is an Assistant Professor in Medical Anthropology & Health Policy at the Philip R. Lee Institute for Health Policy Studies and the Department of Humanities & Social Sciences in the UCSF School of Medicine. Bradley Stoner is a physician-anthropologist who has participated in multi-investigator research projects funded by NIH, NSF, CDC and other agencies, and also was a member of the NIH Expert Panel on Operationalizing Culture for Health Research. Julia Jennings is a biological anthropologist and demographer, held graduate and postdoctoral positions were funded in part through NICHD training grants, and is now a faculty affiliate of an NIA-funded Center for Aging and Policy Research, and has been supported by an NIA K01 Career Development Award. Gina Jae became an anthropologist following clinical training in internal medicine and pediatrics. In addition to an F31 predoctoral fellowship from the National Heart, Lung, and Blood Institute, she has received support from NSF, Fulbright IIE, and Wenner-Gren for her research on the role of affect and praxis in the reproduction of scientific knowledge, clinical practice, and health policy for sickle cell disease. Elise T. Jaramillo is an NIH/NIMH- and HRSA-funded anthropologist studying environmental and public health disparities, particularly access to health care and insurance for American Indian seniors, and implementation science studies on an evidence-based child welfare intervention. Laurie Novak, an Associate Professor in the Department of Biomedical Informatics (DBMI) at Vanderbilt University Medical Center, has led research funded by the National Library of Medicine, the Robert Wood Johnson Foundation and other foundations, and co-led or participated in studies funded by NIH (NHLBI, NHGRI, NIDDK, Common Fund, Office of the Director, and others), PCORI, AHRQ, CMS, NSF, the Gordon and Betty Moore Foundation, and private industry.

Society for Medical Anthropology

Carolyn Smith-Morris, University of Texas Alissa Bernstein Sideman, University of California, San Francisco, Bradley Stoner, Queen's University, Julia Jennings , Gina Jae , Laurie Novak, Vanderbilt University, Elise Jaramillo, University of New Mexico Carolyn Smith-Morris, University of Texas

2121 Praxis of the possible: Ethnography and the study of religion in South Asia

11/22/2024 02:30 PM-04:00 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Ethnography as a genre "conceptually weaves together those sites (and courses) called the theoretical and the empirical so that thereafter they cannot be pulled apart" (de la Cadena and Blaser 2018). In this panel, we turn to the ways in which ethnographic practice informs, shapes, represents, and complicates dominant frameworks of the study of religion in South Asia. As countries in South Asia grapple with the rise of religious nationalisms predicated on homogenized and uniform imaginations of religious life, identities, and practices, what can we learn from ethnographies of religion in the region? What possibilities can spring from the diverse and heterogeneous world making processes of communities? Weaving together the

experiences and insights of anthropologists working in India, Pakistan and Sri Lanka we examine both how religion and the nation state are welded together, and the ways in which ethnographies of religion demonstrate the diverse ways in which religious imaginations contest and complicate these projects of nation building. Grappling with the ways in which contemporary South Asian politics and its entanglements with religion impact and shape the future of anthropology in South Asia, the panel explores how, in such times, ethnography might help us chart our ways to other possible worlds.

Society for the Anthropology of Religion

Shweta Radhakrishnan , Zehra Mehdi, Columbia University Anand Taneja, Vanderbilt University, Neena Mahadev, Yale-NUS College, Zehra Mehdi, Columbia University, Khadeeja Majoka, Columbia University, Sanal Mohan Shweta Radhakrishnan

3106 The Ethics of Assisted Suicide and Voluntary Death

11/22/2024 02:30 PM-04:00 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Around the world, a series of debates around the legalization of medically-assisted death have emerged within and outside the boundaries of medico-legal institutions. While right-to-die campaigners have framed aid-in-dying as death with dignity, those who are opposed to assisted suicide have described it as a modern form of eugenics. Voluntary death, however, has not been

merely a secular preoccupation, but has also been a subject of religious debate. At the same time, end of life care has emerged as a critical issue, especially as the Covid-19 epidemic progressed. In this context, assisted suicide, which refers to suicide undertaken with the help of another person, including but not limited to health care provider, seems particularly relevant to understand the current role of medicine as an institution of care and the tensions that animate it in matters of life and death.

In this round table, rather than presenting an either/or perspective on medically assisted death, we will reflect on the ethical obligations that are raised around end of life care by the legalization of aid-in-dying and the practice of voluntary death. What does it mean to be responsible for someone else's death? What practices of care emerge out or against aid-in-dying? What are the stakes of asking others to help you die? And, how does assisted suicide and voluntary death open up questions on ethics at the end-of-life?

Society for Medical Anthropology

Clara Beccaro, The New School for Social Research, Department of Anthropology Mikaela Chase, University of Wisconsin-Madison, East Asian Languages and Literature, Miranda Tuckett , Sophia Jaworski , Dwaipayan Banerjee, Massachusetts Institute of Technology Clara Beccaro, The New School for Social Research, Department of Anthropology

2341 Interrogating Expertise: Anthropological Perspectives on Praxis

11/22/2024 04:15 PM-05:45 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

In an era where the validity of expert knowledge is increasingly under scrutiny and the notion of multiple truths emerges in unexpected ways, anthropology emerges as a powerful tool for dissecting the essence of expertise in our modern world. For this round table, we invite scholars studying experts in their fields - be it the medical domain, scientific frontiers, corporate boardrooms, legal arenas, space exploration, engineering marvels, academic pursuits, financial landscapes, athletic excellence, media production, or political spheres - to consider what it means to be an expert and how expert knowledge is construed, challenged, and changed. We are also interested in how expertise is perceived by diverse publics. Our inquiry into expertise and praxis adopts a dual perspective. First, we delve into the minds of the experts themselves: How do they articulate, contextualize, and uphold their expertise? And what unfolds when their expertise clashes with that of their peers? Secondly, we shift our gaze to those who challenge the status quo of expert knowledge and practice: How does the authority of expertise come under scrutiny, and what emerges in its wake?

General Anthropology Division

Vania Smith-Oka, University of Notre Dame, Department of Anthropology, Lydia Dixon, California State University, Channel Islands Ramsha Usman, University of California, Santa Barbara, Jessica Dailey, University of Notre Dame, Department of Anthropology, Leksa Lee, Denison University, Nikita Taniparti , Kristin Skrabut, Tufts University, Cortney Hughes Rinker, George Mason University,

Department of Sociology & Anthropology, Claire Nicholas, University of Oklahoma Lydia Dixon,
California State University, Channel Islands

1362 Liberal Forms in Illiberal Times

11/22/2024 04:15 PM-05:45 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Contemporary political and legal landscapes are littered with institutional and legal forms that originated under different ideological moments – we are surrounded by liberal forms dating from different eras, neoliberal forms from early and late neoliberalism, and now with illiberal or authoritarian forms. All these forms in practice were designed to generate stability by structuring legible instances of social order and presupposing predictability. And yet placed altogether, they jostle with each other, and sometimes clash. This makes these forms a rich focal point for analyzing the interplay of stability and change. For the past forty years, there have been broader changes in the organization of political life and capitalism: including attacks on democracy, the destabilization of labor markets, the break-up of managerial authority, the spread of participatory media, and the rise of neoliberal logics, and now illiberal logics. These forms are one avenue through which institutions or ideologies are stabilized and, in practice, will function to ensure some actions will be viewed as both legible and legitimate. What happens when the ground underneath such forms becomes unstable, or when circumstances serve to bring together forms which seem so incompatible with each other that participants are stymied as to how to proceed?

The forms this panel focuses upon are not just different in form or content, but importantly construe the world in different scales. It is precisely in moments of social change that such taken-for-granted associations can become revalued. The papers collectively explore the difficulties inherent in keeping the meaning of some forms stable in an era of when many authoritative forms are no longer considered as legitimate as they were in the past, and people turn to other forms to shore up a newly vulnerable form's efficaciousness. Legal and political events are sites where people link up different forms to "enact" legitimated forms according to recognized rules and norms within organizational contexts. By asking how forms with different historical origins and trajectories provide a structuring and stabilizing quality to political and legal life, panelists can explore how actors enact political strategies and organize in contexts where distinctions between political fact and fiction have been questioned or where participation in communities are increasingly unstable and distributed unevenly.

Association for Political and Legal Anthropology

Ilana Gershon, Rice University, Department of Anthropology Lilly Irani, University of California, San Diego, Ellen Kladky, Princeton University, Erica Bornstein, University of Oregon, Ilana Gershon, Rice University, Department of Anthropology, Robert Samet, Union College, Department of Anthropology Jessica Greenberg, University of Illinois, Urbana-Champaign, Department of Anthropology

2868 Racialization and Gig Economies

11/22/2024 04:15 PM-05:45 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Amidst global transformations in the structure of labor and accumulation regimes over the last century, the United States has experienced an ongoing decomposition of Fordist structures of work and move toward post-Fordist valorizations of idea and niche economies. This shift was in step with global patterns in which neoliberal forces privatized and financialized public goods and institutions by devolving and dispersing public responsibilities onto atomized subjects. Recognizable features of such changes include: the development and expansion of gig economies, novel managerial ideologies of "doing what you love", and broader moves to deskill and cut contractual benefits. These phenomena all exist in relation to the valorization of new technologies of intelligence, mechanization, digitization, and mobility.

At the same time, large-scale and violent displacements in local and global contexts produce differentiating vulnerabilities for workers. Migrants traverse borders and oceans to support kin and survive. These displacements are subtended by punitive stakes of imprisonment, military/paramilitary mobilization, and forms of organized abandonment in neighborhoods and nations. Alongside these volatile diasporic movements for workers, are the growing humanitarian and development economies of care work. While these conditions mark our contemporary historical conjuncture, such global dynamics have always produced racializing assemblages constitutive of global political economies.

These changing political economies continue to create modes of flexibilized and precarious dislocations of work characteristic of gig economies. Such shifts provide valuable ethnographic terrains for emergent critiques of (1) labor (waged and unwaged); (2) ideology (from bourgeois reproduction to anti-work resistance); and (3) material conditions (destruction of land, harm to ecological/bodily health, and the distribution of shelter and resources).

This roundtable explores the emergence of "gig economies" as historical formations within racial capitalism. How do we understand the racialized historical contexts and racializing processes that produce "gig economies"? How do gig economies transform the practices, discourses, and ideologies of skill, capacity, expertise, and forms of intelligence?

The participants in this panel research diverse historical and geographic contexts and come from methodological and theoretical traditions of critique in conversation with anthropological and ethnographic conversations on labor and work. Moving beyond research which merely engages with or includes racialized populations or simply documents workers' racial discrimination, they offer historically situated critiques of transforming political economies in order to theorize how the racialized/racializing phenomena of gig economies articulate with technological development, labor struggles, carceral logics, pedagogical methods, labor precarity, surveillance, and (in)security.

Society for the Anthropology of Work

Christien Tompkins , Shreya Subramani, CUNY, John Jay College, Department of Anthropology
Shreya Subramani, CUNY, John Jay College, Department of Anthropology, Christien Tompkins ,
Magally Miranda , Roxanne Dobson Lilly Irani, University of California, San Diego, Sareeta Amrute,
The New School