



**PRELIMINARY PROGRAM
SATURDAY NOVEMBER
23RD**

American Anthropological Association 2024
Annual Meeting: PRAXIS

Session Taking Place Saturday November 23rd
In-person and Virtual Live Sessions

Preliminary Program- Saturday November 23rd 2024

Contents

Preliminary Program- Saturday November 23 rd 2024	1
8:30am- 10am	4
Flash Presentation 8:30am-10am TCC 109.....	4
3336 Agribusiness corporations, disputes and heterogeneous practices of small farmers in the process of agroecological transition in southern Mexico.....	4
3572 Deviance in the City: Discourses of sexuality, community, and language in Montreal during the Quiet Revolution	5
1327 Funerary Photographs as Relational Kinship and Community Objects in 20th and 21st Century Appalachia	6
1988 La partería tradicional en un ambiente urbano, un modelo subalterno de resistencia cultural	7
2239 Multispecies Ethnography on the Shore: When Whales, Wind Farms, and Global Shipping Routes Collide.....	8
3228 Small Moments: Micro-contextual Heritage Work of Immigrants from the Former Yugoslavia in the West	8
2218 Toxic Residuals: The Intergenerational Biopolitics of Agent Orange Chemical Exposure in U.S. Vietnam War-era Veterans	9
2563 ‘Our Lord is Not Woke’: Fracture, Politicisation and Texas Baptists ‘	10
Flash Presentation 8:30am-10am Marriot Room 7	10
3166 Animated Archives: Organising the Post-Revolutionary City of Tunis through Sound	10
3329 Discovering Power: Authority and Leverage within the Late Soviet Discotheque Space and Beyond.....	11
3470 Food Apartheid in the US:	12
Untangling the Connections of the North and South through History and Praxis	12
1923 The Afrofuture of Global Health.....	13
3472 The Bench: How Simple Objects Become Sites of Cultural Production	13
2302 The Invisibilization of Zimbabwean migrant farm workers in South Africa	14
2425 Thick Descriptions: Ethnographic Descriptions of Anti-Fatness and Their Ramifications ...	15
2395 Unveiling Imperial Memories in Post-Socialist Territories: a Case Study of Czech Silesia ...	16
8:30am- 10am	16
2050 Anthropology of Climate Change: Praxis.....	16
2935 Cultural (Dis)Content and Form in the Experience of Mental Health and Illness	17

1353 Ethical Praxis: Ethnographic Field Schools and Anthropology in the 21st Century.....	19
2948 From Nutrition to Culture: 50 Years of the Anthropology of Food - Part 1	20
1162 Gamechangers: Co-Producing Anthropological Solutions to Global Societal Challenges ..	23
2974 Generative Ambiguity: Racialization, State Violence, and Subjectivity in Embodied (Post)Colonial Praxis.....	24
1894 Human-Environment Interactions in the Ecuadorian Amazon.....	26
3395 Infrastructure and Environment at the Center of Eurasia	28
3282 Manageable Bodies: Scenes of Conveyance and Harm in Settler Waterways	31
2471 Ontologies of Ecological Consciousness.....	33
3373 Researching With/In the Soma: Sensing, Moving, and Witnessing With/In Anthropological Methods.....	37
1416 Rethinking Identity through Kinship & Relatedness	38
2602 Temporal Rivalries: Digital Interventions in Transformations of Time	41
3600 The Border Beyond Borders: Bordermaking/Border Work as Praxis	43
10:15- 11:45am.....	44
Flash Presentation 10:15- 11:45am Marriot Room 7.....	44
2018 Abstract Labor, Remote Mindfulness: The Coproduction of (Im)material Imaginaries and Secular Spiritualities in Google	44
3069 Creating the meat of the future: notes from two alternative protein conferences.....	46
2489 From Datafied Exploitation to Digital Autonomy?.....	47
3551 Negotiating Visibility and Invisibility: Ethnicity Among Romani Families in Bogota, Colombia	47
1866 Past that becomes relevant in practices - case of private, institutional elderly care in West Pomerania in Poland.....	48
3399 Reproductive Freedom and Politics of the Body.....	49
A comparative look at the regulation of voluntary sterilization in a post-Roe v. Wade Society.....	49
10:15- 11:45am.....	50
1688 Anthropological Praxis and Illiberal Attachments.....	50
1306 Anthropology, DEI Administration and the Public University after 2020	53
2885 Data in Praxis: Ethnographies of/from the Current Data Moment	53
2114 Dystopian Deserts: Materialities of the End of the World in the American Southwest.....	56
2670 Flipping the Script: Toward an Anthropology of Diversion (Part 1)	59
2844 From Nutrition to Culture: 50 Years of the Anthropology of Food - Part 2	62
1159 Global Perspectives on Praxis: Anthropology as Practice, Analysis, and Creative Engagement.....	65

1598 Global and Local Perspectives on Food Access and Associated Disparities	67
1650 Hyperdiversity and Shattering Culture: A Critical Return.....	69
1680 Intersecting Inequalities: Racism, Violence, and Resistance in Ecuador	71
1414 Michel Serres for Anthropologists: What's the Big Deal?.....	73
1361 More than Pretty Boxes: Carrie Lane meets Readers	73
2600 Musical Life Stories /Africa.....	74
1909 Praxis in multilingualism, multiliteracies, schools, and communities	76
1569 Responding to Student (Mis)Behavior: From Punitive To More Equitable Praxis.....	79
1750 Selling or Inheriting War History and Memories? Food as War Heritage and Tourism Resource.....	82
2584 Surviving the Corporate University: A Project of the AAA's Anthropology Advocacy Council	83
2448 The Rationality in Epistemological Crossings: How Praxis Informs Knowledge Production and Transformation	83
1330 The Risks of Kinship.....	87
12:45-2:15pm	90
1334 Alcohols that Shape our Worlds: Social and Economic History of Spirits	90
1845 Embodying Climate Change: The Environmental Conversations You Don't Hear About.....	94
3023 Flipping the Script: Towards an Anthropology of Diversion (Part 2)	97
1736 Interspecies Immunity: Frontiers of Health in the (Post-)Pandemic Era	100
1524 Praxis in multilingualism, multiliteracies, schools, and communities Part 2: Multilingual and cultural practices	103
3340 Queer Sexual Health in Theory and in Practice.....	106
2921 Re/imagining Global Cartographies of Urban Space and In/security: Decentering Urban Theory-Making and Anthropological Praxis	109
1147 The National Association for the Practice of Anthropology: A Roundtable on Disciplinary Standards for Professional, Practicing & Applied Anthropology.....	112
3488 The Promise and Perils of Evolving North American Temporary Labor Programs	113
2837 When death is on the horizon: Temporal registers and technologies of care in chronic illness, tragic losses, and ageing	114
1782 "Se Vende Oaxaca?": The nexus of cultural production, consumption, representation and appropriation in a globalized local.....	117
2:30-4:00pm	118
Flash Presentation 2:30-4:00pm TCC 109	118
2064 "Like a symbolic coming full circle..." Freedom and comfort zone as the Skylla and Charybdis of ecological sustainability	118

1759 Cultivating and Navigating Affect in Human-Elephant Sociality in South India	119
2403 Engaging Lemurs: Affect and Action in Multispecies Participatory Science	119
2779 Multisensory of Witchcraft: Poison, Herbs, and the Body among the Monpas in the Eastern Himalayas	120
2472 NAVIGATING THE TOPOLOGY OF PIGEON RACING:	121
HOW PIGEONS REORIENT UNCHARTED EPISTEMOLOGIES	121
2135 Philosophical ethnography of Caipora forest being and ontological pluralism in transdisciplinary research.....	122
1900 Querying the Planet: Black Boxes, Attribution, and a Design Anthropologist’s Role in the Development of Google’s Climate AI Foundation Model	123
1541 What’s flourishing in Ilhéus? Land development and attractivity in Southern Bahia, Brazil	124
2:30-4:00pm	125
1822 Buddhism, Mental Health/Wellbeing, and Social Healing.....	125
3491 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 2.	128
3548 Human Settling Patterns and their Relationship to Resource Accessibility. What are our Unsheltered Populations Saying?	130
2039 Method, Analysis, and Ethics in Hospital Ethnography	131
3303 Ritual and the Embodiment of Altered States of Consciousness (ASC)	132
1254 Teaching Differences and Inequalities in a Divided World	133
2914 The Praxis of Mutual Aid	134
1996 The many faces of food insecurity: Challenges, interventions, and future directions	137

8:30am- 10am

Flash Presentation 8:30am-10am TCC 109

3336 Agribusiness corporations, disputes and heterogeneous practices of small farmers in the process of agroecological transition in southern Mexico

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

In Mexico, during the last five years, the State began a national process of agroecological transition (AT) through different programs. The main ones are the Sembrando Vida program and the Technical Support Strategy, which are based on technical advice and training to groups of small producers about ecological farming practices. This program focuses mainly on states in the south of the country, contrary to the previous modalities of priority support for export agriculture. The agroecological transition is developed above all in the "social sector" of agriculture (small producers and farmers), through the provision of ecological inputs, workshops and field schools. The results documented in some reports indicate a favorable impact in terms of a significant integration of producers into the program and its logic.

However, in the country the products of transnational agribusiness corporations (hybrid seeds, pesticides, fertilizers) are widely used. The participation of corporations in the global distribution of cereals is also significant. Such agribusiness groups remain present in the producing regions where the TA operates in Mexico. The distribution and use of various agrochemicals constitutes a practice of conventional agriculture in the country, including poor rural regions such as Chiapas. The scenario in the producing regions is that of competition for the introduction of inputs that offer greater productivity in crops, as well as effective relief from pests and diseases. The coexistence of these disputes, based on different paradigms of agricultural production, constitutes a relevant challenge in terms of State policy, since the logic of obtaining high volumes of production and with it, quick profits, has penetrated the daily practices of the farmers.

It should be noted that the State also promoted financing for research and advocacy projects under the National Strategic Programs, specifically "Socioecological Systems", which encourage this transition, in which the participants of this work are involved. This struggle between different paradigms of agriculture (and the agroecological transition itself) is examined in this communication, as a manifestation of the challenges faced by the construction of sustainable agriculture initiatives. Emphasis is placed on Chiapas, where a strong presence of subsidiaries of transnational agribusiness companies can be identified in the midst of a precarious life for farmers, and where heterogeneous initiatives and responses are carried out.

Culture and Agriculture

Hector Fletes Ocón

3572 Deviance in the City: Discourses of sexuality, community, and language in Montreal during the Quiet Revolution

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

The proposed flash presentation uses a transdisciplinary lens to examine Discourses of community and citizenship in Montreal during the Quiet Revolution (1960-1966), specifically drawing attention

to how civil rights of queer folx were leveraged in political and social imaginaries shaped by news outlets, literature, audiovisual media, and activist propaganda.

Social reform initiated by the Quiet Revolution directly impacted Discourse around identity, citizenship, and belonging in Montreal. In both francophone and anglophone contexts, minoritized people were frequently, if not always, contextualized and (re-)entextualized within Quebec nationalism. Larger notions about Quebec nationalism configured minoritized people relative to perpetual sociopolitical changes around them. Lesbians and homosexual men, Black citizens, women, and migrants started to hold space in public discourses-either as participants or subjects-where they had been previously precluded or excluded.

Discourse is powerful: It has the potential to bind, divide, sustain, and challenge. It shapes how people understand one another and naturally, as people change over time, so does Discourse. Discourse also has potential to deceive: The form of attitudes, values, and ideologies embedded in Discourse may change, but rarely does it upset the sociopolitical status quo. In fact, Discourse must change so that institutions in power can stay in power; discursive change can be, and is often, an agent of stasis. As Hall, Borba, and Hiramoto (2021) contend, even if hegemonic Discourse remain dominant, "the discourses that produce it, like the Hydra, will change their form when challenged" (p.6).

Overdue discussions about social equity are frequently cited in scholarship to evidence efficacy of reforms brought about by the Quiet Revolution. Montreal is a distinct plurilingual multicultural metropole-a city of interwoven histories, cultures, and politics that facilitates a unique concentration of social dialogues and communities. Locating and analyzing discursive practices in such a complex dynamic environment, I argue, can only be captured using a critical transdisciplinary framework. Examining Discourses around sexuality in Montreal through a linguistic lens requires contextualization informed by historical, sociological, and linguistic anthropological thought. Language as an asset-or a weapon-is frequently underestimated and more rarely critically understood. By taking a transdisciplinary approach, the proposed article will demonstrate how language is both identity and tool that fostered renewed conceptualization of connections between community organization and sexual identities in Montreal during the age of rapid social reform fueled by the Quiet Revolution.

Hall, Kira, Borba, Rodrigo, and Hiramoto, Mie. "Relocating Power: The feminist potency of language, gender and sexuality research." *Gender and Language* 15, no.1 (2021): 1-10.

Society for Linguistic Anthropology

Robin Turner, University of Illinois, Urbana-Champaign

1327 Funerary Photographs as Relational Kinship and Community Objects in 20th and 21st Century Transappalachia

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

This presentation examines the production and exchange of funerary photographs in which family members pose with the deceased in early 20th Century Appalachia, as well as the persistence of this practice through the mid to late 20th and early 21st Centuries amongst Appalachian diasporic communities in the industrial midwest. Drawing on work by Elizabeth Edwards and Janice Hart (2004) which explores the materiality of images, as well as Fraser's (2023) work on Transappalachian migration, I will explore how the 'objectness' and relational properties of the photographs was central to the ritual exchange of these artifacts between families that reinforced kinship and community ties across time and space for those separated by economic migration, and potentially remains a distinctive cultural practice within Appalachia and the Appalachian diaspora.

Society for Visual Anthropology

Angela McClanahan-Simmons, Western Illinois University

1988 La partería tradicional en un ambiente urbano, un modelo subalterno de resistencia cultural

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

La partería continúa siendo una de las principales opciones de cuidado y atención a la salud sexual y reproductiva de las mujeres en las comunidades rurales y semirurales en México y América Latina. A pesar de la existencia de Centros de Salud con perspectiva biomédica en este tipo de poblaciones, las mujeres y personas gestantes siguen recurriendo a las parteras y parteros para recibir la atención previa, durante y posterior al parto, que en ocasiones funcionan como corrección a las violencias gineco obstétricas antecedidas en instancias de salud biomedicalizadas. Desde la antropología crítica en salud se ha propuesto la coexistencia de diferentes modelos de atención: el hegemónico, representado por los servicios de salud institucionales, el modelo alternativo configurado por aquellas prácticas no institucionalizadas y algunas de ellas basadas en los saberes tradicionales, y el de autoatención, centrado en las estrategias desarrolladas por la propia persona en aras de su bienestar. Esta investigación muestra la coexistencia entre los modelos hegemónico y alternativo en una ciudad donde los saberes tradicionales han padecido un proceso de absorción por parte de un modelo de vida más urbanizado, sin embargo, en el imaginario colectivo pervive la confianza y la predilección por las prácticas alternativas como la partería tradicional, que subsana las carencias de acceso y atención de los servicios de salud que brinda el Estado. Desarrolla un análisis más profundo sobre la práctica de partería tradicional fuera de un contexto indígena, como es clásicamente estudiado. Se muestra la subalternidad de la práctica y las formas de resistencia ante las instituciones de salud y el Estado, donde las protagonistas beneficiadas de esta atención también han sido relegadas de estos procesos, funcionando como un doble borramiento sistemático y patriarcal, en claro detrimento de los derechos culturales y su intersección con el derecho a la protección de la salud de las mujeres y personas gestantes.

Association for Feminist Anthropology

Anadshieli Celaya

2239 Multispecies Ethnography on the Shore: When Whales, Wind Farms, and Global Shipping Routes Collide

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

Since 2017, shipping vessels and ghost nets have seriously injured or killed at least 126 right whales and 182 humpback whales along the stretch of the East Coast that spans Virginia to Maine. The magnitude of this loss has prompted the National Oceanic and Atmospheric Association (NOAA) to declare an "Unusual Mortality Event," or UME, which has allowed the agency to direct additional funding to the issue. Coastal communities, which are often the first to report and care for stranded whales, have contested who is at fault, arguing that wind turbines damage the inner ear of whales and that turbine pilings present harmful obstacles for large marine mammals. Despite having little evidence to support these claims, the narrative that offshore wind farms are responsible and that the federal government is covering up the deaths by blaming commercial shipping and fishing companies has structured conversations about the UME, about wider efforts to protect endangered marine species in the North Atlantic, and about the implementation of large-scale renewable energy projects.

This flash presentation asks how competing claims to knowledge play out amid the contexts of whale migration, offshore wind farm development, and global shipping routes. I am particularly interested in how multispecies ethnography - as a praxis that arises from living communities and scholarly positions - can attend to human and more-than-human suffering in coastal communities, even as death and injury are shaped by misleading, and often untrue, narratives. This work is part of a larger interdisciplinary project I am developing that asks how dominant narratives about climate change mitigation gain traction among frontline communities and how these narratives limit or open up the possibility of pursuing multispecies justice. In doing so, I seek to bring together feminist and multispecies approaches in cultural anthropology with recent work in the environmental humanities that seeks to understand how narrative is lived, embodied, and experienced at different scales and among different communities.

Anthropology and Environment Society

Nathaniel Otjen

3228 Small Moments: Micro-contextual Heritage Work of Immigrants from the Former Yugoslavia in the West

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

In this study, I examine the contemporary manifestations of heritage that are frequently expressed by immigrants from the former Yugoslavia on a very fine scale: the micro-contextual. Such heritage work is performed ephemerally within a non-heritage surrounding context, driven by local networks of belonging and individual agency, and can be considered an instance of Heritage from Below (Robertson, 2012). I offer a novel way of looking at such small instances of heritage work; a central idea within my study is that such heritage in the new country becomes hegemonic and a critically useful component of immigrant identity, supporting in-betweenness that underrepresented immigrants may feel between the home and host country. Within my analysis, important analytical connections are formed between the micro-hegemonies framework (Blommaert and Varis, 2013) and Gramsci's notion of counter-hegemony that have not yet been noted in the literature. I explore the reasons and rationales behind such micro-contextual heritage work performed by immigrants from the former Yugoslavia by applying the micro-hegemonies framework to emblematic features found in the heritage space. I contest that such heritage work is a reflection of specific micro-hegemonies that individuals hold, supports the maintenance of in-betweenness, and frequently occurs contextually or in a chronotopic sense.

Society for Linguistic Anthropology

Marina Gotovina, Tilburg University

2218 Toxic Residuals: The Intergenerational Biopolitics of Agent Orange Chemical Exposure in U.S. Vietnam War-era Veterans

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

This presentation examines the enduring legacy of chemical warfare during the Vietnam War, specifically focusing on the effects of Agent Orange chemicals. This series of military-deployed herbicides has left a lasting mark not only within Southeast Asian environments and its peoples but also on American veterans and subsequent generations. This study explores the biopolitical dimensions of Agent Orange effects, tracing how chemical exposures shape and are shaped by political, medical, and social narratives over time.

Central to this discussion is the concept of "toxic residuals," referring both to the physical remnants of the chemical in the human body, as well as the lingering health effects that have permeated family lines affected by exposure. I will explore the mechanisms through which these residuals manifest across generations- as physical ailments, mental distress, financial costs, social isolation, and familial burdens- in addition to critically analyzing the role of state institutions in acknowledging or denying the consequences of chemical exposures.

Toxic residuals is inspired from archival research and ethnographic fieldwork involving veteran communities and their families. This study uncovers the complex ways in which Agent Orange exposure continues to influence and affect health and social dynamics decades beyond the end of the war. Toxic residuals not only provides a nuanced way to understand the intergenerational

impacts of Agent Orange but also contributes to broader discussions on chemical legacies, environmental justice, and the responsibilities of military actions.

Society for Medical Anthropology

Abigail Buchanan

2563 'Our Lord is Not Woke': Fracture, Politicisation and Texas Baptists ´

11/23/2024 08:30 AM-10:00 AM

TCC 109

Flash Presentation - In-person Live

Drawing on twelve months of participatory fieldwork in Austin, Texas, this paper offers an ethnographic account of the politicisation of Baptist Christianity in the contemporary United States. U.S Baptists have been historically characterised by their capacity for split and fracture due, in part, to a theological commitment to the 'radical autonomy' of individual Baptist communities. Baptists oppose liturgical structure, believing instead that each Church must worship how they see fit (within the core tenets of Baptist faith) in order to connect with God. The result is that if a Baptist community becomes divided over a particular issue – theological, personal, practical, ideological, etc – dissatisfied individuals are presented with what is seen as a spiritual choice: incite change, go elsewhere, or start another church. I argue that it is through the ever-present prospect of fracture that forms of politicised Baptist religiosity emerge, as Baptist communities are forced continually to re-consider and re-articulate their place in political and ideological space. The paper will analyse interview and participant observation data to argue that Baptist churches exist as politicised objects because of their ongoing and mutually constitutive dialogue with a polarised and intensely politicised public sphere.

Society for the Anthropology of Religion

Thomas Long

Flash Presentation 8:30am-10am Marriot Room 7

3166 Animated Archives: Organising the Post-Revolutionary City of Tunis through Sound

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

The Tunisian Revolution of 2011 was accompanied by a flurry of scholarly attention towards the role of music in processes of social and political change – both in Tunisia, and across other countries affected by the Arab Spring. There was a particular focus the songs of rappers, who were described as actively galvanizing the protests with 'revolutionary anthems' that spread on social media. But

the focus on social media rap songs failed to account for multiple other ways that sound comes into social and political organisation in the daily lives of inhabitants of cities such as Tunis, thereby reducing the 'political' in sound of the Arab region to the digital mediation of certain genres of music.

In this presentation, I argue that the post-revolutionary city of Tunis [i]s[i] organised, in part, through sound – but that in order to fully account of the politics of this organisation, we need to pay attention to the ways that sound is organised in and through sonic archives, and the ways in which those archives are perceived as they are scattered across urban space. I envisage sonic archives as material media whose very form participate in shaping the 'aural public sphere' (Ana Maria Ochoa 2006), and whose fragments are used by historians and story-makers to construct national 'communities of time' (Achille Mbembe 2002). The city of Tunis can be reimagined as a tangle of sonic archives which animate lives on a daily basis: complex networks of radios, Mp3 compilations, cassette and CD shops, computers and televisions, vinyl records and live performances. These archives mediate sounds of the city, but also the sensibilities of the listener, and ontologies of musical and sonic forms.

Despite changes brought about by the Revolution, listening to the sonic archives reveals the extent to which the previous political projects of former dictators Bourguiba and Ben Ali continue to be felt across the city. Listeners perceive previous modernising projects – and their failures – particularly through the sonic forms of 'cocktails' and '[i]jaww[i]' (ambiance), which were innovated in related to certain formats, and continue to insight debate on societal 'progress'. The 'new' media serve less to change how modernity is sounded, as they serve to temporalize listeners, and to challenge ways in which the Tunisian public is sensed and understood in the contemporary city. The case of Tunis's tangle of animated sonic archives enables us to reframe discourses on new music, media and revolution as a particular engagement of situated listeners with certain archives. It argues for the idea that ontologies of sound and music, projects of political modernity, material media infrastructures and listening subjects are mutually constructed.

Middle East Section

Susannah Knights

3329 Discovering Power: Authority and Leverage within the Late Soviet Discotheque Space and Beyond

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

This paper focuses on the study of the redistribution of power and relations between different authoritative actors within Soviet discos (dance gatherings) during late Socialism and its reminiscences in the post-Soviet space.

Disco events in the Soviet Union articulated a compromise between the educational needs of Komsomol (state authority) and Soviet youth to function as recreational events where popular

music was played. All that required a well-coordinated system of inclusion of various chains of authorities (which in reality never was) - police officers, managers of the event venues, Komsomol representatives.

In the entire system of late Soviet discos, the role of disco organizers was ambiguous. On the one hand, they were the lowest piece in the chain of authorities and had to ensure that prescribed regulations were followed on the spot. On the other hand, the organizers were as much part of the disco as all the attendees and were primarily interested in making their events fun, which provided them powerful support and respect from the disco visitors.

Based on a poststructuralist understanding of power, I presume disco organizers actually obtained more power, authority and leverage than they most often realized and understood how to use. In particular, I will focus on the example of how organizers and DJs were assigned power and how they disposed of it, in comparison with other power representatives. Through these case studies driven from the interviews with disco organizers and attendees, I will show how the inconsistency of binary oppositions such as authority/ society, crowd/individual lies in the discrepancy between the prescribed norms and practical reality, which remains relevant to these days' dancing events in post-socialist countries.

Society for Cultural Anthropology

Ekaterina Kokovikhina

3470 Food Apartheid in the US:

Untangling the Connections of the North and South through History and Praxis

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

This project highlights an interdisciplinary approach to uncover the historical connections between food production, distribution, and access tied to the system of chattel slavey in the US. Our case study will highlight the historical impacts of commodity-based agricultural practices and systems, with a specific focus on cotton production. Through the examination of different plantation and descendant families, particularly of the Jones, Dickins, and Ames families in western TN and the Greater Boston region, we have been able to reconstruct the complex and interconnected agri-histories between the North and South. Since 2012, we have investigated three different environment and plant-based materialities: 1) documentary records that include interviews, diaries, overseer accounts, and census data; 2) architecture, cultural artifacts, and ecofacts recovered from archaeological excavations at enslaved African and African American and enslaver households; and 3) oral histories and contemporary narratives of descendant community members. We stress how a material-based, intersectional and student-associated inquiry and praxis can provide an innovative way of dissecting plantation geographies. We untangle how those

geographies set the stage for food apartheid to pervade in the past and present and offer suggestions on how to move forward to a more equitable agricultural-based system in the US.

Culture and Agriculture

Kimberly Kasper

1923 The Afrofuture of Global Health

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Africa is the global future and Afrofuturism is the future of global health with an integration of African and African-diaspora centered visions. Previously driven by colonial power structures, global health needs radical change in epistemic and ontological approaches. As the world faces unprecedented Global North-driven climate crises, mass death and migration across species, and geopolitical upheaval, nations from Africa have consistently been global leaders in navigating and problem solving. South Africa and Senegal have led the fight against the COVID-19 pandemic. Rwanda is reimagining what conservation can be. Transformative visual and musical art from Nigeria is altering the ways in which people around the world engage in art as a form of social justice. The continent of Africa is consistently changing and innovating not only the health of its own people but is actively creating more sustainable and compassionate models for how people live around the globe. Global health's future is an Afrofuture.

Society for Medical Anthropology

Emma Bunkley, University of Colorado Denver | Anschutz Medical Campus Emma Bunkley,
University of Colorado Denver | Anschutz Medical Campus

3472 The Bench: How Simple Objects Become Sites of Cultural Production

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Benches are deceptively simple works of design. Wide enough to fit two people, made of wood or metal, and intended for public use. Yet the similarities end there, as benches become defined by the places, cities, and countries they inhabit. In the United States, discourse around benches is defined by homelessness, their utility in bus stops, and an idealized image of being wrapped in nature. In Almaty, Kazakhstan, benches are imagined and inhabited in an entirely different way. Benches host retirees, who sit and watch the city move by them in the morning, young mothers take care of their babies in the afternoons, and teenagers sit with their dates in the evenings. Benches are ubiquitous and continuously occupied. The ubiquity of benches across the city ensures that every resident regularly interacts with one, vesting benches with the power to define cultural life.

This presentation discusses the relationship between the residents of Almaty and the static benches and built environment around them. Benches are hubs of socialization, both as the societal process of acculturation, and as the agentic process of individuals shaping societal norms in return. Residents use benches in culturally defined ways, but in return reformulate these cultural lessons into broader cultural understandings, for example by challenging the conception of benches as public space through their use as locations for dates and private affection. Benches, as highly visible objects, provide everyday people with a space to push back on established norms, not through societal discussion, but by acting to push the bounds of the possible, and have others follow, all within the socially accepted and constructed realm of benches.

General Anthropology Division

Ellis Kondrashov, Carleton College

2302 The Invisibilization of Zimbabwean migrant farm workers in South Africa

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

In September 2020, a documentary entitled "ZZ2 abuse" was broadcast to a national audience in South Africa. The program detailed how ZZ2 – a white owned agricultural conglomerate that produces the most tomatoes in Africa - barred its black farm workers from leaving its premises during the Covid-19 lockdown. In the aftermath of this documentary, the Economic Freedom Fighters (EFF) - a populist political party that often criticizes white farmers in South Africa - organized a demonstration outside ZZ2's headquarters and called out the company for racism and exploitation. Yet, conspicuous by their absence throughout the controversy was the company's most marginalized constituency: migrant farm workers. ZZ2 representatives said nothing about migrants in their denials of any wrongdoing. The EFF listed the exploitation of "foreign nationals" at ZZ2 as one grievance among many, but the topic did not become more than a subtext throughout its protest. In this presentation, I examine how this controversy revealed three ways Zimbabwean farm workers are made invisible at ZZ2. First, employer and state restrictions on mobility, alongside rising xenophobia in South Africa, leave migrant workers hyper-visible to ZZ2 management, yet invisible to most people outside the farm. Second, ZZ2 avoids discussion of its migrant work force in public forums, even as it faces increased scrutiny for its treatment of its workers during the pandemic. Third, the EFF grants migrants a partial visibility as undifferentiated "foreign nationals," a construction that ultimately maintains their invisibility at the company.

Association for Africanist Anthropology

Lincoln Addison

2425 Thick Descriptions: Ethnographic Descriptions of Anti-Fatness and Their Ramifications

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

The purpose of this review is to discuss the description of non-normative bodies, particularly fat bodies, are described by their fatness. The contention of the review is that fat bodies tend to be described in ways that reify dominant beliefs about the unhealthy and unsightliness of the fat, and are often reduced to fat tropes that intersect with oppressive racial and class systems. While it is not surprising that the ethnographers of the twentieth century who were mostly men from elite echelons whose masculinity was largely unquestioned as they went about field research, it is illustrative of the continued hegemony of anti-fatness in the field of ethnographic practice that monographs of the more recent decades, even those produced by those with feminist politics, reproduce the violence of anti-fatness in their research. The purpose of this review is to describe and discuss anti-fatness in several recent ethnographic works in order to generate what can hopefully be the beginning of a more critical analysis of how not just fat bodies but all bodies that are outside normative ideals are interpreted by their anthropologists.

Several ethnographies by anthropologists will be here targeted because they depict the bodies of fat subjects (research participants) using the derogatory linguistic terms like "overweight," "obese," or worse. Thus, the subversive intention of this review is to target the target-ers, by making the fat-bodied object of study the subject and making a problematic out of the researcher.

This review explores the conceptualization of the non-normative body, queerly theorized as the unruly body, as a means through which to contribute to our discipline's consideration for those in non-cis bodies, specifically the fat-bodied.

The review highlights the few ethnographies where the linguistic term "fat" is employed as a liberating and non-oppressive descriptor. There are few examples in anthropology and more in sociology, which should be a point of concern for the anthropology profession which touts itself as on the vanguard of many movements for social justice. The article will implicate medical anthropology in particular for its tendencies to have reified the medicalization and pathologizing of fat people. Also targeted is linguistic anthropology for its mostly lacking attention to the linguistic power dynamics of anti-fatness. This review essay is written at a critical juncture in the anti-fat cultural milieu, when a new class of weight loss drugs has bum-rushed the field of weight loss, and popular media and discourse has described a potential "end" of fat people. This review will urge our discipline and especially those anthropologists who work with fat research participants to champion the de-stigmatization of fat people.

National Association for the Practice of Anthropology

Claire Oueslati-Porter

2395 Unveiling Imperial Memories in Post-Socialist Territories: a Case Study of Czech Silesia

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Flash Presentation - In-person Live

This flash presentation delves into the intricate interplay of imperial legacies within the landscape of post-socialist Eastern Europe. Building upon Laura Doyle's notion of inter-imperiality, this study examines the daily realities of life in the multi-imperial semi-peripheries, particularly within the transnational European borderlands of Silesia. It illuminates the practices, narratives, and identities of contemporary inhabitants in this region. Drawing from conjunctural theorizing and geographies of other borderland regions like Istria, Galicia, and Burgenland, this research seeks to comprehend the interconnected historical and contemporary factors shaping the European borderland terrain. Emphasizing the entanglements of imperial and socialist influences on local communities, it explores how these communities navigate the complexities of transcending dual historical structures, offering insights into the challenges and opportunities they encounter. Thus, the intertwining of imperial and socialist traces emerges as a central theme, revealing the layered sociocultural landscape of post-imperial borderlands in post-socialist Central and Eastern Europe.

Society for the Anthropology of Europe

Johana Wyss, Academy of Sciences of the Czech Republic, The Institute of Ethnology
Johana Wyss, Academy of Sciences of the Czech Republic, The Institute of Ethnology

8:30am- 10am

2050 Anthropology of Climate Change: Praxis

11/23/2024 08:30 AM-10:00 AM

TCC 121

Roundtable/Town Hall - In-Person

Anthropologists engage in immersive fieldwork with local communities to explore the intricate web of nature-cultures and human-other-than-human relationships, focusing on the challenges that shape them. Speakers on this roundtable situate their research within the context of climate change, examining both its impacts and the responses it elicits, as well as the burgeoning climate justice movements it inspires.

Anthropologists work alongside communities on the frontlines of climate change. Through intimate place-based research, we develop a deep understanding of the interplay between environmental shifts and human societies, paying attention to the intersectionality of culture, economies, risk, and vulnerabilities. This approach recognizes that climate change does not operate in isolation but intersects with other forms of inequality, such as racism and sexism. In response, anthropologists

actively engage in decolonizing methodologies and knowledge production, challenging dominant narratives and power structures that perpetuate injustice. By centering Indigenous knowledge systems and amplifying marginalized voices, anthropology as a discipline can help facilitate more inclusive and participatory decision-making processes. Such a decolonial approach not only enriches anthropological research but also has the potential to enhance the effectiveness of climate resilience and justice initiatives by ensuring that they are grounded in local realities and informed by diverse perspectives. Anthropologists can play a crucial role in informing regional policies and initiatives by collaborating with policymakers and stakeholders. This is an opportunity to translate findings from long term ethnographic fieldwork into actionable recommendations that prioritize equity and justice. This roundtable asks anthropologists to critically consider (i) in what ways , anthropologists can be at the forefront of efforts to address climate change; (ii) how can anthropologists leverage our unique blend of research, advocacy, and collaboration to support and care for the peoples, places, and communities affected by multidimensional environmental challenges? How, and in what ways, can we decolonize our methods to work for environmental justice and a more equitable and sustainable future for all?

This roundtable delves into the multifaceted role of anthropologists in addressing climate change, from grassroots engagement to informing regional policies, while emphasizing the importance of decolonizing methodologies and knowledge production in fostering equitable transitions and advancing climate justice.

Anthropology and Environment Society

Emily Hite, Saint Louis University, Department of Sociology and Anthropology Sarah Strauss, Worcester Polytechnic Institute, Raka Sen, Arizona State University, Steven Schwartz , Amanda Harvey-Sánchez Adam Fleischmann, McGill University, Department of Anthropology, Anna Willow

2935 Cultural (Dis)Content and Form in the Experience of Mental Health and Illness

11/23/2024 08:30 AM-10:00 AM

TCC 115

Oral Presentation Session

These papers discuss ways in which cultural content and form (both verbal and non-verbal, present and absent) are related to experiencing mental health and wellness, and the effects of social change on that content and form. Cassaniti looks at how schizophrenic patients in Northern Thailand make sense of their unusual experiences and the way culture influences the form and content of this disease. Tooker looks at how the form and content of "wellness rituals" among neotraditionalist Akha (Northern Thailand) have changed as the community moved from a mainly subsistence economy to a market-based economy, with a changing relationship between the uplands and the lowlands. Lei discusses at how Covid-19 negatively affected the mental health experience of Chinese-Americans, living within a configuration of cultural ideals of a 'model minority', anti-Asian sentiment, and a family generational gap. Buhrow discusses how Chinese dance performance in the southern United States serves to create a positive vision of the 'self'

involving acceptance, belonging and self-exploration among ethnic-boundary crossers who are not ethnically Chinese, including White, Black, Latin and South Asian dancers. These papers raise important questions about cultural prompting and its limitations in the experience of mental wellness and illness.

Society for Psychological Anthropology

Deborah Tooker, Le Moyne College, Department of Anthropology, Criminology, & Sociology
Deborah Tooker, Le Moyne College, Department of Anthropology, Criminology, & Sociology
Julia Cassaniti, Washington State University, Deborah Tooker, Le Moyne College, Department of Anthropology, Criminology, & Sociology, Jing Lei, SUNY, Oswego, Anthropology Department, Kristin Buhrow, Emory University, Department of Anthropology
Ellen Oxfeld, Middlebury College, Department of Anthropology

The Wilderness of the Mind: Schizophrenia and the cultural framing of hallucinations in Thailand

In this talk I will discuss how patients with schizophrenia at a psychiatric hospital in Northern Thailand describe their experiences with psychotic hallucinations. Based on 20 interviews with in-patients diagnosed with schizophrenia and paranoid-schizophrenia, I show how unusual auditory, visual, and tactile sensations are interpreted through cultural idioms and understandings. Through talk of wildness, mindfulness, and the complicated influences of Buddhist meditative practice, patients strive to make sense of, and communicate, their unusual experiences. By sharing their stories, I argue that cultural influences are not merely descriptive, but in some important ways actually affect the substance, and perhaps the outcome, of this difficult disease.

Presenter(s): Julia Cassaniti

Akha “Soul” Wellness Rituals in the Context of Thai “Modernity”

Akha highlanders (Thailand and Burma) have been practicing animistic rituals for illness and health for centuries, often indexing an upland/lowland divide. Physical and mental health/illness are often not clearly distinguished in Akha conceptions. I have documented these rituals in an Akha upland community from the 1980's to the present. Here I focus on two recent ritual performances among neotraditionalists in this same community: one of a "soul calling" ceremony for a man returning to the community from prison in Bangkok, the other a spiritual support ceremony for a high school senior getting ready to leave for university in Bangkok. The political and economic contexts have dramatically changed since the 1980's as this community moved from mainly a subsistence-based economy to cash crops and wage labor. As these ceremonies index "modern" state institutions such as prisons and universities, I ask how these changed contexts affect the form and content of these rituals and perhaps the experience of them as well. I also look at what statements they now make about Akha upland identity in relation to their Thai 'others'.

Presenter(s): Deborah Tooker

Mental Illness as Structural Suffering among Chinese American Youth

This paper aims to examine why and how Chinese- American Youth have become more vulnerable to mental health problems since the COVID-19 pandemic. There is a deep-rooted stigma and

shame towards mental illness in Chinese traditional culture. As a result, many Chinese- American youth are not familiar with mental illness. Even when they are aware, they do not take time off to get better because of the high pressure to succeed. They also cannot get help because their parents do not know much about mental illness, or their parents are under pressure to keep it secret due to shame and stigma. The exponential Anti-Asian hate during Covid-19 has further exacerbated the situation, for such sentiment confused their identity and adversely affected their sense of belonging. These youth are caught between aspiring to be Model Minorities, surviving the anti-Asian sentiment, and overcoming the family generational gap. Therefore, I argue that mental health issues among these Chinese- American youth should be interpreted as structural suffering that needs to take personal, cultural, and structural barriers into consideration.

Presenter(s): Jing Lei

“More Myself”: Cross-Ethnic Artistic Performance, Identity Confusion, and Resolution in Chinese Dance

Chinese Dance is a concert art form in which practitioners are trained in many styles of dance intended to represent all of China's 56 official ethnic groups. Drawing from original ethnographic data collected with Chinese Dance practitioners in the United States, this paper explores the mental health impacts of practicing and performing such dances for ethnically and racially diverse dancers. This paper pays particular attention to the experiences of dancers who are not ethnically Han Chinese, including White, Black, Latin, and non-Han Asian dancers. Preliminary findings suggest that, even for dancers with easy relations in their own ethnic community, experimentation with differently ethnicized movement allows dancers to explore ideas and behaviors stigmatized in their own ethnic culture. This experimentation serves as one tool dancers employ to resolve feelings of Eriksonian identity confusion, often finding more capacious senses of self and their own ethnicity in the process.

Presenter(s): Kristin Buhrow

1353 Ethical Praxis: Ethnographic Field Schools and Anthropology in the 21st Century

11/23/2024 08:30 AM-10:00 AM

TCC 114

Roundtable/Town Hall - In-Person

Since 2010, students and faculty groups from the United States have been hosted by Foundation Dar Si Hmad Field School (FDSH) a non-governmental organization located in Southwest Morocco focused on Indigeneity, sustainability, and climate change. FDSH's mission is built on the empowerment of marginalized Indigenous communities. Its Ethnographic Field School program is dedicated to bringing anthropological methods and critical theories to bear on the realities of people's lives in the Anti-Atlas region. For over a decade, nearly 70 programs from a range of public and private colleges and universities in the United States have benefited from the thick and thin of FDSH experiential learning opportunities. However, deeper and often troublesome questions remain related to the very heart of this form of praxis, concerning the responsibilities that sending

and receiving communities have to one another, and the ethical entanglements of various forms of reciprocity. One persistent and nagging question lies at the center of the work: how can asymmetrical exchanges be shifted to more egalitarian modes of knowledge sharing and opportunity generation in the very praxis of field-schools?

In this roundtable, participants from various US institutions discuss their relationship with FDSH, the types of programs they have engaged with, and what their students have taken from these experiences. The participants will offer a critical evaluation of such experiences and the ways in which their participation with and alongside FDSH has affected their own stature in their home institutions (including legal responsibilities, publications, grants, tenure, or other forms of institutional or disciplinary recognition). At the same time, the roundtable will consider the value proposition that US students and faculty afford to FDSH staff and researchers. How has FDSH benefited from these programs? What gaps in opportunities persist due to the imbalance between US sending institutions, and Moroccan hosts in the country?

Ethnographic field schools are one critical way that students engage in global learning opportunities. For a discipline like anthropology, which values the sharing of knowledge and empathy across borders, this roundtable considers ways to ensure and model the ethical praxis required for holistic relationship building, reciprocity in exchange, and enduring respect for our similarities and differences.

Council on Anthropology and Education

Hillary Haldane , Jamila Bargach Rachel Newcomb, Rollins College, Department of Anthropology, Oren Kosansky, Lewis & Clark College, Tara Deubel, University of South Florida, Department of Anthropology, Lloyd Farley, Princeton University, Department of Anthropology, Jamila Bargach , Hillary Haldane, Quinnipiac University Erin Sabato

2948 From Nutrition to Culture: 50 Years of the Anthropology of Food - Part 1

11/23/2024 08:30 AM-10:00 AM

TCC 118

Oral Presentation Session

In 1978, 4 years after the founding of the Committee on Nutritional Anthropology, then-president Randy Frances Kandel wrote that "today, the compound word, nutritional anthropology, trips from the tongues of many as lightly as the term biochemistry, implying a perspective which is the fresh motivating force behind major research and education programs at all levels and in many disciplines" (1978:1). Initially a special interest group of the Society for Medical Anthropology, CNA started with distinctly biological, nutritional, and applied tendencies. CNA members were often interdisciplinary and a significant number worked in departments of nutrition, community health or even in medical schools. Now, 50 years after its creation, the Society for the Anthropology of Food and Nutrition leans far more toward the cultural side of anthropology. SAFN members remain interdisciplinary but are more likely to be engaged with the relatively new field of Food Studies, or to pursue research in food justice.

How did the study of nutrition across cultures transform into the study of food and culture? On the occasion of SAFN's 50th anniversary, this panel will examine the shifting paradigms and practices that have made food a legitimate and even central part of anthropology. Food was a key part of anthropological research long before the creation of CNA and major theorists, from Boas and Lévi-Strauss, to Douglas and, of course, Mintz made significant contributions to the field. Why, then, was the initial organization devoted to the anthropology of food an outgrowth of medical anthropology? The roundtable will explore the factors, both within and outside of anthropology, that shaped the field as it developed. When and why did human rights, and later food justice, become part of the field? How did changing thinking about food-the rise of foodies, for instance-contribute to the transformation of the anthropology of food? What genealogies (of anthropology) unfold through studying food? What are some emerging themes, conversations, and topics that are emerging among rising food anthropologists? With contributions from multiple generations of SAFN members, this double session reflects upon the development of food anthropology and explores the field's emerging directions.

Kandel, Randy Frances. 1978. President's Remarks. Communicator: The Newsletter of the Committee on Nutritional Anthropology. 2(1).

Society for the Anthropology of Food and Nutrition

Jennifer Thompson, University of Georgia, David Beriss, University of New Orleans, Department of Anthropology Noha Fikry, University of Toronto, Department of Anthropology Ellen Messer, Tufts University, Miriam Chaiken, New Mexico State University, David Beriss, University of New Orleans, Department of Anthropology, Janita Van Dyk, University of Toronto, Department of Anthropology, Andrea Wiley, Indiana University, Bloomington, Department of Anthropology Ryan Adams, Lycoming College, Anthropology Department

From Nutritional Anthropology to Anthropology of Food & Nutrition: Evolving Hunger, Human Rights, Conflict, Sustainable Food Systems Agendas

The Council (later Committee) on Nutritional Anthropology was organized in the mid-1970s to bring together anthropology of food and nutrition that spanned archaeology, evolutionary biological and physical, sociocultural, and also theoretical, applied, and policy-engaged interests. This presentation, drawing on my personal and professional experiences and prior American Anthropological Association contributions, outlines the history of Society for Anthropology of Food and Nutrition (SAFN) with reflections on 1970s origins, 1980s institutionalization, 1990s through 2010s transitions. As touchstones, with reference to my research, writings, and advocacy, it emphasizes changing conceptualizations and approaches to hunger and human rights, with special attention to challenges of breaking the links between hunger and conflict. It concludes with brief reflections on "Anthropology and Food Justice" with focus on agricultural and food-system transitions from Green Revolution to Bio-revolution, genetic engineering, cell-ag, micronutrient nutrition agendas, and more.

Presenter(s): Ellen Messer

Standing on the Shoulders of Ancestors

As a student in the last millennium I took courses about traditional kinship and social organization, and the ways in which many cultures organized their social relations and revered their ancestors. In my own work in the global south, I found this perspective important, as seeing the ways that the segmentary lineages described by Evans-Pritchard played out in rural villages in Kenya or the significance of consanguineal relationships in fostering success for frontier pioneers in the Philippines. Through field work on four continents I have learned the importance of learning from those who went before us, and in this session I will be reflecting on they ways that all of our contemporary work in the field of nutritional anthropology was shaped by our forefathers and foremothers.

Presenter(s): Miriam Chaiken

Eat Here Now! A Theory of Restaurants and Food Anthropology

How does the changing role of restaurants in the 21st century help us think about the history of the anthropology of food? If we begin with Lévi-Strauss' culinary triangle, do we end, somehow, with molecular gastronomy? If we start with Douglas' theory of food categories, can we explain why French protestors demand the right to bacon cheese burgers in halal fast food restaurants? Can Mintz' analysis of the impact of sugar in the Caribbean and Europe help us understand why restaurants today often assert their commitment to local and seasonal products? Does Polanyi's reframing of market economics transform how we make sense of restaurants as "hospitality" and "business" at the same time? What might Wilk's insights into the connections between food and nation suggest about chefs and cultural appropriation?

In the last few decades, anthropologists have focused an increasing amount of attention on restaurants. The study of restaurants is not unique to anthropology and anthropologists arrived relatively late to a field that has been largely dominated by historians, economists, sociologists, and business writers. What distinct insights has anthropology brought to the study of restaurants? How has that research contributed to the transformation of the anthropology of food? Drawing on my research on New Orleans restaurants, along with comparative work by anthropologists elsewhere, this paper will show some of the distinct insights the anthropology of restaurants has produced.

Presenter(s): David Beriss

Unfixing Place: Time, Value, and Crisis in the Anthropology of Food

In 2021, a European Commission report found that adding a Geographical Indications (GI) label doubled the value of a food product. The lucrateness of these schemes has generated a wealth of anthropological literature on the qualities and pitfalls of place-based designations. Drawing from my research in Northern Italy with food studies students, researchers, and newcomer and artisan food producers, I've followed how the GI model often fails to account for how "place" gains nationalist and exclusionary purchase, fixing products and producers to ideas of unchanging landscapes. But what is terroir or a GI label when landscapes significantly transform due to climate changes? Instead, strategies of time and temporality—of rearticulating artisan pasts, highlighting uncertainty and crisis, and imagining food futures—are used by young generations of food actors to counter place-based designations' diminishing returns. In this paper, I discuss how these

generational shifts offer opportunities for anthropologists of food to historicize the subfield's interest in the value worlds of "place." In turn, I question whether and how efforts to "unfix place" today mobilize attention to the analytics of time and temporality, suggested by growing scholarly interest in metabolism, circularities, crises, and futurity within and outside the subfield.

Presenter(s): Janita Van Dyk

Biocultural Approaches to the Study of Food and Nutrition in Anthropology: A contemporary review

The study of food has always been a rich opportunity for holistic anthropological analysis, one that includes perspectives from all four subfields and that has an applied dimension. Moreover, given the myriad connections between food consumption and health, it is to be expected that there have been longstanding alliances between scholars in SAFN and medical anthropology. Given the ways that nutrition/nutrients have been understood in the scientific community to be the mechanism by which food impacts health, this was the focus of the original Council on Nutritional Anthropology (CNA) formed within the AAA Society for Medical Anthropology. As Food Studies has flourished as an over the past couple of decades, there has been a shift away from nutrition-focused approaches, and CNA was re-envisioned as a standalone AAA section, the Society for the Anthropology of Food and Nutrition with a more inclusive mission that included more cultural approaches to food. In this paper I comment on the current status of nutrition studies within anthropology and the ongoing relevance of multi-subdisciplinary – especially biocultural - approaches to the study of food, using my research on milk as an example to illustrate.

Presenter(s): Andrea Wiley

1162 Gamechangers: Co-Producing Anthropological Solutions to Global Societal Challenges

11/23/2024 08:30 AM-10:00 AM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Paolo Freire's use of the word "praxis" invites us to use "reflection and action" to inspire and direct societal transformation. This town hall will generate a dialogical space where anthropologists can reflect on three core themes together: 1) the ways we co-produce knowledge to empower the communities we work with rather than extract information from them; 2) what we have found can work to address some of the world's greatest challenges; 3) how we take action in these areas of research important to human flourishing while working across the categories of gender, race and ethnicity, social class, national identity, religion, political affiliation, and other lines that can divide us.

To do so, we will highlight our own work co-producing knowledge and taking action as allies in local communities that are at times divided. We focus on supporting these communities to address challenges such as structural health disparities and inequities in access to the social determinants of health and health care related to myriad experiences and circumstances such as mental health

and mental illness; disability; immigration and migration; reproductive rights; dignified deaths and lives; the fallout of policing policies; and, LGBTQIA+ rights.

Anthropology should work in service of others to change the rules of the game that often privilege the perspectives of persons in power. Anthropological praxis amplifies the voices of those who struggle to speak back to (or even with) those in power to help bring them to the table where decisions are made to enact social change. In this way, anthropological methods and theory are an essential part of changing the game to be more inclusive of multiple perspectives and so enable a more diverse array of people to take part in being part of the solution.

Participants (alphabetically) offer the following areas of expertise:

Heide Castaneda confronts structural disparities in health care systems as these are related to immigration status. Nolan Kline collaborates with organizations focused on advancing the rights of immigrants and LGBTQ+ people in the US South. Neely Myers works to amplify the voices and ideas of persons struggling with their mental health (psychosis, substance use, trauma) and their carers to promote well-being on their terms. Beatriz Reyes-Foster works with mental health practitioners, patients, and other stakeholders to promote the improvement of mental health care services and systems in Mexico, and also frequently serves as an expert witness in US immigration court on behalf of asylum seekers with severe mental illness. Elyse Singer collaborates with palliative care clinicians in the Mexican capital to confront barriers to dignified death among the terminally ill. Sarah Willen has been exploring "grassroots collaborative ethnography" as a tool for archival activism, community-based participatory research, transformative pedagogy, and potentially therapeutic change.

Neely Myers, Southern Methodist University Elyse Ona Singer, University of Oklahoma, Department of Anthropology, Sarah Willen, University of Connecticut, Department of Anthropology, Heide Castaneda, University of South Florida, Department of Anthropology, Beatriz Reyes-Foster, University of Central Florida, Department of Anthropology, Nolan Kline, Neely Myers, Southern Methodist University Rebecca Lester, Washington University in St. Louis, Department of Anthropology

2974 Generative Ambiguity: Racialization, State Violence, and Subjectivity in Embodied (Post)Colonial Praxis

11/23/2024 08:30 AM-10:00 AM

TCC 120

Oral Presentation Session

This panel explores embodied praxis that emerge in response to various governance projects under (post)colonialism within which subjects are constituted along racial, gender, class, and place-based fault lines. From the production of racial difference to the transition to democracy to urban securitization and aesthetic reordering, the papers in this panel examine the ways different modalities of power—epistemological, disciplinary, and biopolitical—operate to shape bodies, urban space, political action, and national imaginaries. Drawing on ethnographic methods, semiotic analysis, and historical approaches, this panel asks: how are the conceptual categories that

subjects use for meaning making shaped by larger material conditions, aesthetic ideologies, legal frameworks, and political infrastructures? It explores several productive tensions and ambivalences: between the law-as-protection and the law-as-violence; racial hierarchy and racial collectivity; and state violence and communal mobilization. Finally, as anthropologists, we reflect on our ethnographic experiences to draw attention to the ways that extant explanatory frameworks both exceed and fail to fully capture the social worlds we observe in our respective field sites.

Society for Cultural Anthropology

Paloma Rodrigo Gonzales, CUNY, Graduate Center, Department of Anthropology Ola Galal, New York University Ola Galal, New York University, Paloma Rodrigo Gonzales, CUNY, Graduate Center, Department of Anthropology, Samuel Novacich Stephanie Love, University of Pittsburgh

Ambivalent Encounters: Gender Violence, Feminist Praxis, and the State in Post-Revolution Tunisia

During the transition to democracy in Tunisia (2011-2021), feminist activists called on the state to fulfill its duty as the arbiter of justice and grant redress and protection to victims of gender violence. But this demand raised a dilemma: how can feminists balance revolutionary calls for accountability and protection with the need to fend off the state's punitive apparatus after the fall of the dictatorship? Given the entanglement of feminism with political violence under Tunisia's dictatorship, why did the state become so central to feminist praxis in the post-revolution period? Navigating a fraught political terrain shaped by revolutionary anticipation, neoliberal governance, and postcolonial disenchantment, feminists engaged in what I call "ambivalent encounters" in which they strategically alternated between appealing to political authority and lambasting it, desiring inclusion in its fold and seeking autonomy from its interventionist reach. This peculiar modality of feminist praxis is diagnostic of and is a tactical response to the contradictions of state power in the age of transnationalism, a feature that is heightened in Tunisia in this post-revolution conjuncture. In highlighting the productive tension between law-as-protection and law-as-violence, the case of Tunisian feminist praxis draws attention to the generative power of ambivalence as a methodological and conceptual heuristic.

Presenter(s): Ola Galal

Stained Bodies and the Ambiguity of Racial Difference in Lima, Peru

The "Mongolian spot" is a dark bluish stain that appears on the sacrum and buttocks of newborn babies and disappears gradually after birth. In Peru, the birthmark is considered evidence of indigenous origins. It is a phenotypic sign of race that is neither permanently visible or always invisible, but exists between the two poles. People whose bodies are or were stained, experience this ambivalence as an in-between that infuses the intimate spaces of the family and of one's own body. If in Peru the "whitening utopia" (Portocarrero 2013) is a trans-generational project of racial "betterment" that employs a multiplicity of strategies—marriage, education, money, friendships, residence—to establish distance from indigenous origins, stained bodies are haunted by a literal stain on the skin. This presentation explores how the mark behaves as race itself: downplayed, hidden, ephemeral, relational, subtle but also pervasive, omnipresent and undeniable. It poses a threat to the fragility of Peruvian whiteness in a context where non-whiteness manifests, not

necessarily as dark skin, but in a hybrid form of phenotypical and cultural tainted-ness. Analyzing how the ambiguous omnipresence and denial of race in Peru, grants racial meaning to a bodily feature, this presentation further proposes the ambivalence of stained bodies as a form of racial difference that opens up new forms of racial collectivity, beyond the bounded categories inherited from colonialism and scientific racism.

Presenter(s): Paloma Rodrigo Gonzales

Color as an Ambiguous Metonymy, Metaphor, and Intensive Property

This talk emerges from an event at the Museu de Arte do Rio de Janeiro [MAR] that I attended in February 2020. Held in the museum's outdoor courtyard and open to the public, the gathering was organized by Maxwell Alexandre, a visual artist from Rio's largest favela, who had invited participants to descolorir ["discolor" or bleach] their hair. Although several participants described descoloração as "symbolic of the favelas," hair bleaching also exemplifies in a more processual semiotics, one that practitioners exploit as "a way of inserting themselves into society." Some ambiguity with respect to color and contrast pops up in this story. Broken into four parts, I begin with the creation of stark visual contrasts – on the skin and in the hair, and in second and third order, nested relations of aesthetic contrast, between bodies, and between bodies and the built environment. I then consider color contrast as an ambiguous metonymy for thinking through competing visions for the urban space, and indeed, national imaginaries. Next, I discuss color and contrast as ambiguous racial metaphors and examine the limits and utility of this analytic tool. Finally, I probe the ambiguity of color as an intensive property, one composed of densities and latent energy (despite its alleged fixity), and ask what a material analysis of color contrast – on the skin, between bodies, and between bodies and the built environment – can contribute to social analysis.

Presenter(s): Samuel Novacich

1894 Human-Environment Interactions in the Ecuadorian Amazon

11/23/2024 08:30 AM-10:00 AM

TCC 119

Oral Presentation Session

The Ecuadorian Amazon is by many measurements the most biologically diverse place on Earth. The livelihood of Indigenous residents of this area is often centered around their relationship with this environment; therefore, environmental concerns impact many aspects of life in Amazonia. In this panel, scholars recount the vast array of forms this important relationship takes on in people's daily lives, from the gardens to the oil fields, from reproduction to tourism.

Anthropology and Environment Society

Lauren Dodaro Lauren Dodaro Lauren Dodaro, Ernesto Benitez, University of Virginia, Department of Anthropology, John White, Travis Fink, Tulane University, Department of Anthropology, Allie Reichert, Vanderbilt University, Department of Anthropology

Empty Gardens: Traditional Environmental Knowledge Across Generations in Canelos, Ecuador

Traditional environmental knowledge (TEK) is important for the empowerment of young people in the Amazonian community of Canelos, Ecuador - especially young girls. As children are spending more time in school, they spend less time learning TEK by observing older family members at home. For TEK to persist across generations, children must be learning it in new ways. Combining TEK with globalized environmental knowledge in schools can ensure that this knowledge continues to be passed on to new generations and to assert its value. In this paper, I posit recommendations for how this can be achieved.

Presenter(s): Lauren Dodaro

The Impact of Covid-19 on Indigenous Kichwa Eco-Tourism

This presentation discusses some of the major impacts of the Covid-19 pandemic on the lives and livelihoods of Indigenous Kichwa ecotourism workers in the Ecuadorian Amazon, some of whom have since abandoned work in tourism. Preliminary research conducted in the summer of 2022 showed that the Covid-19 pandemic had particularly devastating economic impacts for urban Indigenous Kichwa ecotourism workers in the region, as their entire source of income disappeared overnight (Ecuador completely banned international and interprovincial travel in March of 2020). With no international or domestic tourism, Kichwa people who depended on ecotourism as (often) their only source of income found themselves in a grave situation. Many of my Kichwa collaborators left (or were evicted from) their homes Tena and moved into their parents' homes in the surrounding rural communities, partly because they felt safer away from urban centers, and partly because with no money to buy food they were at a very real risk of starvation. This talk illuminates how some of these people navigated the dire realities of health risk and loss of livelihood. It also seeks to understand the potentially complex affects of reconnecting with practices that they had purposefully, for the most part, left behind when they transitioned into service-based work and moved to the city.

Presenter(s): Ernesto Benitez

Genes in the Chagra: Crop and Crop Wild Relative Landesque Capital among Amazonian Runa in Ecuador

In the face of accelerating climate change and biocultural diversity loss, understanding the interplay between human cultures and the diversity of plant life has never been more critical. Central to this understanding is the concept of 'landesque capital' a term receiving new life in the research program of historical ecology. Historical ecology, as a research program, explores the temporal interactions between humans and their environments, offering insights into how past societies have shaped and been shaped by them. Landesque capital refers to the conscious or unconscious modification of environments with enduring benefits for our species. These modifications, ranging from terracing and irrigation to the creation of fertile soils through composting and mulching, embody the collective knowledge and labor invested in the environment over generations.

Presenter(s): John White

Conservation and Extractivism Amongst the Shiwiar

This paper will explore human-environmental relationships among the Shiwiar and neighboring ethnic groups of the Ecuadorian Amazon. The Shiwiar are a Chicham- speaking indigenous group who have been characterized as an "emergent" ethnic group. Their territory is located in Amazonian the border region between Ecuador and Peru. Unlike many other indigenous territories in the Ecuadorian Amazon, the Shiwiar territory is largely free of contamination from petroleum and mining activities. Based on fieldwork carried out in 2021 and 2022 I will discuss Shiwiar participation in conservation programs such as SocioBosque and recent work with NGOs who are providing economic support and infrastructure in Shiwiar communities. I will also discuss Shiwiar attitudes towards conservation and their participation in extractive activities such as temporary work in petroleum, mining, palm oil, timber, and balsa industries. I will contrast differing perspectives within Shiwiar communities regarding the need to conserve forest resources while facilitating economically viable transportation between urban areas and Shiwiar communities. I argue that the Shiwiar are actively working to protect their territory from extraction but are constrained by a lack of economic opportunities. They are looking to NGOs to fund conservation initiatives while providing needed resources for communities that the government has failed to provide.

Presenter(s): Travis Fink

Enacting Agentive Vulnerability: How Kichwa Midwives Engage with Local Geographies to Resist and Reframe Obstetric Violence

This article builds on Judith Butler's vulnerability to articulate what I call "agentive vulnerability," to describe how Kichwa midwives in the Ecuadorian Amazon fight to protect their knowledge, resist obstetric violence, and increase access to birthing in multispecies community. Butler's vulnerability is not the opposite of agency, but rather, an "incipient and enduring moment of resistance," a piece of the very practice of political resistance (Butler 2016, 24). I will demonstrate how Kichwa midwives weaponize their vulnerability, as unlicensed birth practitioners in the eyes of the state, and the vulnerability Kichwa women, who

face high rates of obstetric violence maternal mortality, severe maternal morbidities, and intimate partner violence to practice birth on their own terms. They do this in conversation with Indigenous women across Ecuador, who tied the "rights of nature" to reproductive rights, throughout the 1990s (Varea 2019).

I describe how Kichwa midwives fight for their right to practice parto vertical, which involves birthing with up to ten people, various plant medicines, and a number of Kichwa traditions, in resistance to federal intercultural health laws designed to undermine midwifery (Reichert 2024). The restriction of parto vertical stands to expand dialogues in reproductive politics beyond the individual and redefine obstetric violence through Indigenous perspectives on community.

Presenter(s): Allie Reichert

3395 Infrastructure and Environment at the Center of Eurasia

11/23/2024 08:30 AM-10:00 AM

TCC 122

Oral Presentation Session

This panel responds to recent historical scholarship that has highlighted Soviet Central Asia's role as a model for socialist development programs in the Soviet-aligned Global South (e.g. Kalinovsky 2018; Marung 2020). Crucially, such an experiment in alternative development practice required physical intervention through infrastructural and ecological transformation. This panel focuses on the ethnographic afterlives of Soviet infrastructures and ecologies in Central Asia, considering how distinct political-economic ideologies map onto enduring materialities, institutions, and knowledge practices (Anand, Gupta, and Appel 2018).

As the pinnacle of socialist developmental success, the region occupied the dual discursive space of premodern backwardness and the cutting-edge of modernity. In post-socialist capitalism, Central Asia has been incorporated into the global periphery and remains a site of development intervention. We therefore ask, what does ethnographic study of dams, bridges, roads, housing, waste, wildlife conservation, or industrial agriculture show about continuities between socialist and capitalist development practices? How do shared realities of environmental degradation and peripheralization open conversations about degrowth and alternatives to development?

However, the material and ideological infrastructures of Soviet modernity continue to occupy the capitalist present. How does the durability of development projects and their respective regimes of expertise allow for a political praxis that contests contemporary post-socialist dispossession?

Anthropology and Environment Society

Rowan Choe Maher Mason Smith, University of California - Los Angeles (UCLA), Department of Anthropology
Kasiet Toktomusheva, Columbia University, Department of Art History and Archaeology,
Mariana Irby, University of Pennsylvania, Marcos Cisneros Rowan Choe Maher

Interhelpo: The Role of the Czechoslovakian Cooperative in the Architectural and Industrial Development of Frunze, 1925 – 1943.

Focusing on the interwar Czechoslovakian industrial cooperative Interhelpo, founded in Žilina, Czechoslovakia, in 1923, this project addresses the role of the cooperative in modernizing the urban and industrial landscape of Bishkek, Kyrgyzstan, between 1925 and 1943. In two decades, Interhelpo helped transform a provincial town into a modern developing city and one of the industrial hubs of Central Asia. This paper explores how such transformations took place through the study of the built environments, including industrial facilities, housing, and urban projects, designed and constructed by and with help of Interhelpo members, as well as discusses why, propelled by what kind of motives, ideals, and goals, the cooperative chose Central Asia as an empirical ground to partake in the global construction of socialist modernities and demonstrated persistent resilience in its endeavors notwithstanding often harsh and challenging working and living conditions.

More and more, contemporary scholars acknowledge the significance of the Central Asian experience as a critical chapter of global architectural historiography. Accordingly, while aspiring to enrich an existing range of academic studies devoted to the study of non-Western and peripheral

modernisms, my research seeks to advance a conversation pertaining to the formation of industry, architecture, and urbanism in Kyrgyzstan and bring into the spotlight a case study hitherto overlooked by international scholarship

Presenter(s): Kasiet Toktomusheva

The Climate of Nostalgia: Affect, Power, and Dispossession in Rural and Urban Tajikistan

The term solastalgia (Albrecht 2005) has increasingly figured in scholarly and journalistic accounts of the psychological distress and idealized yearnings for the past that develop in the context of climate change. In recent years, frequent droughts and record-breaking heat waves have severely impacted the inhabitants of Tajikistan across the rural-urban spectrum. Tajikistan, and the southern Central Asian region more broadly, had a decades-long history as a particularly risk-prone environment and extreme climate in the USSR. This geography both reinforced and subverted imperial ties to the center; during the late Soviet Union, historians have accounted for the gradual shift from top-down, Moscow-centered infrastructural development towards an indigenization of development in accordance with region-specific cultural, environmental, and geographic dynamics (Leupold 2021, 2022; Moizer 2016).

This paper explores how everyday people in Tajikistan make sense of the reconfigurations of power, politics, and place through the prism of solastalgia and broader climate-related anxieties. How does nostalgia for certain paradigms of modernity and ecological normalcy coincide with perceptions of stability and sovereignty? Bridging anthropological literature on nostalgia with affect theory and actor-network theory, I contribute to the growing anthropological literature on how people envision futures and reimagine pasts amidst growing collective anxieties of climate dispossession.

Presenter(s): Mariana Irby

Trash-Festival 5: The Garment Scrap as a Motif of a Neoliberalizing Bishkek

In October 2023, several dozen local and international artists met in Bishkek, Kyrgyzstan, for the fifth iteration of Trash-Festival. At first glance, the festival could be grouped into a litany of global urbanist social practice projects, which fill out the peripheries of global contemporary art. Indeed, the popularity around "green cities" and "sustainable infrastructure" among Bishkek NGOs over the past few decades could be understood as merely riding a wave of Swiss, Dutch, and American funding that poured into Kyrgyzstan when it became an independent State. The festival's object-trope of the textile scrap brings together two jobs that have bloomed in Kyrgyzstan's neoliberal present: the contemporary art NGO and small-scale garment workshops. Working with my own audio-visual record of the event, participant-observation as a volunteer, and interviews with artists and participants I look at the organization of the festival itself as a manual practice of self-reflection on subjectivizing forces of global markets and their historical shifts on notions of art, labor, the environment and the city.

Presenter(s): Marcos Cisneros

3282 Manageable Bodies: Scenes of Conveyance and Harm in Settler Waterways

11/23/2024 08:30 AM-10:00 AM

TCC 101-102

Oral Presentation Session

In the context of settler-colonialism's drive to render space legible, controllable, and productive, water brings forth challenges and affordances through its flows, seepages, evaporations, and accumulations. As water is repeatedly transformed into a 'resource' that must be managed, new questions of harm, responsibility, and relationality are brought to the surface (Anand 2017). The material flows of water, often carrying with it all manners of other matter, become intimately tied to flows of harm, values, expectations, desires, and relationships (Folch, 2019; Scaramelli 2021). For example, when legacy nutrients that have settled in lakes are disturbed, they bring historical pollution into present and future experiences. Fluctuations in nutrient levels then cause algae populations to spike, surpassing a threshold of eventfulness to be recognized as an algal bloom. Under such conditions, the "cause" of a given harmful algal bloom, much like the harms associated with it, are temporally indiscrete—a matter of history more so than ontology or epistemic precision. This session considers watery scenes of conveyance, exploring how material and social flows are interwoven and enacted through and around water. Of particular note, the papers in the session contend with the temporal dimensions of water conveyances, asking how pasts, presents, and futures get muddled and then (re)ordered by conscious investments in the "health" of certain water bodies over others.

We take the notion of bodies of water broadly (Neimanis 2017) to explore how managerial efforts organize not only watery spaces like lakes, wetlands, and rivers, but also the human and more-than-human bodies that live within and around water (Todd 2014; Vaughn 2017; Wanderer 2020). How do government officials and scientists determine the 'functionality' of a given body of water and through which modes of technoscientific praxis are such enactments achieved (Ballesterio 2019)? How are human and more-than-human bodies mobilized into particular subject hoods in the pursuit of water management regimes? Amidst such lines of inquiry, these papers explore how concerns for and about water flow through government policies, local and international conferences, and stakeholder consultations. In doing so, they raise critical methodological questions for anthropological praxis. How do we make sense of our interlocutors' relations to the bodies of water we're studying when so much of the decision-making and management practices are not only spatially, but temporally distanced from the material and historical realities that constitute them? What anthropological insights are gained or lost in studying human/more-than-human relationships with water from the vantage point of meeting rooms in hotels and university campuses, government buildings, archives, research labs, and street fairs? Altogether, this session thinks with water to consider what it carries and conveys with and through it.

Anthropology and Environment Society

Gebhard Keny, Rice University, Department of Anthropology, Cameron Butler, York University, Department of Anthropology Alexandra Frankel, York University, Department of Anthropology

Gebhard Keny, Rice University, Department of Anthropology, Himani Rathore, Alexandra Frankel, York University, Department of Anthropology, Cameron Butler, York University, Department of Anthropology

Contiguous Bodies: Wetland Restoration as Historical Conveyance in Lake Erie's Southwest Basin

Harmful algal blooms (HABs) are globally ubiquitous growth events that threaten local water supplies and fuel ecosystem-wide die offs via the oxygen depletion of water bodies. In the wake of recent HAB events in Lake Erie, blame has been cast in two related, but temporally distinct directions. On the one hand, HABs are linked to phosphorus pollution from agricultural operations in the region. On the other hand, blame is cast further back in time to the 19th century, when American settlers physically drained and ideologically transformed a vast indigenous-occupied wetland region known as The Black Swamp into settler-owner farmland property. By fundamentally altering the hydrology of Lake Erie's southwest basin and abetting the removal of indigenous peoples from the region, the draining of the Black Swamp is often evoked as a watershed event in the region's mutual histories of indigenous displacement and HAB harm. As such, wetland "restoration" has emerged as a HAB mitigation strategy of unique political import, muddled by activist calls to "bring back the swamp" under a rights of nature framework and the state of Ohio's recent investment in "data-driven" wetland restoration as part of its H2Ohio water quality initiative. Centering such murky politics, this paper ethnographically traces how H2Ohio's restored wetlands body forth as sites of historical conveyance wherein the contiguity of present HAB harms with prior histories of settler and indigenous terraforming are managed.

Presenter(s): Gebhard Keny

Ordering land, water and labor: Shrimp aquaculture and state environmentalism in Odisha

Odisha is one of the coastal states of India and has become the poster child for state environmentalism. Constituting a resource rich, ecologically diverse and vulnerable, and increasingly disaster prone region of the subcontinent's peninsula, Odisha's polity in the post 1990s period has been shaped by environmental projects ranging from post-disaster recovery, conservation projects and climate change action plans. As environmental change renders historical ways of doing work on rice fields undoable, new ways of doing work are emerging through out-migration, alternative cropping systems, and shrimp aquaculture. State level post-disaster recovery initiatives have pushed shrimp cultivation as a viable alternative to major cropping systems like rice as they have become increasingly vulnerable to changes in climate, and land and water resources. Industrialized shrimp aquaculture, besides being an extractive and exploitative system that profits big fisheries corporations at the cost of marginal cultivators, is also an environmental menace. Technology and processes used in a transformed shrimp aquaculture livelihood, pollute the limited water and land resources, exclude women, affect worker's health and add to cultivators' indebtedness. This project investigates shrimp cultivation as an environmental project, aimed at controlling productive land and water resources, to understand how human-environment-economy relationships are reconfigured by state environmentalism.

Presenter(s): Himani Rathore

When Water Gets Sick: Water Bodies and More-than-Human Biopolitics in the Great Lakes

In 2001, mounds of algae washed onto Milwaukee's beaches. Connected to the introduction of zebra and quagga mussels into the Great Lakes in the mid-1990s, the masses of algae on Milwaukee's shores prompted reports that Lake Michigan was "sick" and "vomiting"—linking the introduction of "invasive species" to "pathogens" and "cancers." So-called invasive species continue to be named by Great Lakes advocacy and policy organizations as major threats to "Great Lakes health," a term that is rarely explicitly defined. This paper examines practices of casting past and potential harms to the Great Lakes in bio/medical vocabularies, asking what these vocabularies do, uncover, and obscure. Drawing on ethnographic research at US Great Lakes policy and advocacy conferences and regional and national reporting on "Great Lakes health," I trace how vocabularies of Great Lakes health 1) implicate water bodies in nationalist body politics as algal blooms and "invasive species" are produced as problems of population size and 2) obscure the material impacts of global capitalist flows that carry these "invasive species" into the Great Lakes. These vocabularies do the work of naturalizing settler colonial logics and enterprises by adjudicating which bodies count as "unnatural" or "invaders." Vocabularies of health and pathology gesture toward a more-than-human biopolitics that coalesces around practices of multispecies population management and reinscribes settler colonial domination.

Presenter(s): Alexandra Frankel

Refracting the lake through phosphorus: Conflicts over modeling and managing Lake Simcoe

With the 2008 passage of the Lake Simcoe Protection Act the Ontario provincial government mandated the development and implementation of a phosphorus reduction strategy for Lake Simcoe. The strategy set a phosphorus load target of 44 tonnes/year, based on models suggesting that this would reduce eutrophication and increase dissolved oxygen levels back to a place where coldwater fish communities could thrive once again. 16 years later, that target remains far from achieved and under review—the modeled relationships are not bearing out and it is unclear why. Based on fieldwork with environmentalists and regional planners working on the strategy, this paper considers how phosphorus has become a contested substance that at times come to represent the lake ecosystem in its totality. Divergent values are being enacted through fights around the models and technical decisions: farmers feel targeted as the primary 'source' of phosphates despite expanding urban development contributing growing amounts, and environmentalists are holding onto the 44 tonnes target as a means of demanding action from a Conservative government they deeply mistrust. I trace how historical and potential future sources of phosphates come into conflict as the debates between agricultural runoff and urban development play out in stakeholder consultations. In so doing, I demonstrate how lake phosphorus exceeds the legal and scientific regimes through which officials attempt to manage it.

Presenter(s): Cameron Butler

2471 Ontologies of Ecological Consciousness

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 1

Oral Presentation Session

Ontologies of Ecological Consciousness

This panel focuses on Christopher Uhl's (2021) concept of "ecological consciousness"-a state in which one's sense of separation from nature is alternately replaced with the realization of one's profound interconnectedness with it. " Vandana Shiva calls this separation from nature as "ecological apartheid."

The idea that culture is superior to nature and nature can thus be controlled, destroyed, or fixed was largely established by Euro Americans after the industrial revolution, whereby nature and culture were separated. A frequent trajectory of losing sight of our interconnectedness, or oneness with the living earth is to prioritize the mind over the heart, science over inspiration, culture over nature, and humans over everything else.

If not the deliberate devastation of forests, oceans, and animals alike, then a cosmological concept that reifies humans at the summit of a consciousness pyramid (above animals and plants) only serves to justify ignorance of the profound ecological difficulties facing the planet. We accept that a paradigm change in praxis-praxis that is rooted in a new ecological consciousness, praxis that does not exalt human dominance over nature, and praxis that is rooted in an acceptance of ourselves as the earth herself-is long overdue, at least for anthropologists. The panel presents papers that highlight this change in environmental consciousness.

Anthropology of Consciousness

Merve Goknar Merve Goknar Wendy-Lin Bartels, Merve Goknar, Chantal Noa Forbes, Randolph-Macon College, Department of Sociology and Anthropology, Jill Richardson, Niki Xenia Alygizou, Jorge Molina Aguilar, Universidad Luterana Salvadoreña Wendy-Lin Bartels

Getting to the heart of environmental challenges: Immersion in nature and empathic listening as pathways toward deeper connection

As one thousand people move to Florida daily, they exert relentless pressure on the state's wild and rural lands. This human influx threatens natural habitats, which are lost to urban development, and depletes scarce resources. Professionals who manage these natural resources are called upon to resolve emerging conflicts among different communities and even sometimes with animals. Although these practitioners possess extensive technical expertise in conservation, water management, climate change, or coastal resilience, few are equipped to navigate the human dynamics inherent to these contested landscapes. The Florida Natural Resources Institute (NRLI) prepares professionals for roles in collaborative leadership by building skills in conflict management, negotiation, effective meeting design and stakeholder engagement. However, this paper explores unique aspects of the program, specifically how its experiential learning pedagogy connects fellows with the environment and each other through immersion in nature and empathic listening. These practices of being in nature and seeking first to understand are highlighted in program evaluations and seem to permeate many reported competencies. Alumni seem to place even more value on the unexpected emotional journey of building a cohort and learning together. This paper presents a possible pathway for transitioning to a new ecological consciousness through novel teaching praxis rooted in connecting people with one another in nature.

Presenter(s): Wendy-Lin Bartels

Seeds of Consciousness: The Druid Way of Ecological Spirituality

This essay looks at how the druidry path presents itself as a potential means of reversing humanity's alienation from the natural world. Rooted in ancient Celtic practices of establishing a deep connection with the living earth, druidry is an ecological spirituality. As a researcher and as a druid candidate, I work with the Ancient Order of Druids in America (AODA), which was founded in 1912, as the American branch of a British druid revivalist society. Druids consider humans, animals and plants as symbiotic components of a single ecological consciousness, which manifests itself in various ontologies including that of humans, oaks, birds and bees.

A year-long examination of the landscape and ecological history of the candidate's home is necessary for a druid candidate to be initiated into AODA. The goal is to strengthen the candidate's connection to that environment and help them better understand where they fit in. Druids contend that actions taken to lessen a candidate's carbon footprint on the environment are insufficient unless they are grounded in the idea that a person is inextricably linked to the planet—praxis grounded in a state of consciousness. This essay explores ecological praxis from a druid perspective on consciousness.

Presenter(s): Merve Goknar

(S)animism and Becoming-Animal – an Eco-Metaphysics of Place

This paper engages a philosophical and anthropological reading of archival hunter-gatherer perspectives on the mutability of ontological boundaries between humans and other-than-humans among the San of southern Africa – using the animistic relational models of anthropologist Mathias Guenther in his formulation of multiple domains of being in (S)animism, in combination with philosophers Giles Deleuze, Félix Guattari's theory of becoming-animal. This paper examines and applies these models to the metaphysics of tracking and persistence hunting in the Kalahari Desert, suggesting that the practice of ontological fluidity during tracking and persistence hunting performs the function of assimilating one's multidimensional environment and fosters a relational ontology between humans and their environment by embracing multiple ways of being in the world. The paper suggests that being rooted in hunter-gatherer metaphysics is a critical component of the human species' ability to ecologically adapt symbiotically through ontological mutability that facilitates a process of transspecies becoming and kinship. This paper concludes that by losing the ability to practice the hunt, the San and other hunter-gatherer communities lose a vital aspect of their relationship to place that has reinforced Earth-centered ontologies and cosmologies for tens of thousands of years.

Presenter(s): Chantal Noa Forbes

Shoot with a Gun or Shoot with a Camera: Large Carnivore Conflicts in the Northern Rocky Mountains and Online

An online fandom for large carnivores in the Greater Yellowstone Ecosystem that aligns with the preservation movement disagrees with the majority population of Idaho, Wyoming, and Montana about humans should interact with wolves and grizzly bears. Whereas rural residents in the

Northern Rocky Mountains find large carnivores challenging to live with and strongly support legalized hunting, online activists follow individual animals' lives and vehemently oppose all legalized killing. Scholars often describe conflicts between humans about large carnivores as conflicts between social movements or groups of people with incommensurable values. While past scholarship is largely accurate in outlining the contours of the conflict, I also find that the conflict is ontological and relational.

Presenter(s): Jill Richardson

Re-Envisioning Progress: The Interplay of Urban Development and Ecological Consciousness in the Edge of the Mediterranean

Limassol's transformation from a "traditional port town to a cosmopolitan hub" is not just a local phenomenon but a significant response to the European Union's ambitious '100 climate-neutral and smart cities by 2030' initiative. This study, therefore, places the discourse of development within the matrix of ecological consciousness by examining Limassol's pivotal role in the call for a green transition and a growing movement toward much-needed ecological urban living. This paper analyzes how idioms on progress, development, and modernization entwine with the eco-consciousness and green transition movement. In Limassol, Cyprus, local urban planners highlight the imperative of fostering an eco-consciousness in their policy plans by advocating for individual "behavioral change" and a "social will to adapt" to climate change. They place raising awareness of an ecological ethos before the implementation of a rigid or cohesive infrastructural plan. Such an ethos is possible through policy, regulations, assessments, re-evaluations, and voluntary compliance. This suggests an "applied ontology" of eco-consciousness where actions and policies define communal and individual praxis. Under this framework, for a genuinely eco-conscious and climate-neutral city, policy and individual actions must technically and practically align to realize an integrated ecological urban life. Eco-consciousness becomes a matter of policy that directs our lived, relational experiences with nature.

Presenter(s): Niki Xenia Alygizou

Self-medication from the Three Ecologies: The Environmental Problem

The concept of the three ecologies, as proposed by Félix Guattari, plays a crucial role in understanding the interconnections between human beings, society, and the environment. It involves considering not only the environmental impact of actions like self-medication but also the social and cultural implications. By integrating the perspectives of nature, social relations, and human beings, the three ecologies framework offers a holistic approach to addressing issues such as pharmaceutical pollution and its effects on health and ecosystems. This perspective encourages a shift towards a more balanced and sustainable relationship between humans, society, and the environment, emphasizing the need for responsible decision-making and a deeper understanding of the interconnectedness of all living beings. This presentation provides examples of the impact of pharmaceutical pollution on the environment and human health, such as the presence of tetracycline in wastewater and its effects on aquatic organisms. Additionally, it discusses the environmental consequences of ivermectin contamination, highlighting how this drug can harm non-target species and disrupt ecosystems. These examples illustrate the

detrimental effects of pharmaceutical residues on the environment and emphasize the importance of addressing pharmaceutical pollution to protect both ecosystems and human health.

Presenter(s): Jorge Molina Aguilar

3373 Researching With/In the Soma: Sensing, Moving, and Witnessing With/In Anthropological Methods

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

Our proposed roundtable discussion brings together scholars from across anthropological disciplines to consider the moving, sensing, and affective body within our research. Within our somatic praxes, we make sense of our work through the senses, decentering a reliance on textual data, to bring the intersubjective body into what we conceptualize as evidence. Across our combined fields of study - art education, Artificial Intelligence, dance, theater, and workplaces - we collectively aim to disrupt informal and institutional frameworks of rules that determine credible ways of being and knowing within cultural practices and within research. Together we look to the body as an ontology, as taking on cultural meanings, and as a site of knowledge and research (Barad, 2007; Allegranti, 2013). We ask ourselves what a body knows, how the body produces knowledge, and how we as anthropologists engage in practices that consider these ways of knowing and being. We critically question which bodies are excluded from knowledge production within current high stakes political climates that marginalize "non-normative" bodies based on race, gender, sexuality, and ability.

Our roundtable presents how somatic praxis features in each of our work, and proposes discussion on the applications of these methods as they are taken up and expanded in our own and other fields. We emphasize how attention to the somatic innovatively shifts our orientations toward ethnographic research: walking methodologies of placemaking and storytelling, inter-viewing and listening with landscapes, dancing and witnessing with humans and more than human participants , choreographing time, and performing fieldnotes. As we embody somatic practices in our anthropological work, we challenge entrenched assumptions of knowledge production alongside our ethical and relational commitments with/in our communities of participants.

Allegranti, B. (2013). The politics of becoming bodies: Sex, gender and intersubjectivity in motion. *The Arts in Psychotherapy*, 40(4), 394-403.

Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. Duke University Press.

Society for Humanistic Anthropology

Julie Snyder, Pennsylvania State University Julie Snyder, Pennsylvania State University, Kimberly Powell, Pennsylvania State University, Hortense Gerardo , Melissa Fisher, New York University Julie Snyder, Pennsylvania State University, Christina Aushana, University of California, Santa Barbara

1416 Rethinking Identity through Kinship & Relatedness

11/23/2024 08:30 AM-10:00 AM

TCC 111

Oral Presentation Session

How does kinship emerge as a powerful analytic in new ways under changing conditions? How does kinship invite us to reconsider our knowledge of identity, citizenship, ethnicity, religious traditions, violence, immigration, humanitarianism, or national security? By centering the reckoning of relatedness and how "the family" is invoked and called into novel situations, this panel reflects revised insights about multiple domains of contemporary life and politics.

States manage populations and shape political futures through policies surrounding reproduction and reproductive technologies, marriage, and "the family" as a unit of concern. Many state and regional immigration regimes have prioritized family ties (over work or political asylum) in the distribution of visas, while also scrutinizing kin relations. Likewise, international organizations and non-governmental humanitarian agencies direct care toward "families," while also disregarding certain types of kin ties. At the same time, people across the world, including those from marginalized communities, take up their own claims "in the name of the family" (Stacey 1996). Formal and informal organizing in diverse social movements make reference to "the family," utilize kinship networks, and extend and re-cast kinship's meanings. Kinship is made in seemingly unlikely places as people come into community in emergent urban spaces, or new immigrant communities.

Meanwhile, the meanings of kinship are called into question, turned sideways, re-interpreted, and re-made in the midst and aftermaths of political and familial violence—a major topic taken up by each paper on this panel in different ways. Panelists examine kinship in relation to transnational refugee resettlement policies that come to bear on people living in African countries and in the US, political violence that falls along ethnic lines in Uganda, postmemory of the Armenian genocide, family-led activism against state terror in Argentina and Mexico, and queer spiritual kinship in Brazil that is informed by the violence of normative kinship formations.

Broadly, this panel explores new ethnographic and theoretical approaches to kinship and the family. Shifting discourses and practices surrounding "the family," and ways of reckoning relatedness reflect wider political transformations and shifting identities of the contemporary world.

American Ethnological Society

Sophia Balakian, George Mason University, Christine Chalifoux, Franklin & Marshall College, Department of Anthropology
Christine Chalifoux, Franklin & Marshall College, Department of Anthropology
Joe Coyle, Brady G'sell, University of Iowa, Department of Anthropology
Claire Branigan, Christine Chalifoux, Franklin & Marshall College, Department of Anthropology
Sophia Balakian, George Mason University
Kelly Askew, University of Michigan, Department of Anthropology

Igrejas Inclusivas and Queer Spiritual Kinship

Queer Pentecostals in Brazil often come to Pentecostal igrejas inclusivas (inclusive churches) seeking belonging after experiences of being cast out from biological family or home church. These churches harness the Holy Spirit and homo/transnormative constructions of "family" and "home" to produce spiritual kinship among congregants. Yet, some congregants imagine spiritual kinship otherwise. This presentation attends to improvisations of what I call queer spiritual kinship. Queer spiritual kinship exceeds the boundaries between friend, family, and stranger and troubles the homo/transnormative domesticities that often shape the institution of the inclusive church. Rather than reproduce the romance of the nuclear family or a naturalized "loving" affect, queer spiritual kinship marks a more ambivalent, tenuous, and open-ended sacred relationality informed by experiences of the violence that often underline ideals of mutuality, inter-dependency, and care. In this presentation, I show how queer spiritual kinship can be evoked through gossip, bitchiness, distance, but also imagination, dreaming, and queer performance.

Presenter(s): Joe Coyle

Family de-unification: Refugee Resettlement in the Heartland

Immigration policies in many countries often ground their admissions on the premise of "family reunification"—a paradigm that purports to value (some) kin connections. In contrast, this paper considers two examples of ways that kin ties are often painfully disrupted in the refugee resettlement process. In one instance a family was forced to leave an infant child behind, lest the rest of the family lose their resettlement placement. In the second, an elder son disowns his mother for causing what he sees as familial rupture by choosing to resettle the family in the United States. Analyzing these two examples together, I consider how both bureaucratic policies and refugees use kinship as a tool to identify and to shift connections between people and between people and places, if often in disparate ways. I ask: How are kin obligations and expectations reworked as people resettle? And what are the limits to that reworking? Answers to these and other questions invite us to consider how to the making, unmaking, and re-making of family is both bound to place and always exceeds any one locus. Such insights, while always pertinent, are all the more crucial in our present age of mass displacement.

Presenter(s): Brady G'sell

The Generative Nature of Family Activism in Latin America

Perhaps no icon is more evocative of state terrorism than the photo placard of a missing family member. Worn around the neck, pinned to a sweater, or glued to a sign, these images index a long genealogy of family-led resistance to state terror and the forced disappearance of thousands of Latin Americans. Beginning in 1977 Buenos Aires with the formation of the Madres Plaza de Mayo, this tradition of familial resistance has since migrated around the world but remains an especially potent and legible form of activism in Latin America. What is it about the grieving family member—especially the mother—that has made this form of militancy so effective and enduring in so many parts of Latin America? In this paper I theorize the phenomenon of family activism against forced disappearance to argue that these movements are generative in nature to mean that through the performance of lineage and public grief and rage, they refuse a strictly consanguineal definition of family and thus invite participation of those who may not be directly affected, but are nonetheless called to acompañamiento (accompaniment). In other words, family activism against various forms

of injustice and violence has endured because of the ways that it has been taken up and inherited by new generations in diverse contexts. This paper draws upon my ongoing research with family activists of femicide victims in Argentina, and also engages family activism against disappearance in present-day Mexico.

Presenter(s): Claire Branigan

Kin Ties and Ethnic Betrayals: Identitarian Purity and Violence in Kampala

During fieldwork, interlocutors cited the violent events of September 2009 as illustrative of ethnicity's continued potency in Kampala, Uganda. While the reality of violence is always more nuanced and complex than a conflict between two sides, people framed the strike of 2009 as a fight between Baganda and Banyankole. Baganda are members of the majority ethnic group in Kampala, while Banyankole share an ethnic identity with President Museveni. In power since seizing it after prolonged civil war in 1986, Baganda's frustrations with the ruling regime's monopoly on political power inspired collective action against ordinary Banyankole.

Through an ethnographic account of a Munyankole man I call Paul Tumusiime, this paper asks how people negotiate ethnicity and kinship when these two facets of identity conflict. As Baganda set up roadblocks across the city, Paul realized that they were seeking out Banyankole to punish. Yet, Paul's wife and children were ethnically Baganda, and he openly discusses his dissatisfaction with President Museveni. Despite this, he was subject to suspicion and punishment; his kin ties could not protect him from political violence. In moments such as this, how do people understand their most intimate relationships in a public sphere? How do resentments get distributed and resolved after such events? This paper asks us to consider the affective connections between family, ethnicity, and politics, and their very real stakes for people like Paul.

Presenter(s): Christine Chalifoux

Considering Family Secrets: Kinship in the Aftermath of Genocidal Violence

My family narrative tells of my great-grandmother and her two young daughters who survived their family's massacre and a deportation march out of Ottoman Turkey in 1915. But birthdates, names, and relationships recorded on official papers raise questions about their relations. Do the official dates and names represent recording errors, lies told for immigration purposes, or do they pull back the covers on a family secret? Such questions have floated around my mind over the past decade while writing about people who fled their home countries around the turn of the twenty-first century—from Somalia, Rwanda, and Congo—and who navigate complicated humanitarian and immigration bureaucracies as they seek routes to global North countries.

In the US today, family secrets are (often rightly) considered negative. People wading through refugee resettlement programs, however, creatively conceal to navigate narrow family composition rules to keep real, lived families together. DNA testing in refugee family reunification programs, used by many global North governments, reveal family secrets in ways that often threaten familial stability that people create after fleeing genocidal violence.

Here, I ask when and how silences about relatedness can serve counter-hegemonic purposes. Can there be a liberatory purpose for family secrets? When and for whom? As ethnographers, how do we

think about these questions across our own families and the families of people about whom we write?

Presenter(s): Sophia Balakian

2602 Temporal Rivalries: Digital Interventions in Transformations of Time

11/23/2024 08:30 AM-10:00 AM

TCC 123

Oral Presentation Session

This panel seeks to explore the semiotic construction and material experiences of temporal frames and discontinuities in an era dominated by digital technologies. As innovations like AI and ubiquitous digital connectivity reshape human interactions and blur the lines between digital and physical realities, this panel will critically examine how these technologies redefine temporal boundaries, thus creating new frames for people's understandings of what constitutes face-to-face interaction, traditional vs. scientific knowledge or enacting new 'befores' and 'afters.' We aim to gather diverse perspectives investigating the semiotic shifts, social practices, and temporal perceptions influenced by these technologies, including their impact on linguistic practices and the formation of human/non-human identities. Through a combination of new theoretical frameworks and ethnographic insights, this panel will not only offer a comprehensive discussion on the role of digital advancements in cultural perceptions and social realities but also delve into the evolving perceptions of temporality and how people actively construe the time they live in often giving rise to competing temporal orientations. At a base level, this panel asks how digital technologies have intervened in how diverse societies understand their temporal realities. How do digital technologies become (or not) disruptors of time? How are digital technologies semiotically and linguistically (de-) emphasized in bracketing time (e.g., definitions of time in terms of "the digital age" or "postdigital age")? And for whom are such bracketings real?

This panel contributes case studies from different regions of the world, including among youth in Mostar, Bosnia, and Herzegovina; a Shipibo Indigenous village in the Peruvian Amazon; pomelo growers in Southeastern China; and Indigenous Amazigh in Morocco. Accordingly, based on long-term ethnographic fieldwork, panelists discuss (1) methodological frameworks to better understand the temporal shifts in face-to-face interactions that centrally include the active participation of digital devices. (2) The complex human and more-than-human relationships that result in interactions with Internet-fueling infrastructures, giving rise to temporal disjunctures. (3) The frictions between 'scientific' and 'traditional knowledge' that result in competing temporalities in experiences of 'climate change,' which can ultimately create multiple climate theories. (4) the dialectical relationship between historical and contemporary influences on script politics and its impact on heritage projects and nationalism(s) on and beyond screens.

Society for Linguistic Anthropology

Jennifer Sierra Dejan Duric, University of Michigan Dejan Duric, University of Michigan, Jennifer Sierra, Sheng Long, University of Michigan, Adeli Block Sonia Das, New York University

“What should I comment?”: Youth Communicative Practices and Participation Frameworks in Digitally Enhanced Face-to-Face Interaction (DEFI)

In this presentation, I propose a methodological framework to examine how digital devices, particularly smartphones, serve as crucial affordances in face-to-face interactions, fundamentally transforming these exchanges. Smartphones do more than disrupt—they redefine the temporal boundaries of conversations by directly introducing elements like social media posts, photos, and videos into the dialogue. This research, grounded in fieldwork among Mostar, Bosnia, and Herzegovina youth, explores how these digital integrations lead to a semiotic transformation of time within conversations. I introduce the concept of Digitally Enhanced Face-to-Face Interaction (DEFI), which blurs the boundaries between the physical and digital realms and challenges our traditional notions of temporal continuity in face-to-face communication.

By integrating Erving Goffman's participation framework, this study delves into how DEFI incorporates multiple overlapping layers of participation, where participants actively construed and negotiated temporality. These digitally augmented conversations showcase a mix of interpersonal and digital engagements and a complex interplay of temporal frames—shifting participants' perceptions of 'before,' 'during,' and 'after' within a conversation. This phenomenon is especially pronounced among youth, for whom the integration of digital timelines and real-time interaction is seamless, prompting a reevaluation of conversational dynamics in the digital age.

Presenter(s): Dejan Duric

More than Infrastructures: Navigating Digital Becomings Through Ontological Relationality among Shipibo-Konibo in the Peruvian Amazon

This paper examines the formation of human and more-than-human relations that emerge in interactions with internet-fueling infrastructures among Western Amazonian Indigenous people who maintain relational ontological frames (Kohn, 2013). Between 2019 and 2020, one of the largest telecommunications companies in Latin America built a 140-meter tall phone tower in the Shipibo village of Calleria in the Peruvian Amazon. The tower construction involved selling one hectare of land, for which Shipibo residents continue to grieve. Thus, I analyze the complex relationship between Shipibo residents in Calleria and the newly constructed phone tower that now feeds an internet connection within their village. Despite the many frustrations residents experience about the presence of the phone tower, including its intimate placement between residents' houses and the villages' school, the tower has become an integral part of village life, providing Calleria with internet access and the ability to communicate with relatives and members across the many Shipibo settlements. Based on the tower's tumultuous history, my paper explores how Shipibos living in Calleria make sense of the phone tower as now part of their living space, how the tower is constituted semiotically, and how the tower becomes a material and semiotic anchor for Calleria residents to establish temporal boundaries, and what role it plays in feeding ideas about potential futures for the Calleria village and its residents.

Presenter(s): Jennifer Sierra

The Heavenly Year and Scientific Numbers in a Vulnerable Growing Time

This paper explores whether individuals with different environmental theories perceive different realities in a vulnerable time. In particular, I analyze how pomelo growers in Southeastern China used their traditional knowledge to interpret climate anomalies in the absence of the concept of climate change. While mainstream media labeled these anomalies as "extreme weather," the local villagers referred to them as a "bad heavenly year (tian nian)," where "tian" denoted sky, heaven, or nature. This paper questions whether the concept of climate change aligns with that of the Heavenly Year. To what extent, climate change is equally "real" for those unacquainted with the term? It also examines when scientifically established facts remain unrecognized or inaccessible to those experiencing them directly. The growers leveraged their own theories, particularly the "twenty-four solar terms" of the lunar calendar, to predict and manage weather conditions effectively. Despite this, they adapted their terminology to engage with government bodies for agricultural insurance discussions and negotiations with forestry departments. They also incorporated "scientific" numbers, such as government-issued forecasts and measurements of rainfall, temperature, and humidity. This research underscores the importance of acknowledging that multiple climate theories exist, which should not be simplistically classified as either scientific or unscientific.

Presenter(s): Sheng Long

From Rock Inscriptions to Digital Impressions: The Contested Terrain of Language, Script, and Identity in Morocco

This paper considers how "the old" and "the new" dialectically co-constitute each other in relation to script politics in Morocco after Tamazight, the Indigenous language, was standardized and officialized in 2011 with the Tifinagh script, as opposed to Latin or Arabic. I complicate the "battle of the letter" that is socially recognized as a historical debate in the early 2000s (El Aissati 2014) to one of everyday discursive and pragmatic contestation in and beyond the digital realm. Tifinagh is discursively traced back to Tuareg women who have preserved this script by writing it on rocks, making it something that can materially be found in the landscape. Ancient Tifinagh and Neo-Tifinagh coalesce into a heritage-making project to script distinctiveness (Irvine 2001) within the semiotic ideological assemblage (Kroskrity 2018, Keane 2003). Ultimately, I contend that government initiatives have resulted in a rehistoricized (essentialized) narrative (Gal and Irvine 2019) that positions Tifinagh as Tamazight and Tamazight as Tifinagh, reproducing ideologies of one script=one language in the digital sphere and beyond. Attention to script politics within regimes of heritage (Geismar 2015), illuminates the importance of an "Amazigh Anthropology" that is undergirded by akal, afgan, awal (land, people, language), the three principles/rights (izrfan) of the Amazigh Cultural Movement.

Presenter(s): Adeli Block

3600 The Border Beyond Borders: Bordermaking/Border Work as Praxis

11/23/2024 08:30 AM-10:00 AM

Marriott WS Room 5

Roundtable/Town Hall - In-Person

This roundtable proposes to understand that borders are not just static delineations of state sovereignties or part of the territorial integrities of modern nation-states but are part of a set of practices designed to divide and organize land, resources, and people's mobility. To understand the significance of bordering in our current political climate, we must consider the proposal made by Thomas Wilson (2024:18) that borders play a central role in the organization and construction of the everyday of nations, states, and their people. As a result, this roundtable seeks to push forward how anthropology studies bordermaking strategies and develop an anthropological praxis more attuned to our socio-historical contexts. By

bordermaking strategies, we mean relying on Madeleine Reeves's (2014) concept of border work in rural Central Asia, "the messy contested and often intensely social business of making territory 'integral' [...] how and when borders become socially salient and how authority is negotiated[...]" (6-7). We will explore this topic in various contexts, including how post-Brexit negotiations have impacted the bordermaking strategies of communities at the Irish border, bordermaking in the Moroccan context not only as necessary to the definition of the state but the construction of the nation, ethnonationalism and the shifting borders between licit and illicit traffic in India, and the commodification of passports as spectacularized tool for mobility. Following Bryant and Reeves (2021:2) work on sovereign agency, we are not seeking to ask, "what is the border." Still, we will focus on questions of political forms, political imaginations, citizenship, and the historical construction of borders. Understanding that the topic of borders has continued to gain attention due to the emergence of new states and tensions arising from the movement of people, goods, and money across national boundaries (Wilson & Donnan, 2012) is just one part of our goal. We hope that by broadening our conceptual understanding of borders, or going beyond the borders of borders, we can contribute to conversations about how they are built, contested, and worked.

Association for Political and Legal Anthropology

Eddie Pesante Gonzalez, CUNY, Graduate Center, Department of Anthropology noor dughri , Eddie Pesante Gonzalez, CUNY, Graduate Center, Department of Anthropology, Moa Zachariah, CUNY, Graduate Center, Department of Anthropology, Joseph Comer, CUNY Graduate Center, Adam Mikhail Eddie Pesante Gonzalez, CUNY, Graduate Center, Department of Anthropology

10:15- 11:45am

Flash Presentation 10:15- 11:45am Marriot Room 7

2018 Abstract Labor, Remote Mindfulness: The Coproduction of (Im)material Imaginaries and Secular Spiritualities in Google

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

This flash presentation will share an ethnographical analysis of my participant observation in "Search Inside Yourself," a remote leadership program designed by Google aiming to improve its employees' performance and help them cope with burnout. The discussion of this online program, which is grounded in a combination of mindfulness techniques and neuroscience, will probe how these instrumentalized forms of spirituality (Chen, 2022) co-produce (Jassanoff, 2004) the (im)material imaginaries (Long, 2018) of software engineers, computer scientists, product designers, shaping our everyday life technological landscape. It will problematize how certain notions, such as "data," "attention," or "neural," are used to conceive and thematize both subjectivity and digital networks.

This ethnographic exploration aims to illuminate the sociocultural dimensions of abstract labor (Postone, 2009) in the attention economy (Celis, 2017), particularly in one of its largest corporations, such as Google. Moreover, this approach intends to open avenues for critical secular studies to enrich anthropological methods and theories in studying the emerging forms of cognitive capitalism by shedding light on the often-overlooked relationship between spiritual practices and technological development.

This research is part of a larger project exploring the intersection of religion, technology, and extractivism, which engages in an anthropological analysis of the regimes of value (Graeber, 2013), materialities (Miller, 2005), and subjectivity formation (Foucault, 1988; Maldonado-Torres, 2007) of people involved in two poles of the tech industry commodity chain: lithium mining in Uyuni, Bolivia, and product design in Silicon Valley. This study interrogates how the seemingly immaterial underpinnings of information technologies heavily depend on the extraction of living labor (Dussel, 2001) and natural resources in an era when a thriving digital landscape coincides with our planet's ecological destruction.

Slocum , Nadine Peacock Karla Slocum

1690 Attention, Habit, and Institutional Culture: Challenges of Transforming Higher Education

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

What role does attention play in transforming higher education? Most proposals to make universities more inclusive focus on the curriculum – what and whom to read and teach – or admissions – whom to admit, employ, and promote. These targets of attention are well suited to be quantified and tracked. Attention, it seems, is best applied to clearly defined entities. What remains harder to grasp, and thus to transform, is the everyday realm of institutional culture and the dominant attentional habits keeping it in place.

I will discuss more and less clear-cut attentional dimensions of transformation in higher education and distinguish two modes of attention necessary to address prevailing gatekeeping structures. Considering attention as a focused act of recognizing predetermined entities, but also as a

revelatory learning capacity, I will argue for attention as a transformative as well as a transforming practice of inclusion and exclusion.

Council on Anthropology and Education

Anna Bloom-Christen

3069 Creating the meat of the future: notes from two alternative protein conferences

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Here I share observations from my participation in two conferences that focus on the emerging alternative protein food space: the Meat Evolution Summit, (Berlin, Germany, January 2023) and the Good Food Conference (San Francisco, CA, USA, September 2023). Alternative protein refers to a variety of substances that are currently being designed in order to replace traditional agriculture and animal husbandry with new methods for producing meat and animal foods without growing animals. By attempting to invent methods that mimic the growth of muscle tissue and develop companies that can scale-up food production inside bioreactors, laboratories, and other technological spaces, the emerging alternative protein industry provides moments for reflection about changing aspects of food culture including human relationships with the animals we grow and eat, and the links between global, industrial agriculture, food insecurity, and anthropogenic climate change. Therefore, the contexts surrounding alternative protein development provide an inside view of how technological development and the human diet are interwoven with larger social and economic structures. But beyond these contemporary phenomena, the alternative protein industry uses narratives about innovation and technological progress to imagine a future where meat alternatives provide solutions for global crises. Thus, these alternative protein conferences offer a view of the human diet at a dynamic, contemporary moment in food culture, exposing the biotechnological and entrepreneurial contexts that surround scientific development of new kinds of foods. More specifically, the Meat Evolution Summit and Good Food Conference create collaborative, networking spaces where innovators, scientists, business leaders, investors, and other actors wield social, economic, and scientific capital to develop the alternative protein industry and attempt to shape the future of food. However, these conferences simultaneously establish fraught spaces where the same individuals compete for the funding required to invent alternative protein methodologies and develop startup corporations. Gathering to work collectively on alternatives to meat could usher in a more sustainable, just future, but should an economic growth model which supported traditional animal agriculture be applied to the alternative protein industry, or would this inevitably reintroduce the same kind of problems that emerge from capitalism itself? Broadly speaking, my discussion of these alternative protein conferences will address the political economy of changing food culture, along with issues related to teleology, growth and degrowth, and constraints on imagined futures.

Society for the Anthropology of Food and Nutrition

Stephen Merritt

2489 From Databified Exploitation to Digital Autonomy?

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Digital technologies promise to address critical global challenges such as climate change and biodiversity loss. A particular strength lies in digital abilities to operate in even the most remote environments. Smartphone apps can allow indigenous communities to monitor unauthorised deforestation, while blockchain-based tracking of seafood supply chains combats illegal fishing. However, these interventions often also exacerbate existing inequalities, giving rise to now databified processes of exploitation that replicate those of historical colonialism. State security organizations and corporations can easily exploit individuals' location data when contributing to digital wildlife monitoring. Besides, often developed in and funded by organizations in global cores, digital technologies reassert North-South divides by monopolizing decision making on data management. Corporations, states and also research institutions essentially operate as brokers or stewards of the contemporary data regime, determining how data is collected, stored, analysed and redistributed. Based on field research in Solomon Islands and Islands in the Strait of Georgia, BC, Canada, this project asks to what extent resistance to such digital data management is possible. Is autonomy, understood as a self-determined, socially grounded integrity, possible in the digital age, and if so, how? How do people living in key historical battlegrounds for autonomy from exploitative, colonial forces, navigate and respond to digital technologies and the threats, but also potentials, they entail in their day-to-day lives?

Society for Cultural Anthropology

Stephanie Hobbis, Wageningen UR

3551 Negotiating Visibility and Invisibility: Ethnicity Among Romani Families in Bogota, Colombia

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Romani families in the Americas have been haunted by the mirage of how others expect them to appear. Even in contexts like Colombia in which they have gained ethnic recognition in official settings, Romani people have had to deal with imported visions of who the 'Gypsies' or 'Gitanos' are, while negotiating their own presence in particular localities. This talk will elaborate on the impacts of these skewed perceptions on Romani families and how they navigated and negotiated with assumptions as they gained formal ethnic recognition from the Colombian State.

The presentation argues for pushing beyond the visible/invisible dichotomy to an understanding that accounts for purposeful coexistence of both postures as tools for community resistance and survival. It relies on examples taken from the relations that Romani families have woven over time among themselves, with non-Romani majorities, and with the Colombian State. It starts with an initial relational moment in the 20th century, when Romani families relied on passing strategies using both visibility and invisibility in quotidian settings. It later delves into the turn of the century: a perfect storm of multicultural policies, economic crisis and local issues of representation that sparked the creation of the first Romani organizations in the country. Lastly, it discusses the current moment in which being Romani is still actively negotiated at the crossroads of daily experiences, vision, power and political representation. The discussion is based on ethnographic descriptions gathered during long-term engagement with Romani individuals and organizations in Bogota, Colombia's capital city, from 2006 until the present.

The presentation argues for understanding the story of Romani groups in Colombia as a haunting, an example of the visible and the invisible coexisting in mutual dependency for decades. Furthermore, it presents the author's nearly two decades of *longue durée* ethnographic engagement as a productive way of apprehending the veiled tension of what can be seen, or not.

Society for Cultural Anthropology

Esteban Acuna Cabanzo, SUNY - State University of New York System

1866 Past that becomes relevant in practices - case of private, institutional elderly care in West Pomerania in Poland

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Based on ethnographic fieldwork conducted in the West Pomerania region of Poland this contribution seeks to understand how history is made relevant in practices of people involved in organising private, institutional long-term elderly care in the region. Studying entrepreneurship and practices around it, it brings the interest and relevance of the past to the field that is mostly discussed in terms of future, planning and future-making. It describes how Polish entrepreneurs mobilise ages long German past of the area to attract potential clients to relocate to a care home abroad – in this case across the river of Oder. In the region where during the socialist period of the Polish People's Republic so much effort has been invested in eradicating everything associated with the German past, now, after the socio-political transformation of 1989 Germanness comes back and reappears in the unexpected area of entrepreneurship around elderly care.

This study portrays issues typical for the region of Central Eastern Europe, where state borders have changed multiple times over the last one hundred years. Building on the concept of phantom borders (Hirschhausen et al. 2019) that remain relevant and in certain ways continue to exist despite being changed or abolished, it analyses how Germanness and Polishness play out in the field of private, institutional elderly care in the region. It analyses how history becomes relevant in entrepreneurial practices among owners, investors, managers, care workers and people with care

needs. Exploring and extending Amade M'charek's understanding of a folded object (2014) to buildings of care homes it traces how events from the past get intertwined and encrypted in a multi-layered way in specific, local materialities in the region. This contribution investigates how past creates opportunities for investing in care, how is it mobilised in sales and marketing strategies, and how a care home can be used to support the project of rediscovering and bringing the past back.

Findings are based on multiple visits to the regions that took place between 2018 and 2024. Collected material includes interviews with people involved in the phenomenon, notes and pictures made during walks taken with people curtail for the study (Pink 2008), ten weeks of participant observation conducted in one of the care homes, as well as pictures taken in an experimental, mixed artistic-academic field trip to the region aimed at exploring aesthetics of the studied phenomenon.

Society for Economic Anthropology

Mariusz Sapieha

3399 Reproductive Freedom and Politics of the Body

A comparative look at the regulation of voluntary sterilization in a post-Roe v. Wade Society.

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Flash Presentation - In-person Live

Attention to the role of political institutions in Western societies, pro-natalist culture establishes a roadmap of femininity, where motherhood is perceived to be the ultimate milestone for women and marks the true purpose of being a woman (Boddy 1991). This builds on philosopher Michel Foucault's concept of biopolitics. Foucault argues that governmental power operates through the regulation and management of biological existence; in conjunction, the state sets out to control larger populations by using a systematic control of behaviors (Foucault 1980, 143). In the context of voluntary sterilization, pro-natalist policies and institutions compose what Foucault refers to as bio-power; techniques brought on by the state that "brought life and its mechanisms into the realm of explicit calculations and made knowledge-power an agent of transformation of human life" (Foucault 1980, 143). In the U.S., the knowledge-power agent is recast as those who know and can perform sterilization procedures. Women are also recast as being subjected to a state of temporality (Neyer and Bernardi 2011, 166). The decision to not have children has been linked to being deviant, unfeminine, and an unwise choice for women, resulting from the break in traditional roles of femininity and what it means to be a woman (Somers 1993). Despite the growing social understanding of remaining child-free, doctors remain hesitant to sterilize women who do not have or have no desire to have children. Access to sterilization is repeatedly denied, often leaving the woman exposed to the time-consuming process of fighting for her right to be child-free. Women who have reported being unsuccessful in obtaining sterilization say that their age and parity are reasons for doctors to refuse sterilization (Richie 2013). Doctors have reported that women in their

20s are too young to understand the severity of their actions. Additionally, doctors state that a woman should wait to be sterilized until she is married just in case her husband wants children (Denbow 2014). This study aims to understand the emotions of women seeking sterilization and whether the current social and political factors facing our current climate have an influence on this decision-making. This study will examine the experiences of child-free women in their 20s who seek sterilization, including women's experiences of medical providers with the power to provide or withhold this procedure. This research project will aid anthropology bridge the gap in studying the regulation of birth control measures and other institutions of controlling the body by acknowledging that anthropologists have a specific set of skills that will help future generations of women unshackle from the identity of motherhood.

Association for Africanist Anthropology

Maddison Clarke

10:15- 11:45am

1688 Anthropological Praxis and Illiberal Attachments

11/23/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

What does praxis mean for ethnographic research where attachments to feelings like hurt, humiliation and pain appear as the domain of the traditionally privileged and not the marginalized? How do such attachments respond to feelings of guilt and shame, ideally associated with the enactment of power? How do we examine such illiberal attachments, ethnographically, theoretically, and politically while considering anthropological praxis? This panel proposes to examine the complexities of illiberal attachments to negative emotions through particular instances of dominant social groups exercising them with a focus on 'upper-castes' in India. As anthropological gaze shifts upwards, the panel suggests that we might (re)consider praxis to account for the 'ugly feelings' (Ngai 2005) that reify such illiberal attachments higher up in the social hierarchy. The panel includes examining the gendered conceptions and upper-caste sensibility of urban 'safety' among policewomen in Lucknow, insights into the 'emotional, practical, and methodological collapses' involved in the ethnographic study of 'upper-castes' that interrogate the anthropological representation of 'studying up' by caste elites, the study of entrepreneurial self-reformation among upper-caste men based on the popular Brahminical ideas and icons of 'hurt' in the Uttarakhand Himalayas, auto ethnographic reflections on (and beyond) guilt in doing ethnography among Kashmiris in Delhi and the ethnographic study of the caste contradictions of Hindu victimhood in Maharashtra. Based on these ethnographic engagements, the panel proposes that the anthropology practice of studying (caste) dominant sites, institutions, people and practices

also confronts the contradiction of reproducing those locations while claiming to 'study up' as well as claiming a detachment from the 'illiberal attachments' of those enacting power, which can broaden our conception of anthropological praxis.

Society for Cultural Anthropology

Bhoomika Joshi, Yale University
Bhoomika Joshi, Yale University
Akhil Kang, Bhoomika Joshi, Yale University
Leela Khanna, New York University, Akanksha Awal, University of Oxford, dyuti a Pinky Hota

Revising 'Studying Up Revisited': The perils of studying upper castes

Calling onto the revolutionary figure Dr. Ambedkar's works (1936, 1946) on studying upper castes (and broadly histories of caste) in the Indian subcontinent, over the generations dalits have expressed the urgent need to continue studying upper castes. Yet, studies which treat upper castes as an ethnographic site are overwhelmingly either done by upper caste themselves or are misrepresented to be 'studying up'. In this paper, drawing from affect and critical caste studies, I revisit Laura Nader's (1972) and Hugh Gusterson's (1997) deliberations on shifting the ethnographic gaze onto the elite, and highlight the emotional, practical, and methodological collapses involved in studying upper castes. This paper aims at making sense of these collapses in light of the contradicting feelings of hope/despair, humanity/inhumanity, belonging/non-belonging within upper castes that continue to sustain caste violence and caste supremacy.

Presenter(s): Akhil Kang

The Poor Brahmin and the Jilted Lover: Tales of Self Reformation in the Uttarakhand Himalayas

This paper centres on the accounts of love, hurt and intimacy that circulate among male taxi drivers in the Uttarakhand Himalayas. In doing so, it aims to understand how the sentiment of hurt figures in the stories that taxi drivers tell about their entrepreneurial aspirations, especially when describing the hard work of self-reformation from failed love. These accounts parallel the narratives of alleged frugality, renunciation, and hard work of the poor brahmin embodied as the deserving but hurt figure in the mythical and folk tales that circulate among them. In doing so, the paper describes how the sentiment of hurt is interactively shaped and expressed among the predominantly upper-caste male drivers to evoke and shape their deservedness through the pursuit of entrepreneurialism when it is thwarted by the democratic project of social justice and of failed love.

Presenter(s): Bhoomika Joshi

Negotiating Multiple Subjectivities: The ABVP's Expansion of Hindu Nationalism in Western India

What does 'praxis' look like in a context where individuals express seemingly contradictory forms of victimhood? My paper explores the political subjectivities of rural, lower caste male students who migrate to the Indian city of Pune to pursue public higher education. Despite there being several student organizations on campus that cater to their specific class and caste identities, many of these students identify with and participate in the Hindu nationalist student organization, the Akhil Bharatiya Vidyarthi Parishad (ABVP). A driving force of Hindu nationalism is its deep sense of Hindu

victimhood, a sentiment derived from a narrative that Hindu culture has for centuries been expunged, first by Muslim invasions and then by British colonists. The lower-caste students at the center of my analysis strongly identify as victims of growing Islamic threats and take great pride in their work as Hindu nationalists. However, they also identify as 'Ambedkarites,' followers of the famous anti-caste leader, B.R.Ambedkar, and openly speak about their historical oppression by upper-caste Hindus. This paper explores (1) how these young men negotiate both forms of victimhood and (2) how the ABVP leadership understands and accommodates their complex subjectivities. Ultimately, I argue that the ABVP's ability to attract lower-caste students who identify as Hindu and Ambedkarite suggests that Hindu nationalism is in a key moment of expanding its ideological capacities.

Presenter(s): Leela Khanna

Interrogating “safeness” as an urban norm

This paper interrogates "safety" in urban spaces of northern India through the lens of policewoman in the city. Based on an ethnography of policewoman in Lucknow in 2022-23, I explore how policewoman understand women's fun in the city. How does fun intersect with the police's ideas of "safety"? I show that the policewomen do so by parsing fun in categories of necessary, unnecessary, and outrageous. Doing so establishes emotional reserve, a characteristic of upper-caste sensibility, as the benchmark for respectable behaviour in policing work. At the same time, however, this benchmark creates the possibility for "fun" and play as practices that work by poking fun at these sensibilities. Understood this way, upper-casteness is viewed to be threatened precisely because horseplay and fun are widely attractive in a world defined by hierarchies of caste, class, and gender. The threat of embarrassment, then, haunts upper-caste subjectivities, narrowing the possibilities of friendship, and community in the city. At the same time, these threats produce upper-caste attachments to subjectivities that remain hostile to liberal ideas of fraternity and equality.

Presenter(s): Akanksha Awal

“Not that Indian Academic”: Thinking through guilt and accountability in academic praxis

The paper emerges as an autoethnographic piece reflecting on my experience of doing anthropology. My PhD research looked at counter narratives and everyday resistance of the people of Kashmir against the Indian state. The fieldwork towards the same led me to speak to Kashmiri, both Muslims and Hindus, of varied political disposition in Delhi. As an upper caste middle class Indian, my research praxis navigated through affects of guilt, and worry. The affect of guilt and worry surfaced most prominently in the period post abrogation of Article 370 of the Indian Constitution that coincided with the start of my fieldwork. The guilt spoke to the complicity of my location that inherently sees Kashmir as part of the Indian state. The guilt of complicity in occupation manifested in the worry for people, mostly friends, in the Valley. The affects of guilt and worry that I encountered during my fieldwork spoke to my complicity and erasure. The paper is a reflective ethnographic engagement with the process of finding a decolonial ethnographic praxis to research and writing about people and occupation of the Kashmir Valley. Through this paper I seek to make an argument towards going beyond guilt to find more capacious ways of developing an academic praxis of accountability.

Presenter(s): dyuti a

1306 Anthropology, DEI Administration and the Public University after 2020

11/23/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

An increasing number of faculty, including anthropologists, moved into diversity, equity and inclusion (DEI) administration on college and university campuses especially in 2020 and the few years preceding. Although some held DEI positions before 2020, we are aware of at least 10 anthropologists who have recently taken on roles as vice chancellors, vice presidents, senior associate deans, and associate deans of DEI in the past 7 years. Most of these positions were at public institutions where DEI is especially under threat. How have faculty trained in anthropology navigated the DEI space in the rise and increasing precarity of this area of public university administration?

This roundtable addresses this question by bringing together five DEI administrator-anthropologists in dialogue about their administrative work on public university campuses. The roundtable also asks what -- in particular -- anthropology offers to DEI administration in higher education and what the challenges are for bringing an anthropology lens into the role? While it has been said by some that training in cultural difference is what makes anthropologists especially strong advocates for diversity and inclusion, panelists will think critically and broadly about the possibilities that specific anthropological theories and methods bring to DEI administration. At the same time, they will also talk candidly about the features of DEI administration that may limit certain anthropological approaches to praxis. Sharing their stories of how they came into DEI administration in a public university, panelists will highlight defining moments in their experiences. They will discuss specific inroads they have made in their roles, considering how particular tools of anthropology may have shown up in how they have led their work in DEI. They will also discuss the challenges they have faced in carrying out DEI work --generally and as anthropologists-- amid the shifting and uncertain possibilities for DEI's future, particularly in the public university and national political context.

Karla Slocum Maria Cristina Alcalde, Miami University, Angela Jenks , Gina Gibau, none, Karla Slocum , Nadine Peacock Karla Slocum

2885 Data in Praxis: Ethnographies of/from the Current Data Moment

11/23/2024 10:15 AM-11:45 AM

TCC 121

Oral Presentation Session

As 'data' has suffused contemporary life, anthropologists have increasingly become "ethnographers of data," encountering and writing about this amorphous object in and from a wide array of anthropological field sites (Douglas-Jones et al 2021). In a moment when dominant

discourses of (big) data boastfully claim a universal reach, ethnographic approaches offer a more "modest" -yet no less important-eye, critically resituating data in time and place (Khan 2023). Following Rachel Douglas-Jones' and co-authors' move toward an anthropology of data, this panel invites ethnographically specific accounts of data in praxis: What do our interlocutors understand data to be? What do they do with it? How might chronicling stories of the people "behind the data"- that is, the people who make, wield, consume, or become data-be politically important in this historical moment (Cool 2019)? How might ethnographies of data themselves be a source of political and social transformation?

Society for Cultural Anthropology

Anna Wynfield , Paige Edmiston, University of Colorado, Boulder, Department of Anthropology
Anna Wynfield , Paige Edmiston, University of Colorado, Boulder, Department of Anthropology
Donna Goldstein, University of Colorado, Boulder, Department of Anthropology, Anna Wynfield,
Kim Fernandes, University of Pennsylvania, Paige Edmiston, University of Colorado, Boulder,
Department of Anthropology, Danya Glabau Alison Cool, University of Colorado, Boulder, Cal Biruk,
McMaster University, Department of Anthropology

Impossible Data in Nuclear Industries

Encounters of humans with toxic environments brought about by nuclear pasts and presents are commonplace, yet litigation or declarations of illness effects have often proven difficult to pronounce with certainty. In nuclear related contexts, data is 'weakened' by missing data, low quantities of data, toxic layering effects, imperfect control groups, imperfect control animals, and the complexities of temporal effects. Environmentally oriented scholars have shown how data reflecting air, water, and soil toxicities—caused by nuclear disasters, train wrecks, and fires, for example—lose momentum as their long- and short-term effects are imagined as piercing the human body. Here I examine a few of the historical and contemporary data points that constitute our understanding of the health effects of low-dose ionizing radiation and other toxic substances formed in the multiple phases of nuclear industry, including in Cañon City, Colorado and in the region of Angra dos Reis (RJ), Brazil. The paper focuses on the indeterminate cancer data pertaining to the production of human illness in this context and how the people living in these affected environments utilize, engage with, resist, and ignore data, often in complicated human ways.

Presenter(s): Donna Goldstein

Conceiving Data: Covid-19 Vaccinations in Pregnancy

In 2021, pregnant and lactating people faced uncertainty about whether to vaccinate against Covid-19 in the U.S. Without clinical data from pregnant populations, who were excluded from clinical trials leading to Covid-19 vaccine FDA authorization, initial clinical and public health guidance emphasized that vaccinating was a personal choice. In this paper, I draw on ethnographic interviews to explore how, in the absence of direct data, pregnant and lactating people made vaccination decisions by seeking support through each other, sharing personal narratives about vaccination, and collectively building data where it was systemically skirted. By conceptualizing vaccination not simply as a "personal choice" but as an act of care for themselves and their fetuses, babies, and communities, I argue that pregnant and lactating people endeavored to

provide individualized forms of "collective care" in response to systemic research neglect (Wentzell & Racila, 2021). I highlight how hostile socio-political environments of Covid-19 in late capitalism positioned pregnant people to distribute risk amongst themselves, inevitably along raced, classed, and gendered lines, to confirm reproductive safety. My research ultimately suggests that gathering clinical data about reproduction is often dependent on social relations of care despite framing to the contrary.

Presenter(s): Anna Wynfield

Disability Justice And/As Data Justice: Datafying and Governing the Body in Urban India

This paper thinks with data on disability from India to ask: how does data shape both disabled peoples' experiences of the present and the imaginaries of disabled futures? Drawing on virtual and in-person ethnographic work conducted with disabled people seeking to be identified and enumerated as such through the process of certification, the paper will attend to one kind of future-making: the worlds that numbers build. By ethnographically attending to the range of steps involved in obtaining a paper-based disability certificate (or, more recently, a digital unique disability ID/UDID) in urban India, I demonstrate that seeking certification requires disabled people to draw on and deploy a range of different kinds of embodied knowledge.

This paper focuses on the process of being counted through ethnographic attention to the disability percentage on the disability certificate and the UDID. In doing so, the paper demonstrates that the disability percentage is not shaped only by doctors' perceptions of the body, normalcy, and ability. Instead, disabled people play a key role in shaping how disability is counted through active negotiations during the certification process. Thus, although the disability percentage can often appear to be a static, fixed rendering of a person's embodied experiences, attending to disabled peoples' experiences with it and understandings of it open up our attention to the multiplicity of data in praxis.

Presenter(s): Kim Fernandes

Data Work and the Politics of Billability in a US Diabetes Clinic

American diabetes clinics are swimming in data from digital devices like continuous glucose monitors and automated insulin delivery systems. Comparing their products to "magic," manufacturers of these devices promise to make diabetes care easy by outsourcing the numbers-work entailed in biomedical models of diabetes management to digital technologies while simultaneously creating new revenue streams for financially struggling diabetes clinics. But behind these technologies and their magical promises of health and profit are people who work to transform device data into clinically meaningful and financially valuable information. Based on two years of fieldwork in US diabetes clinics, this ethnography of diabetes data sheds light on the people and conditions required to make data clinically and financially valuable. Chronicling the implementation of a new billing code for diabetes data interpretation, I examine how those who performed different forms of data work understood, asserted, defended, and contested the (de)valuation of their labor under this code. By analyzing the ensuing controversy between physicians, patients, nurses, and medical assistants over what (and whose) data-related activities should be considered billable, this paper grapples with how efforts to recognize (some forms of)

data work relate to both hierarchies of labor within healthcare and the devolution of medical costs onto individuals in a health system increasingly dominated by large corporations.

Presenter(s): Paige Edmiston

Behind the Data: Parenting, Surveillance, and the Modern Data Economy

Modern parenting is suffused with data. From pediatricians' questions about a newborn's poops and pees, to apps that gamify tracking and recording a baby's every activity, to advice books by economists that encourage parents to run their family like a data-driven corporation, parents are expected, enticed, and cajoled into tracking a great deal of data about their children. This talk offers a preliminary examination of how middle class parents in the United States think about the data practices built into modern parenting. Parenting data practices produce data through interactions with healthcare professionals and digital tracking and surveillance tools. Parents use and interpret this data at later moments to plan medical interventions or assuage the ever-present parental guilt that they could have done better in the past. How do these parents characterize their relationship with data? What desires for more, better, or different data do they harbor, and what events or milestones trigger affective attachments to (certain kinds of) data? Further, what forms of expertise do they see as relevant to the collection and interpretation of data about their children? This study demonstrates that data can be more than just a new, cheap resource that becomes valuable when extracted from individuals and aggregated for corporate use. In the specific context of child rearing, data can be sentimental, empowering, and troubling, a container for hopes and fears about the future.

Presenter(s): Danya Glabau

2114 Dystopian Deserts: Materialities of the End of the World in the American Southwest

11/23/2024 10:15 AM-11:45 AM

TCC 114

Oral Presentation Session

Whether the world ends in fire or in ice, popular imagination holds that it will almost certainly look like a desert. As various crises of modernity flip the arc of progress toward planetary destruction, the desert figures as both setting and symptom of the apocalypse: it alternately stands in for the exhausted landscapes of extractive capitalism; the uninhabitable terrain of runaway climate change; the toxic wastelands of industrial production; and the war-torn arena of destabilized political regimes. However, if the desert haunts the future of our current trajectories, it also serves as the metaphorical grounds for living in and through the end of the world. These papers move away from the desert as metaphor to ask how desert landscapes in the U.S. Southwest stage the afterlives of ruin, waste, and ecological disaster. How are conditions of life managed under narrowing horizons of environmental possibility? In what ways are communities disproportionately impacted by apocalyptic scenarios vertically and horizontally across time and space? How do deserts bear the physical impressions of our negligence and how might the archaeological record reflect the calamities to come? Has the world reached a point beyond repair or are there glimpses

of hope in the ruins of modernity? This session brings together desert-based research that centers the materiality of the apocalypse to confront the looming ecological destruction that defines our current age.

Archaeology Division

Nicole Smith, University of California, Los Angeles, Alaina Wibberly Jason De Leon, University of California - Los Angeles (UCLA), Department of Anthropology Hunter Kennedy, Haeden Stewart, Nicole Smith, University of California, Los Angeles, Jason De Leon, University of California - Los Angeles (UCLA), Department of Anthropology, Alaina Wibberly, Reed McConnell Gabriel Silva Collins, Cotsen Institute of Archaeology at UCLA

Low Levels, High Flows: The Political Materiality of Water at the Glen Canyon Dam

In rural northern Arizona, the Glen Canyon Dam splits the Colorado River into two separate environments. Upstream lies Lake Powell, a chronically drought-stricken reservoir currently only 32% full. Downstream, the river is a placid drainage that scarcely resembles its former self. This paper tracks how water flows between these artificial environments and examines its fluid political materiality amidst prolonged climate crises. Though the Glen Canyon Dam was historically seen as an obstacle to environmental goals, since the 1990s it has been used to achieve them. Its outflows are carefully managed to redistribute sediment, improve water chemistry, restore fish habitats, and more. These experimental uses have turned the 15 miles below Glen Canyon Dam into one of the most monitored waterways in the world. However, the Southwest's millennial drought now threatens to upend this framework, as Lake Powell falls perilously close to unusable levels. Eco-hydrological releases have also taken a physical toll on the Dam, whose design and pipeworks predate environmental regulation. This paper thus asks: what does it mean for environmental possibility on the Colorado River to be constrained by hydropower operations and aging infrastructures? What remains of environmental possibility when harm and remedy are so closely entangled? Throughout, I investigate contemporary dam operations as a site of ecological mediation and techno-social ambivalence in the desert Southwest.

Presenter(s): Hunter Kennedy

A Tale of Tailings: Toxic Waste and Slow Violence in the Borderlands

We are living through an era that has been described as "the apotheosis of waste", a globe brimming with greenhouse gasses, mountains of tailings, lagoons of pig-shit, and hangars of acidic sludge. The massive scale and persistence of industrial waste has not only transformed the air, water, and soil that we live on, it has hijacked the taphonomic processes of decay. Rather than a process of undoing, the decay of industrial waste is toxic, uneven, and hidden. As it decays, industrial waste not only materially remakes the bodies, communities and environments that live in its shadow, it transforms humanity's capacity to know and act in the world. Drawing from excavations of a 1930s mining community that lived downwind of lead tailings, this paper explores how the immigrant miners and their families were unevenly exposed to these tailings and their harms. Beyond focusing on the material harms themselves, I am interested in the ways these harms played at the limits of the legibility and in doing so unsettled the community's local practices of resilience in the face of exploitation.

Presenter(s): Haeden Stewart

The Rise and Fall of Peace and Love: Paradoxical Histories of the Sonoran Desert Landscape

A diversity of people have been drawn to the Arizona-Mexico border in the Sonoran Desert, ranging from miners, hippies, undocumented migrants, and federal border enforcers. These actors have shaped the ecology of the Sonoran Desert, rendering it a landscape characterized by the extremes—environmentally, politically, and culturally. In the 1960s and 70s, hippies trekked down to this rugged area, inhabiting mining claims engulfed within the Coronado National Forest with teepees and trailers. A community populated a valley two miles north of the border, establishing the California Gulch (CG) commune. Disillusioned by US involvement in the Vietnam War, the counterculture sought a life off-the-grid, where state presence lacked such that ideals of peace, love, and cooperative living could thrive. Isolated deep within the desert, those in CG relished in the sense of freedom the borderlands offered. However, the commune only lasted a handful of years before the Forest Service deemed them unlawful campers and forced them to leave. 50 years later, the material remains of CG endure but have been refashioned for the needs of undocumented migrants who frequently cross through this area. This region is now surveilled by border enforcers high and low, impeding any fantasy of a desert oasis. Based on survey of California Gulch, I explore the materiality of the commune paired with the materiality of undocumented migration to discuss the paradoxical history of the Sonoran Desert landscape.

Presenter(s): Nicole Smith

Necroviolence in the Sonoran Desert of Arizona

In 1994, the US Border Patrol implemented the policy known as Prevention Through Deterrence (PTD), a security paradigm that uses rugged terrain and extreme environmental conditions as a weapon to stop the flow of undocumented migrants coming from Latin America and beyond. In the last three decades, this policy has killed at least 4154 people and been responsible for potentially thousands of disappearances. Although PTD has now been implemented across the entirety of the US/Mexico border, its origins are firmly rooted in the Sonoran Desert of Arizona and informally date back to the Chinese Exclusion Act. Using site formation processes and taphonomy as frameworks, I discuss PTD and the evolving conditions under which migrants have died, decomposed, and vanished in the desert. I seek to complicate these archaeological concepts to account for the dynamic political and environmental processes that shape where migrants die, how they decompose, and what evidence remains. Through this discussion I expand on the concept of necroviolence (De León 2015) and argue that a reframing of post-mortem violence that better incorporates the diverse factors that shape death and post-mortem conditions can complicate the notion of taphonomy (in productive ways). This approach can help reveal the cascading and compounding effects that structural violence, climate change, and racism have on the construction of the historical record and erasure of migrant life in the desert today and into the future.

Presenter(s): Jason De Leon

The Hills Have Eyes: Surveillance, Vigilantism, and Other Infrastructures of Horror in the U.S./Mexico Borderlands

In 2022, the U.S. Border Patrol introduced a security strategy premised on the idea of "autonomous surveillance." This strategy responds to an age of rapid technological innovation, Artificial Intelligence, and other computational systems developments, offering an image of surveillance infrastructure lifted away from the contingencies of the material world and up into the cloud. Under such a fantasy, the capture of data translates smoothly to the capture of people. At the same time, a resurgence of right-wing vigilantism challenges the state's pretenses to liberal order as well as the sanitized techno-surveillance fantasy of jurisdiction without violence. Border militias leverage the uncertainties of the material world toward conspiracy, constructing figures of threat—the terrorist, the child trafficker, the drug smuggler—to mobilize action on the ground in the perceived absence of effective border enforcement. Like Wes Craven's classic desert horror film, the Sonoran borderlands articulate the forms of grotesque violence that emerge at the neglected edges of a militarized state. Drawing on theories of horror as a genre for thinking the unthinkable, this paper asks what unthinkable futures are preempted by the regimes of seeing that operate on the U.S./Mexico border. What sorts of monsters are produced between the surveillant gaze of the state and the vigilant gaze of militant actors? How are their fantasies (and their horrors) tied up in one another?

Presenter(s): Alaina Wibberly

Imperial Ruins: Detritus and Post-Apocalyptic Fantasy in Late Industrial California

Bombay Beach, California, is a small former resort town located on the shores of the Salton Sea, an enormous polluted lake in California's Imperial Valley desert. In the 1970s, a series of floods left the town's housing stock (mostly trailers and manufactured homes) in ruins, and for the past few decades it has been home to about two hundred residents, mostly poor white retirees who vacationed on the Sea as children and now dream of restoring it to its resort heyday. But Bombay Beach has been drawing a new demographic as of late: for the past several years, tourists, artists, programmers, and filmmakers—mostly white and affluent—have been flocking to the town to harness its ruins in imagining a "post-apocalyptic" future. These tourists and artists create a steady stream of post-apocalyptic photography, films, and other media that speaks to a certain fantasy of the end of the world that harnesses the desert as a future wasteland that is simultaneously attractive and repulsive, much like the material experience of the ruins themselves. In this paper, I ask: What is it about these ruins, and the material experience of exploring them, that has recently drawn so many to this small desert town to imagine the end of the world?

Presenter(s): Reed McConnell

2670 Flipping the Script: Toward an Anthropology of Diversion (Part 1)

11/23/2024 10:15 AM-11:45 AM

TCC 107-108

Oral Presentation Session

Contemporary societies provide ample instances of seizing and deflecting ideas, discourses, aesthetics, and objects to divert meanings and actions from an initial course to an alternative trajectory. Political anthropologists have long examined the social logics embedded in unintended

consequences, specifically regarding well-intended policies and development programs that were expected to result in a significantly different outcome (Ferguson 1990; Scott 1999; Vohnsen 2018). Evangelical Christian and white nationalist groups have co-opted anxieties and rhetoric of both anti-feminism and radical feminism, creating unexpected alliances (Bjork-James 2020; Libby 2022). Capitalism's destructive impact on the planet has been integrated into new forms of capitalist accumulation through practices like "greenwashing," corporate social responsibility, eco-investment, and sustainable consumption (Chiapello 2013). Through processes of recontextualization and resemiotization, digital texts are iteratively reimagined and repurposed by artists and activists to subvert established paradigms, opening up possibilities for new and alternative meanings.

We perceive diversion as a central practice across various dimensions of social life: as subversive engagement (such as parodying, co-opting, appropriating, and assimilating), as a speculative venture for personal benefit (such as misrepresentation and manipulation), as unintentional actions and discourse (such as miscommunication, and ignorance), and as a broad-scale approach for pragmatic objectives (such as redirecting waste, traffic, water, and networks). The papers in this two-part panel analyze diversion, not as a fixed outcome, but rather as ongoing processes that arise from specific forms of political climates, social relationships, subjectivities, and labor. Taken together, they ask what social forces make it possible to move away from the status quo, and what efforts toward reimagining social structures get subsumed back into those structures? To what extent, and in what way, do traces and echoes of the original course remain – and what are the implications of these residues? By building upon the lessons learned from these processes, we seek to deeply contemplate the concept of diversion as both a powerful mechanism for dismantling and reimagining societal structures, and a force that assists in deepening, existing injustices and inequities.

The papers in this first session highlight some of the ways in which diversion can blur taken-for-granted boundaries and categories: how right-wing symbols are reframed for environmental activism, how traces and echoes of conservative logics persist LGBTQ+ diversions, how comedic diversions question dichotomies of resistance and incorporation in China, and discourses of de/colonization are diverted to further nationalist projects, and how diversion can both accelerate and criticize capitalist expansion.

Association for Political and Legal Anthropology

Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology, Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology William Westermeyer, University of South Carolina, Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology, Aindrila Chakraborty, Jie WU, Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology Michael Ralph, Howard University

Green Tea and Government Wolves: Diversion in American Right-Wing Environmental Frames

One factor in the continued success of contemporary right-wing movements such as the Tea Party and MAGA is the remarkably consistent frames and symbols that circulate through different media. Topics are fashioned as symbols that reinforce cultural resentment, declining values, or creeping

socialism. This paper describes two diversions where activists reframed right-wing symbols regarding environmental issues for pragmatic political ends. Tea Party members were typically opposed to policies addressing ecological problems since they were seen as symbols of social engineering and "crony capitalism." However, one Tea Party group in Georgia framed these meanings to support an environmental cause in a specific local case. In the second case, the recovery of the endangered Red Wolf (*Canis rufus*) in North Carolina was nearly derailed due to the local appropriation of conservative discourses used in opposition to gray wolves in the northern Rockies. These cases illustrate how seemingly rigid and consistent ideologies are constantly in process and questioning how political actions that increase environmental destruction can be redirected or reframed.

Presenter(s): William Westermeyer

"Puritan" Hauntings in LGBT(Q+) Counterpublics: Play, Precarity, and the (Im)possibilities of Diversion

Networked counterpublics oriented around marginalized genders and sexualities abound on the social media platform, Tumblr. These counterpublics, however, are not realized solely through explicitly political discourse: activism, allyship, and counterpublic world-building cannot be isolated from the fun, humor, and "just playing around" in which my young interlocutors engage. Tumblr users' playful diversions both entertain and create space to imagine alternative ways of being and doing good in world. This paper explores the forces—sociopolitical, technological, and affective—that mediate these divertive practices and their outcomes. I demonstrate how shifts in Tumblr's atmosphere, from an affable Lovecraftian "void" to a precarious "purgatory", are accompanied by shifts toward understandings of LGBT(Q+) community, identity, and politics that are, as one popular post semi-jokingly states, "just conservative protestantism with a gay hat." Ultimately, this paper shows how efforts to subvert the structures and narratives that perpetuate anti-LGBTQ+ prejudices can come to carry echoes of the very logics that underly those oppressive ideologies.

Presenter(s): Michelle Morgenstern

Deriving Hindu Nationalism: Understanding De/Colonization from the Peripheries

Heritage discourses in the post colony invoke and derive colonial pasts to produce/perform national identity. Under the Hindu ethno-nationalist regime in India, heritage is invoked for (Hindu) national integration. In doing so, the state, backed by the RSS (Rashtriya Swamsevak Sangh) and its affiliate organizations derive legitimacy by drawing on discourses of India's colonization further its violent form of national imagination, producing human and non-human subjects within the ideological space of Hindu nationalism. This ethnographic research engages with how colonial pasts and discourses of de/colonization are derived by the Hindu nationalist organizations at the grassroots levels to further the political project of Hindu nationalism, situated in Puducherry, India, which was a French colony. In the recent past, this region has witnessed charged discourses on heritage, with an ongoing proposal to list the city in the UNESCO world heritage list. As a colonial outlier and peripheral to the postcolonial imagination, this research studies the ways in which the discourse of de/colonization are derived to further a Hindu nationalist imagination.

Presenter(s): Aindrila Chakraborty

Truth-Telling and Just-Joking: Mass-Mediated Comic Subjectivity in the post-Tiananmen China

Stand-up comedy in the post-Tiananmen Chinese socio-political context presents an interplay of individual expression, societal dynamics, and state control. This paper explores how digital mass media shapes the trajectory of Chinese stand-up comedy. Specifically, it investigates how Chinese stand-up comedians navigate the margins of societal norms and state control to establish their comic identities, based on an analysis of most influential comedic program "Rock & Roast" alongside interviews with comedians. The paper elucidates how comedians affectively engage audiences and negotiate ambiguity for public and authoritative endorsement. Furthermore, it explores the complex relationship between comedians, their audiences, and state authorities, revealing how comedy serves as a form of social critique and cultural expression in contemporary China. Ultimately, this study questions the boundaries between resistance and incorporation, the space between political exclusion and inclusion, by highlighting stand-up comedy as a microcosm reflecting broader societal shifts and digital dynamics.

Presenter(s): Jie WU

The Politics of Pyramid Schemes: Diversion as Social Criticism in the United States

This paper examines how a community in San Francisco creatively reframes accusations of running an illegal pyramid scheme. The group faced intense public and interpersonal scrutiny as they made money by recruiting individuals to participate in multi-level marketing businesses. Their practices were seen as deceptive and exploitative, as only a select few at the top of the pyramid-shaped company hierarchy profited, leaving the majority to suffer financial losses. My interlocutors, however, responded to pyramid scheme accusations by calling attention to how core U.S. societal structures, including the government, military, fortune 500 companies, and religious organizations, were structured like a pyramid, marking clear economic and social hierarchies of power and privilege. To them, the pyramid scheme logic of a hierarchical social and economic system resembled institutions in the U.S. that they had encountered and relied on throughout their lives without success. While my interlocutor's diversion was undoubtedly designed to distract attention from their own complicity in exploitation, it also served as a potent social critique of the unequal distribution of power and privilege in the United States.

Presenter(s): Mathias Levi Toft Kristiansen

2844 From Nutrition to Culture: 50 Years of the Anthropology of Food - Part 2

11/23/2024 10:15 AM-11:45 AM

TCC 118

Oral Presentation Session

In 1978, 4 years after the founding of the Committee on Nutritional Anthropology, then-president Randy Frances Kandel wrote that "today, the compound word, nutritional anthropology, trips from the tongues of many as lightly as the term biochemistry, implying a perspective which is the fresh

motivating force behind major research and education programs at all levels and in many disciplines" (1978:1). Initially a special interest group of the Society for Medical Anthropology, CNA started with distinctly biological, nutritional, and applied tendencies. CNA members were often interdisciplinary and a significant number worked in departments of nutrition, community health or even in medical schools. Now, 50 years after its creation, the Society for the Anthropology of Food and Nutrition leans far more toward the cultural side of anthropology. SAFN members remain interdisciplinary but are more likely to be engaged with the relatively new field of Food Studies, or to pursue research in food justice.

How did the study of nutrition across cultures transform into the study of food and culture? On the occasion of SAFN's 50th anniversary, this panel will examine the shifting paradigms and practices that have made food a legitimate and even central part of anthropology. Food was a key part of anthropological research long before the creation of CNA and major theorists, from Boas and Lévi-Strauss, to Douglas and, of course, Mintz made significant contributions to the field. Why, then, was the initial organization devoted to the anthropology of food an outgrowth of medical anthropology? The roundtable will explore the factors, both within and outside of anthropology, that shaped the field as it developed. When and why did human rights, and later food justice, become part of the field? How did changing thinking about food—the rise of foodies, for instance—contribute to the transformation of the anthropology of food? What genealogies (of anthropology) unfold through studying food? What are some emerging themes, conversations, and topics that are emerging among rising food anthropologists? With contributions from multiple generations of SAFN members, this double session reflects upon the development of food anthropology and explores the field's emerging directions.

Kandel, Randy Frances. 1978. President's Remarks. Communicator: The Newsletter of the Committee on Nutritional Anthropology. 2(1).

Society for the Anthropology of Food and Nutrition

Noha Fikry, University of Toronto, Department of Anthropology, Amanda Green, Eastern Kentucky University, Anthropology Program Jennifer Thompson, University of Georgia David Himmelgreen, University of South Florida, Department of Anthropology, penny vanesterik, York University, Amanda Green, Eastern Kentucky University, Anthropology Program, Sucharita Kanjilal, Bard College, Anthropology Program Janet Chrzan, University of Pennsylvania

Anthropological approaches to understanding and addressing food insecurity. Building theory, methods, and applications of knowledge.

Food insecurity (FI) is the lack of availability or access to safe, nutritionally adequate food in socially acceptable ways. While the concept and measurement of FI is recent, it has had longstanding impacts on health and wellbeing across the globe, including in the U.S. Since the Great Recession (2008-09) and the COVID-19 pandemic, FI has received much more attention from researchers and scholars, the media, policymakers, and the public. The aim of this paper is to discuss how anthropology has contributed to the study of FI, as a social determinant of health, and how anthropological theory and methods are being utilized in innovative programs aimed at building food security and improving health. Lastly, it is argued that any purposeful change will only come about when food security is linked with food sovereignty and food systems.

Presenter(s): David Himmelgreen

The Last Course Revisited

This presentation is a personal reflection on how safn addressed my academic identity crisis in the late 70s. The development of the anthropology of food and nutrition provided opportunities to refashion disciplinary praxis and to link the little and the large in interesting ways. Practitioners also used food and nutrition to challenge conceptual silos, making it easier for policy makers to use anthropological research.

Presenter(s): penny vanesterik

From hunger abroad to hunger in our own backyard: The history of applying anthropology to campus food insecurity

In 2023, anthropologists Nicole D. Peterson and Andrea Freidus framed college student food insecurity as a form of structural violence. The framing emphasized how student food insecurity was in fact a structure of shared suffering that has been built into U.S. higher education. In this paper, I outline historic developments in the study of college student food insecurity alongside the conditions of the "neoliberal" or "academic-capitalist" university. Tracing the contours of our shifting anthropological understandings of student food insecurity over time, I generate a history of applied anthropological efforts at studying, developing, and assessing emergency food provisioning on U.S. campuses, with an emphasis on contributions by members of SAFN. Tapping into my own interdisciplinary research with faculty at my four-year regional-comprehensive university, I use a structural violence and historic lens to grapple with preliminary results of our April 2024 campus-wide survey (n=1333) where 46.9% of students met the criteria for low food security or very low food security.

Presenter(s): Amanda Green

Global political economy & the anthropology of food

Anthropologists of food have played a key role in bringing cultural perspectives to the mode of theorizing known as political economy, and studies of global capitalism more generally. As a culturally dense object that lies at the heart of social reproduction, food has proved a fertile subject for anthropologists who have sought to bring ethnographic particularity to global analyses of commodity production, distribution and consumption. Moreover, given food's intimate entanglements with regimes of gender, sexuality, race, caste and nation, anthropological studies of food and nutrition have added crucial rejoinders to economic and class-reductionist analyses of capitalist systems. Here, I trace some of this disciplinary history and its key interventions, drawing particular attention to perspectives that have challenged Euro-Western and masculinist conceptions of political economy. Looking towards the future, I consider how an anthropology of food might continue in this tradition of pushing anthropology, itself, to theorize differently.

Presenter(s): Sucharita Kanjilal

1159 Global Perspectives on Praxis: Anthropology as Practice, Analysis, and Creative Engagement

11/23/2024 10:15 AM-11:45 AM

TCC Ballroom D

Executive Oral Presentation Session - In-Person

This session brings together four diverse anthropological perspectives that center praxis as creative methodology and as critical analysis of existing knowledge. Our papers offer transnational global focuses that are deeply attuned to the unique racial, socio-political, and ecological situations of the places each of us comes from, which speaks to the changing climates and future of the discipline. Our work utilizes a praxis of care and recalibrates what power means in action. Black feminist anthropologist Phil Colquitt's paper is inspired by the desire to make a place for a deeply personal and passionately fueled practice of knowledge production and to break the rigidity of knowledge production shaped by the prevalent whiteness of anthropology. They engage with the cyclical exchange of theory and practice and analyze the works of existing Black feminist anthropologists, explicitly focusing on decolonizing methodologies. In critiquing how whiteness shapes anthropology, this paper does more than compel us to realize the limitations of the field. It causes a roar of inspiration for implementing creative methodologies that make anthropology alive, meaningful, and relevant for all. From the opposite side of the world, Tibetan anthropologist and filmmaker Huatse Gyal brings insights from indigenous Tibetan pastoralists in Tibet to ask how communities imagine better futures through innovative land-based efforts at a time of severe environmental and political catastrophe. In the increasing state censorship in Tibet, this work brings to our attention praxis, both as a commitment to knowledge production under such political circumstances and praxis as understood through the community's collective efforts of making "a good life," that is based on caring for the land and ecology which dismantles and challenges capitalistic and extractivist notions of future. Moving to Bolivia, Aymara anthropologist Yhovana Karen Chura Cussi challenges the seemingly positivist understanding or misunderstandings of state-initiated "decolonizing" measures by prioritizing the voices and experiences of marginalized indigenous and Afro communities in plurinational Bolivia. In this contestation of supposedly post-racial ideology in Bolivia, the paper examines the 2010 education law and policy reforms and their implications to give a profound and layered look into what it means to decolonize. It shows us how "decolonization" is not a straightforward universalist challenge to existing systems of hegemony and points to particulars of decolonial movements that might be counterintuitive. Lastly, Tsering Wangmo brings our attention to praxis through two anthropological practices: theorizing through film and collaborative co-authorship with the community. This paper focuses on how such a method can be successful and sustainable in the long run by closely analyzing the processes involved in this project and by showcasing excerpts of the visual project for discussion on the theory itself.

tsering wangmo, Washington University in St. Louis, Phil Colquitt tsering wangmo, Washington University in St. Louis Phil Colquitt, Huatse Gyal, Rice University, Department of Anthropology, YHOVANA KAREN CHURA CUSSI, tsering wangmo, Washington University in St. Louis Bret Gustafson, Washington University in St. Louis

What Does the White Wall Say to My Black Skin?: Utilizing A Black Feminist Anthropological Praxis for Futurities Sake

Walking into the Anthropology building every day, I see this white wall with twenty white faces staring back at me of everyone in the Anthropology department who has retired. That is the past. I know what everyone in anthropology looks like now. It is the present. I can only wonder what everyone may look like in twenty more years. That is the future. Will my Black face and Black skin ever sit on the White wall?

Black Feminist Anthropologists often deploy a Black feminist citational praxis of citing from Black women's studies texts, which have provided them with the platform to explore their identities, create theories rooted in their experiences, and name and define themselves as Black women. This essay engages with this cyclical exchange of theory and practice and analyzes Black Feminist Anthropology: Theory, Politics, Praxis, and Poetics, edited by Irma McClaurin. It also employs autoethnography as a decolonial methodological form, challenging the rigidity of our discipline and exploring new possibilities for legitimate knowledge production. This work delves into how Black feminist anthropology has confronted systemic injustice and how our Black feminist predecessors have reshaped, transgressed, and reimagined previously imagined (im)possible futurities.

Presenter(s): Phil Colquitt

“We intend to stay on our ancestral land”: Restoring Land by Revitalizing Intergenerational Relationships in Eastern Tibet

The Tibetan plateau, also known as the 'water tower of Asia,' is heating up by 0.3 °C. each decade, more than twice the worldwide average with far-reaching consequences. Simultaneously, in the past few decades, indigenous Tibetan pastoralists have been confronted with a mandatory grassland fencing policy, followed by a mass relocation policy that has fundamentally challenged their very social existence. Drawing on two Tibetan community leaders' efforts to restore their ancestral land by revitalizing intergenerational relationships in eastern Tibet, this paper details the emergent and innovative forms of land restoration efforts that center land-based community building as a precondition to environmental protection. In doing so, the paper presents a larger argument about how ethnographic attention to individual and community efforts to mobilize collective and creative actions, to build habitable dwelling places, may offer us opportunities to answer what makes "a good life" in the midst of political and environmental catastrophes today.

Presenter(s): Huatse Gyal

Post-racial Ideological Notions in Plurinational Bolivia

In the Plurinational State of Bolivia, significant constitutional changes followed the election of the Indigenous president Evo Morales in December 2005, including the enactment of a new education reform in 2010 as part of a decolonizing effort. Historically, marginalized communities experienced significant impacts of one reform after another, influencing how languages and people who speak those languages are represented and treated. These changes, along with the formation of a new ideology, signify Bolivia's "progress" in the inclusion of Indigenous and Afro-Bolivian nations, cultural practices, and languages in the educational system. Building on Cho's (2009) key characteristics of post-racialism, racial progress and transcendence, race-neutral universalism,

moral equivalence, and distancing moves, interestingly, Bolivia's case reflects a (re)emerging post-racial ideology. This reveals that despite acknowledging multilingualism, and multiculturalism, implementing policies in areas such as education, racial exclusion persists. Furthermore, thinking that such a diverse country has transcended racism obscures the racial hierarchy of Latin American racialism. This paper explores how the 2010 education law and policy reforms in the educational realm in Bolivia may silence the voices today of marginalized Indigenous and Afro communities, potentially contributing to a post-racialism ideology in a purportedly decolonizing society.

Presenter(s): YHOVANA KAREN CHURA CUSSI

Praxis in the Audio-Visual Medium: Theorizing Exile and Land Relations with Tibetan Youths through a Collaborative Film

This paper looks closely at the possibilities that transdisciplinary multimodal collaborative work provides for anthropology to form enduring partnerships and mutual collaboration with their "interlocutors." As an example, it centers its analysis on the details surrounding a short film project that focuses on an anthropological theorization of land and exile. This visual theorization is informed by the life, ideologies, and desires of the Tibetan youths in Ladakh, India, to conceive the temporality and "embodiment" of land in bodies in exile through memories, narratives, and conceptions of the future. In writing about this project from multiple perspectives, I consider the details of the collaborative processes that have taken place, the challenges faced during this process, and how those challenges are overcome with the community's insights. In this analysis, I also critically engage in answering what it means for me as a "native" anthropologist to do this creative work with my community and what this collaboration could mean for anthropology as a discipline. As a nonwhite, minoritized brown woman in a predominantly white-centric discipline of anthropology, I see/feel creative-collaborative methodologies as a form of praxis, and I hope to renew (because film and visual media are not new to anthropology) discussions on ways of belonging, reflecting, and reimagining anthropology itself at a time of its peril. Excerpts from the short film will accompany this presentation.

Presenter(s): tsering wangmo

1598 Global and Local Perspectives on Food Access and Associated Disparities

11/23/2024 10:15 AM-11:45 AM

TCC 109

Oral Presentation Session

Food security is a major concern for 21st Century researchers and policymakers. Recent supply chain disruptions and shortages, geopolitical conflicts, and environmental degradation have made these concerns more pressing, as consumers have struggled to provision their households amid scarcity and rising prices. Yet food access and security are intimately bound to unique geographies, power structures, and economic histories as well as global forces. Additionally, researchers have provided substantive evidence demonstrating the relationship between food insecurity and specific measures of health and wellbeing. However, there is much variation and ambiguity in these links

and the causal direction is often unclear. This panel will present several case studies exploring the connections between food access and social and health disparities, highlighting local and global causes and consequences of food insecurity.

Biological Anthropology Section

Achsah Dorsey, University of Massachusetts, Amherst, Department of Anthropology, Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures
Achsah Dorsey, University of Massachusetts, Amherst, Department of Anthropology, Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures
Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Alyssa Crittenden, University of Nevada, Las Vegas, Lesley Frank, Acadia University, Achsah Dorsey, University of Massachusetts, Amherst, Department of Anthropology

Invisible Hunger: Exploring Missing Persons and Food Insecurity in Mississippi

Historically marginalized communities are at greater risk of going missing because they are less likely to be reported missing, less represented in media coverage, and have fewer resources allocated to their cases. These issues are further compounded by socioeconomic and health disparities impacting these communities. Specifically, marginalized individuals in Mississippi who go missing are susceptible to other socioeconomic factors like food insecurity and poorer health outcomes. Mississippi ranks as the unhealthiest state in the U.S. and among the worst in racial health disparities. Additionally, it is one of the most food-insecure states in the nation. Preliminary analyses using the Mississippi Repository for Missing and Unidentified Persons have shown that Black and Multiracial individuals were overrepresented as missing compared to their general population percentage in Mississippi. This relationship is similar when investigating food insecurity and health outcomes. Compared to White Mississippians, Black and Indigenous Mississippians have higher mortality rates and greater food insecurity. Combining missing persons data with socioeconomic and health factors will provide a greater understanding of how we can help identify and resolve these cases in Mississippi and address food insecurity in the state.

Presenter(s): Jesse Goliath

Hunter-gatherers in transition: food insecurity and shifting dietary practices among Hadzabe of Tanzania

The Hadzabe foragers of Tanzania are currently experiencing large-scale shifts in their ecological, nutritional, and socio-political landscapes. Climate change, increased interaction with aid organizations, heightened participation in ethnotourism, and the expansion of wildlife conservation areas have led to conspicuous alterations in their identity, patterns of subsistence, degree of market integration, and access to biomedical care. Despite a long standing (and ever growing) interest in conducting research among this community, very few data are available on how such changes are impacting food security and overall nutrition. Here, we present preliminary findings on food insecurity in Hadzabe communities with variable access to market economies and present 24-hour dietary recall data to explore shifts in dietary composition.

These data not only act to dispel the myth that foragers remain immune to the products and processes of modernization, but also contextualize contemporary variation in subsistence regimes and highlight the resiliency that foragers and former foragers exhibit in the face of change.

Presenter(s): Alyssa Crittenden

Co-author(s): Miriam Kopels

Infant food insecurities in the US and Canada – When food affordability and food system shocks converge.

Infants are at risk of food insecurity in neoliberal, high-income countries due to their unique ways of eating, the limited and specialized food substances they consume, and the lack of economic and social protection afforded for sustainable breastfeeding or formula feeding. Food insecurity impacts infant feeding and resulting health outcomes. This paper presents caregivers experiences of emerging infant food insecurities occurring in the US and Canada over the last few years due to infant food supply shocks and increasing problems of maternal and infant food affordability. Based on data collected in 2023-2024 from interviews with 'finding formula' Facebook group administrators and caregiver surveys, this paper highlights established and new indicators of food insecurities in infancy in rich nations. It reveals political-economic and global food system commonalities and differences by nation contributing to feeding inequities as well as feeding adjustments within families that poses social and nutritional risks. Equally prominent it reveals the localized yet networked moral economies of care that emerged online to help caregivers feed their babies in the US and Canada when institutions failed to protect families from infant food insecurity.

Presenter(s): Lesley Frank

Rural Food Security and Resilience: A New Model of Market Integration

Recent research on food security assumes households gain and maintain supermarket access through processes of infrastructure development and urbanization, and therefore divides households into those with market access and those without. We believe this model is too simplistic and does not accurately represent how people provision their households on the periphery of the global economy. This presentation therefore proposes a new model of market integration in which communities with varying degrees of supermarket access navigate supply chain disruptions through the incorporation of locally available resources. We first discuss the use of a market integration model within the field of anthropology, highlighting the strengths and weaknesses of this perspective in analyses of food access and security. Subsequently, we will propose a novel model of market integration based on our current research in South America. Finally, we highlight the necessary work needed to explore the nuances of market integration within rural communities and the importance of community resilience.

Presenter(s): Achsah Dorsey

Co-author(s): Eric Thomas

1650 Hyperdiversity and Shattering Culture: A Critical Return

11/23/2024 10:15 AM-11:45 AM

TCC 123

Roundtable/Town Hall - In-Person

Hyperdiversity, as conceptualized by Seth Donal Hannah, evokes cultural environments of hyperdifference. In recognizing ethno-racialization as a process, the theory attends to embodiment as it is lived. Hyperdiversity is in discourse with longstanding work from feminist and decolonial theory that asks how visibility, and diversity, are made possible.

In reflection of the foundational edited volume and remembrance of Dr. Seth Hannah, this roundtable returns to "Shattering Culture," what we have come to situate as a shattering of coherence. We ask: What are the fissures of shared identity? What happens when social cohesion becomes "too blunt" a tool for analysis and practice (DelVecchio Good et al. 2011, 3)? How are cultural environments of hyperdiversity "used and given meaning" (DelVecchio Good et al. 2011, 2)? How are they made meaningful?

We consider how ethnography can help attune us to the dynamism and uncertainty of social dynamics and divisions. Hyperdiversity, we suggest, centers ethno-racialization as a process that is as enveloped with the endurances of class, gender, and generation as it is the granularity of "language, income, and insurance status" (DelVecchio Good et al. 2011, 3).

We think about these tensions and instabilities at a time when cohesion has never felt of greater importance. National flags, N95 masks, protest banners, and sit-in tents continue to serve as crucial political qualia. Here we recall Stuart Hall's observation of cultural identity as a question of 'becoming' as it is of 'being' (In Braziel and Mannur 2003, 236), as less of an "essence" than it is a "positioning" (237). Understanding the production of this positioning, Hall suggests, is essential to understanding the production of the collective itself. Thus, we turn ourselves to how collectives are themselves produced; how visibility is made possible; and in an ever-shifting sense, how hyperdiversity is given meaning.

We also turn our attention to the moments where the bluntness of cohesion fails us. We listen to asylum-seeking families from Brazil, who, in not quite fitting the both-and census category of "Hispanic/Latino" mark "white" and become an "invisible minority" (Margolis 1998). We consider how the status of diagnoses like cystic fibrosis as a "'white' disease" materializes in the undiagnosed (Roberts 2011). In a clinical setting, we ask how practitioners and patients in contexts of hyperdiversity are made to "get by" (Würth et al. 2018; see Willen, Bullon, and DelVecchio Good 2010).

Across these diverse conceptual and contextual terrains, we explore how gender, generation, and migration materialize in processes of ethno-racialization. The participants of this roundtable represent a hyperdiverse set of engagements with this framework and experiences through their fieldwork. In praxis, then, this roundtable suggests that hyperdiversity can support a more careful mode of asking, listening, and attuning in our theory and practice.

Society for Psychological Anthropology

Angela Leocata, Stanford University, Sarah Willen, University of Connecticut, Department of Anthropology ANTONIO BULLON , Sylvie Schuster, University of Basel, Ellen Kozelka, University of

Vermont, Department of Anthropology, Giselle Sanchez, University of California, San Diego, Department of Anthropology, Angela Leocata, Stanford University Mary-Jo Good, Harvard University, Elizabeth Carpenter-Song, Dartmouth College, Department of Anthropology

1680 Intersecting Inequalities: Racism, Violence, and Resistance in Ecuador

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 4

Oral Presentation Session

This panel explores the multifaceted dynamics of inequalities, racism, and antiracism in Latin America, with a focus on Ecuador. The panelists analyze the intricate intersections between inequalities, racism, migration, and environmental degradation affecting Afro-Ecuadorian and Indigenous populations, including the exploration of racism and antiracism in both urban and rural settings. The panel addresses intergroup conviviality focusing on the notion of multiculturalist regime of inequality; strategies of everyday resistance and identity formation; community-led strategies of territorial defense in contexts of environmental racism; and the role of violence in the public articulation of racism. Together these papers offer an understanding of changing dynamics of racism within a context that tends to minimize or deny it.

Society for Latin American and Caribbean Anthropology

Maria Moreno Parra Rocio Elizabeth Vera Santos Rocio Elizabeth Vera Santos, Veronica Gavilanes Ruales, Maria Moreno Parra, Nathalia Bonilla Luciane Rocha, Kennesaw State University

Multicultural inequality regime, between conviviality, racism, and anti-racism

The theoretical-analytical concept of Inequality Regimes allows for a socio-historical, diachronic, synchronous, local, national, and transnational approach to studying inequality as a result of various mechanisms and power structures that have created, normalized, and legitimized ethno-racial inequalities for centuries.

This concept systematically examines the following dimensions: social stratifications, discourses of otherness, legislations, public policies, and forms of conviviality.

In the context of Latin America, four regimes of inequality towards the Afro-descendant population have been identified: the slave regime, the nationalist racist regime, the mestizo regime, and the compensatory multiculturalist regime. This presentation focuses on the multiculturalist regime in the dimension of intergroup conviviality, that is, concrete forms of interaction, coexistence, and cohabitation with differences in three spaces: familial, occupational, and public. The objective is, on the one hand, to demonstrate how coexistence functions in this regime among Afro-descendants, Indigenous peoples, Whites, and Mestizos, and what role the body and ethnic positioning of individuals play in the face of practices of exclusion, racism, and discrimination. On the other hand, it aims to reflect on new forms of anti-racism in rural and urban settings.

Presenter(s): Rocio Elizabeth Vera Santos

Racism in Ecuador: An analysis of Afro-Ecuadorian communities, individual identity, and day-to-day resistance

In Ecuador, migration from rural Afro-Ecuadorian communities to the main cities of the country has been constant throughout history. However, the white-mestizo population, which represents the majority of the inhabitants of the country, considers Afro-Ecuadorians as "Others" who are out of place in the city. In that way, this group's migration process is determined by prejudice, stereotypes, and limited access to employment, housing, and equal treatment. Nevertheless, beyond an analysis of social inequality related to race and ethnic groups in Ecuador, my research examines the experiences of discrimination in order to understand how racism has an impact on Afro-Ecuadorians' identity as individuals. Therefore, based on qualitative research in the community of El Juncal, in the Imbabura province in Ecuador, this study identifies and explores five strategies commonly used to deal with racism from the perspective of individual identity as a way to emphasize the importance of day-to-day resistance.

Presenter(s): Veronica Gavilanes Ruales

The role of violence in the public discussion or omission of racism: a comparison of two communities of Ecuador in conflict with external actors

In Ecuador, the ideology of mestizaje has resulted in the denial or minimization of racism against Indigenous and Afro-descendant peoples. This denial coexists, however, with the consciousness of racialized difference. If racism is most of the time minimized and naturalized, in this paper I propose that we need to consider the circumstances that may generate awareness of racism and a public speaking up against it. Comparing two cases involving Afro-descendant and Indigenous people in conflict with external actors, I analyze the role that different forms of violence play in the public articulation of racism. I contend that violent physical conflict may result in breaking the silence on state racism, while diffuse or slow forms of violence may result in the backgrounding of explicit denunciations of racism.

Presenter(s): Maria Moreno Parra

Environmental racism in Ecuador and networks of resistance: The defense of the Chocó forest against oil palm by an Afro-Ecuadorian community.

The canton of San Lorenzo, in the province of Esmeraldas, Ecuador, is covered by the mega-diverse Chocó forest, considered one of the ten hotspots in the world, inhabited mainly by Afro-descendant and indigenous communities, but both the ecosystem and its inhabitants are threatened by the agroindustrial extractivism of the oil palm, which has been established in the area since 2002, causing deforestation of primary forest, dispossession of territories and accumulation of land, while at the same time contaminating water sources. This system has been supported by structural racism and state neglect, causing environmental suffering in communities in the midst of environmental racism. Since 2017, the Afro-Ecuadorian community of Barranquilla de San Javier has developed a strategy of territorial and natural defense. For its part, the palm oil company Energy & Palma has filed a criminal case for \$350,000 against 7 of its leaders, as its methodology to maintain domination over the area, protected by its interference in the country's judicial system, corruption, and its political and economic power. In response, the community has

strengthened its organization and woven a network of alliances not only to defend the defenders, but also to reclaim their territory.

Presenter(s): Nathalia Bonilla

1414 Michel Serres for Anthropologists: What's the Big Deal?

11/23/2024 10:15 AM-11:45 AM

TCC 120

Roundtable/Town Hall - In-Person

The publication of *Porous Becomings* (Duke, 2024) represents the first in-depth anthropological engagement with the French philosopher of science, Michel Serres (1930-2019). This roundtable invites critical thought about what a 'conversation' with Serres might bring to anthropological knowledge of time, climate change, religion, multispecies ethnography, a world said to be in entangled 'polycrisis', and more. Serres' endeavour to maintain individual relative truths while building algorithmically toward comprehension of the global and planetary seems ideal to equip anthropologists with tools to tackle increasingly urgent questions of complexity, scale, and scope. Yet, Serres is often overlooked in favour of other figures of thought: Why? We ask whether there is space for yet another white, male, Western intellectual to join our analytical circle, and debate the (ir)relevance of Serres' philosophy for future generations of researchers. Can engagement with Serres really shake disciplinary foundations of theory and method? What is it to become contemporary with Serres?

Each presenter will give a 5-minute contribution positioned around the relevance of one theme from Serres' oeuvre to their own research. Presenters are encouraged to be direct and critical. Entries may include "Time", "Pollution", or "Analogy", for example...

Society for Cultural Anthropology

Andreas Bandak , Daniel Knight, University of St Andrews Andreas Bandak , Maja Petrovic-Steger , Andrew Shryock, University of Michigan, Department of Anthropology, Cymene Howe, Rice University Paul Kockelman, Yale University, Daniel Knight, University of St Andrews

1361 More than Pretty Boxes: Carrie Lane meets Readers

11/23/2024 10:15 AM-11:45 AM

TCC 103

Roundtable/Town Hall - In-Person

This panel celebrates Carrie Lane's recently published book, *More than Pretty Boxes: How the Rise of Professional Organizing Shows Us the Way We Work Isn't Working* (University of Chicago Press 2024). In this book, Carrie Lane reveals how organizing transitioned from feminized and typically unremunerated carework into a profession accompanied by complex dilemmas surrounding this new status of organizational expert. To turn to professional organizing as a profession is to ask about the gendered nature of carework. It is to explore the paths through which ubiquitous modern

tasks turn into professional job roles. And lastly, it is a glimpse into how our relationships with commodities and objects in general are touchstones for experiencing capitalist traps. The roundtable opens with Ilana Gershon interviewing Carrie Lane about her research and writing process, and then four panelists engage with the text, before we open the floor up for a wider discussion.

Society for the Anthropology of Work

Ilana Gershon, Rice University, Department of Anthropology Caitrin Lynch , Tarini Bedi , Carrie Lane , Katie Kilroy-Marac Rachel Howard, University of Chicago, Department of Anthropology, Ilana Gershon, Rice University, Department of Anthropology

2600 Musical Life Stories /Africa

11/23/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

This panel explores ethno/musicological biography and life story writing about musicians in Sub-Saharan Africa. Until recently, ethnomusicology as a discipline has tended to resist biographical writing for ethnographic approaches with a broader lens. Moreover, biographies of African musicians are rare. In recent years, however, a handful of biographies of African musicians have emerged, specifically Tejumola Olaniyan's work with Fela Kuti (2004), Carol Muller's work together with Sathima Bea Benjamin (2011), and Banning Eyre's work with Thomas Mapfumo (2015). Following these trends, these four case studies apply ethnographic methodologies and perspectives toward exploring distinct musical lives working in African traditions. How does the practice of writing about individual lives from an ethno/musicological perspective differ from other academic styles of biographical writing? The framing of musical lives and works says as much about writers as about their subjects. Life story and biographical writing are by their nature selective, never comprehensive, and always framed from perspectives based on the scholar's interests, as well as on a dialogue between researcher and researched. Life story is a kind of performance, a genre that rarely emerges in contexts of ordinary, daily living, but rather in specially framed circumstances—such as the ethnographic interview—in some ways similar to the particular framing of a staged performance. Specifically, these papers advocate more self-reflexive approaches to negotiating the complexities of representing careers, personalities, and musical works in biographical scholarship, and will examine issues and methodologies about biography, audience reception, life story, and performance.

Association for Africanist Anthropology

Jennifer LaRue Prince F.M. Lamba Prince F.M. Lamba, Jennifer LaRue, Anchal Khansili, Alaba Ilesanmi, Florida State University Frank Gunderson, Florida State University

The Reincarnation of the Legendary Band WITCH and the Revival of Zamrock Music

Several music genres can be found in Zambia, all of which bearing unique historical backgrounds with different socio-cultural purposes in communities. This study of Zamrock music, a

combination of rock, funk, and Zambian music styles, which initially became popular in the 1970s explores some complexities that native musicians would navigate to realize their dreams and fulfill their socio-cultural responsibilities as musicians. This paper discusses the rise, fall, and reincarnation of the band, "We Intend To Cause Havoc" (WITCH) and their Zamrock brand of music, through the lenses of 71-year-old band leader and lead vocalist, Emmanuel Jagari Chanda. A narrative of the WITCH band and Zamrock music signifies the influence of Western music styles on local genres, the socio-cultural impact of new forms of music, and also the importance and relevance of the musical life stories of iconic musicians to the history, as well as the present and future developments of local music industries.

Presenter(s): Prince F.M. Lamba

Akin Euba: The Story of a Life's Work

Biography by nature is incomplete and curated. Joshua Uzoigwe (1946-2005) wrote his biography of Akin Euba (1935-2020) in 1978. Like many scholars of music, Uzoigwe focuses on periodicity, bracketing off sections of Euba's life. The reasons for this vary, but one result is a focus on a linear movement from start to finish. I examine Euba's career using his opera *Chaka* (1970) as the lens. Euba revised it several times and was still working on it when his health forced him to stop composing in 2008. With the opera as a frame, other elements of Euba's life come into focus via ethnographic research. His collaborative nature becomes clear in conversations with dramatist Sola Oyeleye. Euba's pragmatism manifests itself in how he adapted the work to various contexts and his priorities resonate in the elements of the opera that remain unchanged. Ultimately, biographers are products of their time and place and this is reflected in Uzoigwe's periodization of Euba's life. In taking this approach to Euba's work, he is claiming legitimacy for himself as a musicologist and Euba as a composer—something necessary for the time. However, an ethnographic approach that examines how a composer adapted and revised a single work can reveal a great deal about how he reacted to his sociocultural context(s).

Presenter(s): Jennifer LaRue

An Ecomusicological Message from DRC to the World

What does a sustainable future look like in the field of music? Music and sustainability have come together in the last few decades to provide an interdisciplinary approach that takes the environment into consideration when discussing how music interacts with society and its effects on the ecosystem. Fulu Miziki, an Afrofuturistic punk ensemble from the Democratic Republic of Congo is creating music to raise awareness of plastic pollution in Kinshasa. Through biographical study, I explore how music can play a major role in raising awareness about environmental issues. Mark Derry (1994) asks, "Can a community whose past has been deliberately rubbed out and whose energies have subsequently been consumed by the search for legible traces of its history, imagine possible futures?" I explore the possible futuristic ideologies through the expression of identity in Fulu Miziki's live performances, from their costuming to the sound they create. I adapt four different approaches: Cultural, Musicological, Afrofuturistic and Ecomusicological. Through Fulu Miziki, I delve into the process of making a utopian future from a dystopic present with the help of art. Taking inspiration from their environment and their culture, Fulu Miziki is demonstrating an identity of DRC that represents the changing ecology of the country. I examine Fulu Miziki as a

representation of Congo in its entirety to explore how they express their musical, ecological as well as cultural identities through music.

Presenter(s): Anchal Khansili

Unending Life, Sacred Continuity: Fela Anikulapo-Kuti's Afterlife Biography

Biographies of late musicians that explore their posthumous manifestations are usually presented as a study of their legacy, not explicitly labeled "afterlife biographies," with the subjects portrayed as "absent." Drawing from Yorùbá cosmology, which views life as a continuous cycle, I explore the life-after-life of the late Nigerian musician Fela Anikulapo-Kuti to construct his "afterlife" biography. Fela identified with Yorùbá beliefs, rituals, and reincarnation and claimed immortality. Thus, a religio-cultural analysis of his posthumous manifestations across the Black world can best explain them as sacred phenomena rather than mere incarnations. In this presentation, I explore how to conduct an ethnography of and with the "dead," the challenges of not becoming a "novelist" when filling in gaps and creating forms where none exists, the extent to which the "deceased" agency is present, curated, or misused, and how an afterlife biography becomes or is shaped by reflexive ethnography.

Presenter(s): Alaba Ilesanmi

1909 Praxis in multilingualism, multiliteracies, schools, and communities

11/23/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

The first part of our panel titled "Praxis in Multilingualism, Multiliteracies, Schools, and Communities" features four studies exploring the intersections of language, culture, in educational contexts. These studies revolve around reflection and action on linguistic, cultural, and institutionalized narratives and practices.

The first paper addresses the importance of distinguishing linguistic and cultural differences from disability in multi-tiered systems of support. Through ethnographic research in a multilingual and multiracial elementary school in Connecticut, teacher narratives and classroom interactions are analyzed. Initial findings reveal differentiated strategies based on student identities, such as a 'chart for brave talking' for a Latina girl with selective mutism. However, ambiguity arises in identification processes, questioning the labeling of multilingual students as "SPED" without receiving appropriate support. The study underscores the need for a nuanced understanding of student identities and instructional needs during identification and reclassification processes.

The second paper focuses on integrating linguistic and cultural resources in Two-way Dual Language (TWDL) elementary classrooms. Venegas-Weber's research highlights how novice TWDL teachers utilize critical literacies and translanguaging approaches to support students' scientific sensemaking. Through classroom observations and interviews, the study demonstrates how teachers' inclusion of linguistic and cultural diversity fosters students' identities as scientists while promoting linguistic ideological clarity and critical consciousness.

The third paper discusses the praxis of family engagement in multilingual schooling contexts. By examining family alliance efforts in school districts with prominent multilingual populations, Johnson explores how schools incorporate family voices to support diverse communities. The study underscores the importance of integrating family knowledge and cultural resources in educational practices to promote equity and social change.

The fourth study investigates the ethical guidelines of language and literacy professional organizations, and researchers analyze codes of conduct from AERA, MLA, LRA, and AAAL. Findings reveal shared characteristics and differences in guiding practitioners and researchers working with multilingual populations. The study emphasizes the need for responsive ethics that address lived realities, proposing a critically engaged stance open to continual reformulation to better serve diverse communities. The research highlights the importance of ethical considerations for teachers, parents, educators, and administrators within multilingual contexts.

These studies offer valuable insights into the complex dynamics of linguistic and cultural practices within educational settings, underscoring the importance of inclusive pedagogies and community engagement in fostering equitable learning environments.

Council on Anthropology and Education

Meredith McConnochie , Rosa Medina- Riveros Rosa Medina- Riveros Meredith McConnochie, Patricia Venegas-Weber, Eric Johnson, Washington State University Tri-Cities, Rosa Medina- Riveros Char Ullman, University of Texas at El Paso

Positionality and Identity in Multi-tiered, Multilingual, and Multiracial Systems of Support

Ortiz (2021) argues that research on multi-tiered systems of support, response to intervention, and recognition and response is essential to the development of criteria for distinguishing linguistic and cultural differences from disability" (p. 206). Responding to this call, this project ethnographically examines the multi-tiered systems of support within one multilingual and multi-racial elementary school in Connecticut. Rooted in theories of interactional positionality (Bucholtz & Hall, 2005), the study analyzes how teachers position neurodiverse and multilingual students in their narratives about students' trajectories and through discourse in everyday classroom interactions. Participants in this ongoing year-long study include 1 first-grade teacher, 1 fourth-grade teacher, and 1 ESOL teacher. Data includes audiorecordings with teachers during classroom interactions and interviews, field notes, and photographed assignments and assessments.

Initial findings highlight how teachers used differentiation strategies linked to identities within various tiers, including a 'chart for brave talking' for a fourth-grade Latina girl identified as a selective mute and extra space and a kneeling chair for a first-grade Black boy with autism. Yet the teachers expressed ambiguity regarding processes of reclassification that limited SPED or language services that students received. The study suggests a need for a more nuanced understandings of identification and classifications.

Presenter(s): Meredith McConnochie

Two-way (TW) Dual Language teachers Integration of Literacy Practices and' Cultural Resources in Elementary Science

Novice Two-way (TW) DLBE teachers enter complex classroom contexts with the potential for integrating their own and students' linguistic, cultural and racial resources as a transformative third space within TWBE (de Jong, Barko Alva & Yilmaz, 2022). To frame this study, I bring together theories of critical literacies (Janks, 2014) and translanguaging (García, 2009; García & Wei, 2014, Otheguy et al., 2015; Wei, 2018) as both, theoretical and pedagogical approaches that allow people to make meaning of the world through reading, writing and multimodal meaning making practices. I specifically explored how these DL teachers integrated Literacy practices broadly defined, and through that, supported their own and students' scientific sensemaking that highlighted how "texts and practices are never neutral" (Vasquez, 2019, p. 300). Data included classroom observations artifacts such as the powerpoint slides, field notes, research memos and one 90 min. interview. The interview was recorded in the participant's language preference. Data analysis included a thematic analysis. Findings revealed that as teachers integrated their own linguistic and cultural resources, they developed a translanguaging stance that reflected awareness of the role of language, identity and cultural practices in fostering teachers and students' identities as scientists. Specifically, the inclusion of teachers' and students' ways of being and knowing supported them in developing linguistic ideology.

Presenter(s): Patricia Venegas-Weber

The Praxis of Family Voice in Multilingual Schooling Contexts

Strong alliances between schools and families are a fundamental component in the process of supporting multilingual and multicultural families in the education system (American Psychological Association, 2023; Centers for Disease Control, 2018; US Department of Education, 2020). This emphasis on establishing connections with families has produced multiple models of family engagement practices that have been adopted and implemented in school districts across the United States (Auerbach, 2012; Escalera, 2021; Epstein et al., 2019; Family Leadership Design Collaborative, 2020; Mapp et al., 2017). The proliferation of these programs has produced a deep pool of research on the impact of such programs within multilingual contexts, with a special focus on issues involving equity (Baquedano-López et al., 2013; Clark-Loque et al., 2019). In this discussion, I explore how schools draw on family voice within their engagement efforts. Specifically, I examine family alliance efforts in three school districts with prominent multilingual populations and dual-language programs. I contrast the efforts in these districts with the practices in traditional models of parent involvement based on the cultural perspectives of monolingual, middle-class communities (Gallo, 2017, p. 26). The results reflect the notion of praxis through the ways in which schools prioritize the funds of knowledge of multilingual communities and integrate family voices as a means of impelling social change.

Presenter(s): Eric Johnson

What does it take to be ethical in researching language education? What a review of the discourse in professional guidelines reveals

How do language and literacy professional organizations provide ethical guidelines for their members who are practitioners and researchers? As part of a larger project involving the lived experiences of teacher educators and researchers who work with multilingual populations, we present an initial critical discourse study of ethical codes of conduct from four professional

organizations. We identify discourses that constitute ethics and interpret how these discourses are designed to guide members' actions and values. During 2021-22, the corpus of texts was collected and consisted of documents detailing ethical guidelines from AERA 2011, MLA (website, n.d), LRA (2016), and AAAL (2017). Our findings highlight characteristics of these ethical codes and their differences in creating an assemblage affecting their members as actors through assumed values and obligations. Within these concerns, teachers, parents, teacher educators, and administrators are addressed as ethical actors.

Presenter(s): Rosa Medina- Riveros

Co-author(s): Theresa Austin

1569 Responding to Student (Mis)Behavior: From Punitive To More Equitable Praxis

11/23/2024 10:15 AM-11:45 AM

TCC 115

Oral Presentation Session

Punitive school discipline (e.g. suspension, expulsion) has historically and disparately harmed Black, Latine, and Native American students and students with disabilities when compared with their white, Asian, and non-disabled peers. Together with zero-tolerance policies, school discipline practices often position students as risky and deficient, and expose marginalized students to the criminal justice system. In recent years, several alternatives to traditional school discipline have gained popularity, including Social Emotional Learning (SEL) and Restorative Justice. Broadly, these approaches focus on addressing students' needs rather than punishment and show promise for greater racial and disability equity in schools. Nevertheless, such alternatives to punishment are being contested in the political sphere. In Florida, Governor Ron DeSantis has targeted SEL as part of a larger "Stop W.O.K.E" agenda. In schools, educators must negotiate these tensions, while attempting to shift their practice. In this session, we utilize anthropological methods and theory to: (1) interrogate the ideological and political-economic elements that shape school discipline and its reform and (2) examine the possibilities and barriers to more equitable responses to student (mis)behavior in schools.

Following an introduction by the chair, the first panelist, Kelsey Dalrymple, will describe polarized critiques around SEL that converge with issues of student (mis)behavior, school discipline, race, and equity. She will then outline two Indigenous approaches to co-constructing more epistemically, linguistically, and culturally-affirming SEL models. The second panelist, Abby Beneke, will examine how teachers across three schools in one Wisconsin school district appropriated restorative justice in practice, drawing out implications for race and disability justice. The third panelist, Edgar Valles, will show how state-level PACs and interest groups fund education policies while masking ideological perspectives. A comparative case study across two legislative bodies highlights how policy language hides attacks on public schools including nostalgia for punitive discipline. The fourth panelist, Zaira Magana, examines the effects of the War on Drugs in Mexico. In analyzing school discipline practices, her findings show that, even when teachers adopt the principles of

education for social justice, they tend to maintain deficit conceptions towards students with drug-use trajectories. Presentation of the four papers will be followed by discussant remarks from Dr. Diane Hoffman, an expert in the anthropology of education, and discussion with attendees.

This panel demonstrates the complicated entanglements of school discipline practices with issues of race, equity, and justice and reveals power imbalances in various levels of policy and practice. In doing so, we demonstrate the applications of anthropological practice and theory in both educational and anthropological praxis.

Council on Anthropology and Education

Kelsey A. Dalrymple, University of Wisconsin, Madison, Abigail Beneke Zaira Magana Kelsey A. Dalrymple, University of Wisconsin, Madison, Abigail Beneke, Edgar Valles, University of Wisconsin, Madison, Zaira Magana Diane Hoffman, University of Virginia

Voices quiet, bodies still: Anthropological applications to the co-construction of social and emotional learning models

Social emotional learning (SEL)—the process of learning and applying social and emotional competencies, such as self-awareness, emotional regulation, and empathy—has become yet another issue caught up in the current culture wars, and has been particularly targeted by the DeSantis administration in Florida. Polarized critiques of SEL have simultaneously positioned it as a classroom management tool that controls children's bodies and affects, a vehicle for critical race theory, and a pedagogical approach that privileges whiteness and serves to police and/or "fix" non-white students. Gregory and Fergus (2017) demonstrate how prevailing colorblind notions of SEL that don't consider power, privilege, and cultural difference, and ignore individual beliefs and structural biases, can lead educators to impose biased disciplinary measures and react harshly to behaviors that fall outside a white cultural frame of reference. However, there has been much progress in the development and testing of transformative, anti-racist, anti-colonial, abolitionist, equity-based, and social-justice oriented SEL models. This paper examines two processes of co-creating Indigenous SEL models with communities in the U.S. and New Zealand that are more epistemically, culturally, and linguistically aligned with community values and practices. In doing so, this paper demonstrates the applications of anthropological practice and theory in both educational and anthropological praxis.

Presenter(s): Kelsey A. Dalrymple

Teachers' Policy Appropriation of Restorative Justice: A Comparative Case Study

U.S. K-12 school discipline disparately harms racially marginalized students and those with disabilities. Restorative justice (RJ) represents a promising alternative to traditional school discipline that shifts attention from punishment to repairing harm. Yet, questions remain about how educators take up RJ in practice and with what consequences for race and disability justice. This comparative case study of school discipline reform uses theoretical tools from the anthropology of education policy to examine how teachers interpret and enact school discipline across three schools implementing RJ. Data sources include field notes from 25 months of observation, 66 semi-structured interviews with school-based educators, six focus groups with 25 elementary and middle school students, and documents (e.g., federal and state policy documents). Using the

concept of "policy appropriation" I examine how educators negotiate a complex field of meanings related to best practices for responding to student behavior within their school contexts. Findings show that teachers went through a necessary process of policy appropriation as they integrated RJ alongside a host of other curricular and behavioral reforms, and that school-level practice differed from idealized versions of RJ put forth by district and state leaders. This study suggests the need for better working conditions for teachers and the importance of centering marginalized student and community voices in discipline reform.

Presenter(s): Abigail Beneke

“Educational Freedom” and the Struggle for Public Education

Aydarova's recent work on the Science of Reading (SOR) (2023) demonstrated the importance in understanding how "scientific" reasoning can be wielded to advance poorly supported curricular approaches. The SOR was phonics reading instruction repackaged as a novel method to combat illiteracy, but the justification was a complex of misdirections that rarely attempted to define the process and its scientific bases. Advocates emphasized "execution" as a problem and not curricula. Legislators argued on curricular nostalgia, including the corporal punishment that was a common aspect of K-12 education. In the background however, there is a complex of funding that can be easily overlooked when there is so much to consider during the introduction of education bills and implementation of programs. Koch Foundation, and other front groups, funded the narrative of positive outcomes where SOR was enacted. The bills that move in state legislatures are backed by cadres of lobbyists funded by groups with clear agendas that push ideological perspectives not grounded in strong research. SOR is not the only educational reform that right-wing organizations are attempting to impose on fractured and overburdened public educational institutions. This paper contends that exploring funding streams in anthropological research designs with legislation like SOR or the national push for "educational freedom" through a comparative case study will demonstrate how groups manufacture politicized narratives.

Presenter(s): Edgar Valles

Being “at risk” or being “a risk” to others: Exploring deficit culture and disciplinary procedures concerning the drug market in an urban school

Research in Mexico has shown the profound impacts of the War on Drugs (WoD) on schools. In community settings plagued by drug trafficking, teachers have limited agency and often face difficulties in addressing the social and political dimensions of the WoD, primarily due to security concerns. This is further exacerbated by the notable absence of state institutions and curricular deficiencies to address drug-related violence in educational settings. My research analyzes an urban context in Mexico City that has been disrupted by the WoD. Urban violence, the growing availability of illegal substances, and territorial disputes show the face of this war. In the midst of such a phenomenon, my research is interested in the processes of meaning making of the Mirasol school teachers when it comes to understanding and explaining the involvement of their students in the drug market. It also analyzes the disciplinary practices and devices that the school implements to keep drug dealing out of its facilities. The findings show that, even when teachers adopt the principles of education for social justice, they tend to maintain deficit conceptions towards students with drug-use trajectories. This can be noted through the narratives teachers hold

about the contexts of the families and through the school disciplinary protocols that monitor the behaviors of students considered a "risk" to their peers.

Presenter(s): Zaira Magana

1750 Selling or Inheriting War History and Memories? Food as War Heritage and Tourism Resource

11/23/2024 10:15 AM-11:45 AM

TCC 122

Roundtable/Town Hall - In-Person

The purpose of this roundtable is to focus on food culture rooted in war and colonialism in the East Asian region, and to have speakers from different regions of East Asia exchange views on the potential and challenges of such foods as "war heritage" or "tourist resources."

The roundtable will focus on the late 19th century to the present in the East Asian region, which has a complex history of war and colonialism, including colonization, imperialism by Japan, the two world wars, and post-war occupation by the U.S. military. The history of these times has indeed strongly influenced East Asia's current food culture. What can we learn from the history of war and food? How are war memories inherited or perhaps forgotten in the warm and easily consumable food culture?

With the above objectives and background, we will discuss various foods and dishes from the East Asian region that are rooted in war and colonialism, and examine their background in the context of war history. In addition, speakers from Japan, South Korea, and Taiwan will report on specific cases to examine how war memories, nationalism, and commercialization have been combined with food culture to create war-related foods as intangible cultural heritage or food tourism resources. In doing so, the speakers will highlight the clashes and conflicts embedded in the above processes through the lenses of colonialism and nationalism.

Consequently, this session will provide new perspectives on the possibilities and challenges of food as a medium for inheriting war heritage and food tourism as part of war heritage tourism. A broad discussion will be held on whether food can function as a tool to promote dialogue and mutual understanding between regions as well as a teaching tool to learn about the negative history of the region. Through this roundtable, we hope to build a multilateral network to develop international research on war-related food heritage tourism as a new field of research in cultural and social anthropology in the future.

Society for East Asian Anthropology

Takayoshi Yamamura, Hokkaido University, Kyungjae Jang Ryo Koarai, Hokkaido University, TING WANG , Sueun Kim , Yohkoh Aoki, Hokkaido University, Kobayashi Ayumu , Kyungjae Jang , Takayoshi Yamamura, Hokkaido University Sueun Kim

2584 Surviving the Corporate University: A Project of the AAA's Anthropology Advocacy Council

11/23/2024 10:15 AM-11:45 AM

TCC 111

Roundtable/Town Hall - In-Person

For some years, we have been witnessing the dissolution of departments, jobs, and majors in anthropology due to the priorities, preoccupations, and estimations of value of the neoliberalized, the corporatized, and the securitized university (Singh & Vora 2023). This is true not only in Florida and in states in the USA under extreme right-wing leadership, but also in so-called blue states and in many parts of the world. If departments are shuttered and majors cut, along with livable wage jobs for anthropologists, anthropological training will go up in smoke. Given these existential pressures, how should anthropology move forward? How do we ensure our majors and degrees are setting students up for sustainable, secure, and meaningful work? What can our professional organizations, like the AAA and the World Council of Anthropological Associations (WCAA) and World Anthropological Union (WAU), do to support colleagues and departments under threat? This roundtable brings together anthropologists with deep institutional knowledge of the manifold challenges to and devaluation of anthropology, and also, what we can do about it. Panelists will discuss concrete examples of real and ongoing threats, cuts, and closures as well as what our colleagues have done to save majors and jobs in the field – including what has worked and what has not. Many of us believe in the promise of anthropological paths to knowledge and the potential for this knowledge to aid in projects of world-making and remaking, disruption, repair, repatriation, and abolition (Jobson 2020, Shange 2022) – in anthropology as praxis. Together, panelists, discussants, and our colleagues in attendance will devise strategies and tactics for survival so that we can collectively ensure that training in anthropological methods and sensibilities will outlast this iteration of the university.

Council on Anthropology and Education

Emily Metzner, University of Illinois, Urbana-Champaign Isidore Lobnibe, Western Oregon University, Anthropology Department, Helen Blouet, Utica College, Department of Sociology and Anthropology, Christine Hegel, Western Connecticut State University, Social Sciences Department, Robert Anemone, Tom Guthrie, Guilford College, Sociology and Anthropology Department, Teresa Mares, University of Vermont, Department of Anthropology E L, Gordon Mathews, Chinese University of Hong Kong, Department of Anthropology

2448 The Rationality in Epistemological Crossings: How Praxis Informs Knowledge Production and Transformation

11/23/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Oral Presentation Session

As institutions coalesce, they inevitably generate doxa that interplay with processes of knowledge formation which are then negotiated by actors in their social landscapes. Many of these are exclusionary and harmful, serving to decenter those most marginalized by their practice. Indeed, issues such as misdiagnosis and under-treatment illuminate gaps in knowledge and highlight institutional norms that harm racial, ethnic, disabled, and other minorities. Praxis is thus a poignant thematic as many of these neat structures and categories get both reinforced and broken down in real human interactions, creating lines of flight in unexpected directions.

This session articulates such tensions in terms of "epistemological crossings" to denote the weight of these encounters and their simultaneously generative power. Anthropologists have variously described how these structures may impinge on our interlocutors' lives largely due to concomitant norming practices which often create mechanisms for exclusion ideologically, economically, and bodily. Yet, through daily encounters, we find that structures often bend in ways that can create benefits, affordances, and mechanisms for inclusion, however limited, for those for which it was not originally intended, generating rich ethnographic insights. Such instances of epistemological crossing can challenge traditional epistemologies by fully contextualizing these issues by, for instance, illuminating the complexities of personal health narratives.

By broadly considering such dynamics, this session seeks to illuminate the following, in their own ethnographic contexts: (1) the underlying rationality in epistemology and the nature of their crossings, (2) what makes the difference in what we might call resolution or conflict, (3) how we might translate epistemological insights gleaned from anthropology into praxis to reshape health systems, and (4) how the lived experiences of marginalized groups are shaped by oppressive dynamics embedded within health systems. By focusing on these issues, this panel will explore those moments where institutional rationalities are strong, weak, or seemingly disintegrate at the margins in order to reveal their underlying structures, laying bare how so-called discrete natures often breakdown in praxis.

Society for Medical Anthropology

William Lucas, California State University, Dominguez Hills, Anthropology Department, Narelle Warren, Monash University William Lucas, California State University, Dominguez Hills, Anthropology Department Ashley Nurse, Marie-Fatima Hyacinthe, Rafaella Stein Elger, Heekyoung Kim, Narelle Warren, Monash University, William Lucas, California State University, Dominguez Hills, Anthropology Department

Fact is Fiction: How Anthropology Can Reshape Medical Knowledge Production and Praxis in Clinician Treatment of Black Women

In the United States, researchers have found that Black women disproportionately bear the burden of early maternal death. The racism embedded within medical institutions specifically targets this demographic and constructs their death. Stigmas and stereotypes often shape how clinicians examine Black women and influence diagnosis and treatment, both for current and future patients. Existing as "medical fact," this decontextualization of Black women ignores the complex social and economic factors that impact their health outcomes. Racialized medical facts structure knowledge production and dissemination around health because certain populations have been systematically denied the opportunity to contribute to knowledge about themselves.

Given this, what is medical fact and knowledge? If racialized facts about Black women's bodies and their health have been cemented as truth within the medical system, is there a way to excise them? How can we use anthropology, as a discipline of storytelling, to learn from and with Black women? How can this lead to a reimagining of "fact" within medical knowledge that values the truth as experienced and felt by Black women? Through this presentation, I aim to 1) interrogate how the medical system conceptualizes knowledge and Black women's health and 2) map anthropological methodologies onto medical praxes that redress racialized facts and re-envision Black maternal health outcomes.

Presenter(s): Ashley Nurse

“Care, Not Cops”: Exploring the Demands of Anti-Carceral Organizers and the Role of Public Health

Public health scholarship demonstrates that carceral systems (e.g., policing, prisons, jails, and detention centers) have negative health impacts (American Public Health Association Governing Council, 2020). Additionally, research shows how the racist nature of policing in the United States (U.S.) contributes to racial health inequities (Haile et al., 2023). Outside of academia, one of the significant demands of the 2020 racial justice uprisings in the U.S. has been to defund police and subsequently reallocate funds to public health systems, therefore framing public health as an alternative to carceral systems (Brooklyn Movement Center, 2022). However, the U.S.' historical and current values around capitalist productivity and race and gender norms influence both carceral systems and public health such that the two systems have often functioned together, particularly when delineating certain populations as inherently deficient, unhealthy, or criminal. In this presentation, I will explore the relationship between carceral logics and public health by tracing the origins of the demands to divest from carceral systems and invest in public health. I will conduct a systematic mapping review of interdisciplinary scholarship and archival documents from organizers and activists. The result is a conceptual model that proposes principles for public health scholarship, advocacy, policy, and praxis that is divorced from carceral logics and might serve as an alternative to carceral systems.

Presenter(s): Marie-Fatima Hyacinthe

Challenging the Status Quo: Disability, Capitalism, and Public Health Praxis

This presentation critically examines the interplay between disability and public health, focusing on how policies and capitalist structures shape the conceptualization and management of disability. It critiques the prevailing medical model that marginalizes disabled individuals through exclusionary practices and advocates for a shift in paradigm, toward a social model of disability that embraces socio-political and environmental barriers to health equity. The discussion explores how capitalist dynamics dictate the conditions under which disabled individuals live and access healthcare, perpetuating systemic disadvantage and exclusion. The discussion proposes transformative public health practices aimed at fostering more inclusive and equitable systems, informed by these dynamics.

This analysis emphasizes the need for frameworks that are responsive to the complexities of disability as shaped by socio-economic factors and foster a deeper understanding of

epistemological crossings that can lead to more just and effective practices that respect and uphold the rights and dignity of all individuals. This session highlights the importance of praxis, centering the lived experiences of disabled individuals and addressing ethical concerns and historical mistrust between these communities and institutions. This engagement fosters a more effective and meaningful public health practice, ensuring that theoretical insights are informed and validated by real-world experiences.

Presenter(s): Rafaella Stein Elger

Re-Constructing Local Proxemics in Daegu, South Korea during COVID-19 Pandemic Era

During the COVID-19 pandemic, institutional quarantine measures such as "social distancing" based on epidemiological knowledge disrupted our daily encounters. This study employs Edward Hall's concept of proxemics to explore the conflicts and adjustments that arose between the daily interaction patterns of local residents and newly established epidemiological norms in Daegu, South Korea. As the area that experienced the first outbreak in Korean society, Daegu witnessed significant conflicts between quarantine norms and everyday interpersonal interactions. In this process, local residents usually adhered to quarantine norms but sometimes broke them to maintain existing interaction rituals and compounded both quarantine norms and cultural norms. I term this praxis as local proxemics, representing the continuous dialogue between quarantine norms and pre-existing cultural and ethical norms of local residents. Drawing on participant observation and in-depth interview data from the Daegu area since 2020, this study examines local proxemics with various layers such as intimate distance, personal distance, social distance, and public distance, and its practical implications for constructing community ethics in the post-pandemic era.

Presenter(s): Heekyoung Kim

Troubling 'natural' categories: Understanding dementia care in Bangladesh

In this paper, I draw upon narratives of formal and informal dementia care in Dhaka and Rangpur, Bangladesh to play with ideas of 'normal' (or not) aging as they are imagined and reflected in personal narratives. The dis/connections of these with policy, health service planning, and in the rise of care-based NGOs are examined in terms of their implications for broader discussions of aged care in a changing social order. In so doing, I track the emergence of a diagnostic category and the political efforts of dementia recognition.

Presenter(s): Narelle Warren

A Moral Economy of Hope: SCI Care as Transformative Embodied Praxis

Spinal cord injury (SCI) care practice exists within various double binds wherein patients are granted transcendental possibilities defined in immanently constricting terms. This is evidenced by encounters where rehabilitation professionals and their clients must cross epistemological worlds during rehabilitation care praxis. Both conflict and resolution ensue as each perspective exists in ethically distinct worlds. Such rationalities create both conformity and defiance to the institutional logics in which they reside. Drawing on 10 months of ethnographic data in an activity-based therapy center, this paper complicates straightforward interpretations by situating expert knowledge and

client hopefulness as informed by one another. Through SCI care praxis, we see that being-with clients creates expectations and motivations quite outside of all norms of SCI embodiment. While disability worlds exist variously, especially outside of rehabilitation settings, such therapeutic interactions help create more livable, inclusive, and hopeful worlds within landscapes filled with ablenormative rhetoric.

Presenter(s): William Lucas

1330 The Risks of Kinship

11/23/2024 10:15 AM-11:45 AM

TCC 119

Oral Presentation Session

This panel offers an in-depth comparative analysis of the risks of kinship and how these multiple forms of risk are differentially addressed, managed, and experienced. Drawing from case studies in Mexico, Vietnam, the US, East Asia, Morocco, and Thailand, cases situated within and across borders, the papers in this panel investigate the myriad ways that kinship can be fostered, mobilized, or undermined in contexts of precarity to vastly different ends. Advocating for the centrality of kinship to economics and politics (McKinnon & Cannell 2013), this panel approaches concepts of risk along a spectrum, ranging from the everyday risks such as evil eye (Behar 2013), illness, or accidents (Zani 2019) to risks at a communal and national level, recognizing the interplay between small- and large-scale risks, the ways that both affect and inform each other.

This panel asks the following key questions: How is kinship evoked in contexts of precarity, such as circumstances of intercommunal conflict, tensions over natural resources, and the daily potentials for harm? How is kinship mobilized as a form of protection? How do individuals and communities work to secure connections between those understood to be more tenuously linked (Ring 2006)? What forms of aspirational kinship (McGovern 2012) are called upon? And what happens when kinship connections are rejected, thwarted, or undermined? When the balance of reciprocal obligation is destroyed?

Rooted in understandings of kinship as processual (Carsten 1995) and contingent, this panel gives space to multiple forms of kinship, including kinship with other-than-human persons such as hungry ghosts and places. Building on ideas of relatedness, this panel attends to both the exceptional and the everyday practices, such as the offering of food or the sharing of a table (Feeley-Harnik 1981), that can generate or solidify kinship, and analyzes moments where, by rejection or refusal, the making or sustaining of kinship is at risk of failing or even completely collapses.

The format of this panel emphasizes discussion and collaboration, bringing together scholars from different regional backgrounds and at different stages in their careers. Following individual paper presentations, the panel will respond to questions presented by the panel discussant intended to foster a dialogue across regional contexts, before moving onto an open question and answer session. In engaging in a panel conversation across regions, this panel works to develop theories of

kinship – as risk, as protection, as uncertainty – while maintaining the ethnographic particulars of layered socio-temporal contexts.

Society for Cultural Anthropology

Chantal Croteau, University of Michigan, Ann Arbor, Department of Anthropology
Chantal Croteau, University of Michigan, Ann Arbor, Department of Anthropology
Joowon Park, Skidmore College, Sienna Ruiz, University of California, Los Angeles, Chantal Croteau, University of Michigan, Ann Arbor, Department of Anthropology, Rose Wellman, University of Michigan, Dearborn, Department of Behavioral Sciences, Melissa Pashigian, Bryn Mawr College, Department of Anthropology, Amelia Burke Jessaca Leinaweaver, Brown University, Department of Anthropology

Transnational Mothering and North Korean Women's Gendered Strategies of Survival

This paper asks why so many North Korean women resort to leave their children born in China and initially come to South Korea alone. What survival strategies have the women employed and what conditions contribute to their becoming transnational, long-distance mothers? In seeking answers to these questions, this presentation explores the status of North Korean border-crossers in China, the one-child policy and the industrialization that have led to North Korean women's gendered migration, and the Chinese hukou household registration system. Drawing on narratives from North Korean women, this paper shows how their migration and kinship is grounded in a search for security as they reposition themselves for greater control of their lives and future. Practices of transnational mothering emerge as North Korean women resettle in South Korea to become long-distance mothers to their children who remain behind with the Chinese fathers.

Presenter(s): Joowon Park

Care Beyond Kin: Mutual aid as a mechanism for community care in migration through southern Mexico

Anthropology's interest in kinship continues in care research, where scholars often depict reciprocal care as a universal precondition of kin relations. There are epistemological & practical risks of limiting analysis of care to kinship networks, including reproducing state narratives that use the assumed ubiquity of familial care to justify defunding public care infrastructure, omitting individuals' autonomy in deciding whether & how to participate in care, & reifying essentialist norms surrounding biological connectedness & gendered labor in families. This paper examines how communities challenge such risks through analysis of ethnographic data collected with mutual aid activists & migrant communities along Mexico's border with Guatemala. Mutual aid, or the creation of reciprocal relations that distribute material resources outside of the purview of institutions, can inspire care through shared sociopolitical & interpersonal commitments rather than preconceived familial bonds. In migration, such commitments counter state definitions of familial care that shape what groups are allowed to migrate together & what pre-existing interpersonal connections support entry into another country. This paper explores how migrant & activist communities subvert norms of inherited kinship obligations to envision care as social organization stemming from non-coercive, voluntary affiliation, pushing care studies towards the creation of social structures that maintain care between members.

Presenter(s): Sienna Ruiz

Setting the Table for Hungry Ghosts: Towards a Theory of Kinship as Risk

This paper investigates tenuous and tentative kinships in the context of the Tenth Month Ceremony practiced by Theravada Buddhists in southern Thailand, a region with long, complex histories of ethnic and religious tension, by analyzing the relationship between the living and the preet, or hungry ghosts. Ethnographically centered on the table set for hungry ghosts, this paper examines the ways in which the living work to cultivate kinship with the hungry ghosts through feeding and sharing food together and, alternatively, the way that the hungry ghosts work to cultivate kinship with the living.

This paper argues that the process of feeding and eating together at the Tenth Month Ceremony reveals the significance of reciprocal obligation in the process of becoming kin, of cultivating kinship where connections are not immediately evident. But what happens when the balance of reciprocity is unsettled? When an obligation is not upheld, such as when food is not offered or when offered food is not consumed? What are the risks of refusal, for both those immediately involved in the exchange and the wider social community? Linking the analysis of becoming kin in the Tenth Month Ceremony to stories of violent hauntings, this paper ultimately argues that understanding kinship as both a form of risk and a form of protection is key to understanding how ostensibly risky relations, including relations across ethnoreligious communities, are managed, navigated, and maintained in Thailand.

Presenter(s): Chantal Croteau

Marriage as Pious Kin Work: Risk and Refusal in Arab Detroit

This paper draws from two years of research in Arab Detroit, southeastern Michigan, among Shi'i Iraqi women and families to explore how marriage, as a node of pious action and kin work, shapes and is shaped by the imperial violence of the US-Iraq relations. How do women who are often traumatized by war mobilize marriage and discourse around marriage to navigate the context of resettlement in the United States? How do their ideas and practices of marriage, including marriage across international borders, reflect understandings of Islam, kinship, genealogy, and children, as well as their relationship to the vibrant ethnic enclave in which they live, which includes Arab Christians and Muslims (both Sunnis and Shi'as) with origins in Lebanon, Syria, Palestine, Iraq, Egypt, and Yemen, among others. Previous research has shown that, for many Arab Americans, a key concern is upholding the specific values of the "Arab family" as an important strategy of distinction and for surviving the immigration process (Naber, 2018). Focusing on Iraqis in Dearborn, Michigan, this paper will thus explore marriage as a site of possible risk, refusal, and/or protection that is integral to navigating the process of living in diaspora.

Presenter(s): Rose Wellman

Cultivating Kinship When Relatedness is at Risk in Northern Vietnam

In this paper, I explore beliefs about the contingency of kinship formation (Carsten 1995) in Vietnam. The paper focuses on the meaning of sentiment (*tình cảm*) created through reproduction in Vietnam, the ways this particular form of sentiment pervades kinship and descent systems, how lay Buddhist interpretations inform understanding of this form of sentiment, and the ways state laws reflect and reinforce the system of sentiment. I argue that the pursuit of reproductive

sentiment, a unique kind of sentiment in Vietnam, is a focal point of reproduction and undergirds the reproduction of kinship and the desire to have children. The fetus serves as an "agent" of sentiment, which links the mother to her child and then to the marital family in socially critical ways, as well as the mother-child dyad to generations of ancestors. The formation of these relationships, which span space and time, is threatened when reproduction is uncertain. I question what happens when the possibility of cultivating this specific form of sentiment is undermined by infertility; to what extent women place their bodies at physical risk in medical treatment to create kinship; and how, in everyday practice, they enact social strategies of reciprocity imbued with hope and a future-orientation that embraces extended kin, in order to reinforce fragile relatedness and mitigate the precarity of their own marginalization, especially when kin relationships are near the brink of dissolution.

Presenter(s): Melissa Pashigian

For Love or Money: Practices of Income Allocation in Rural Moroccan Families

In rural Morocco, a good job is hard to find. Small farmers and herders blame shrinking plot sizes, policies emphasizing cheap exports, and multi-year drought conditions for driving young people away from family farms and herds and toward waged-work. But many young people choose waged work for another reason – to have control over their earnings. Some young men chafe under collective models of extended-family pooling, where adult sons (and their wives) remain 'under [their parents'] hands,' without receiving money of their own. Rather than ask for compensation, many seek work off the family farm.

This paper examines discourse around individual compensation for family labor – and control over individual earnings – in rural Moroccan families. Moroccan policy continues to emphasize individual employment as the path to family provisioning, presuming families to be spaces of pooling and mutualism (Becker 1991). Less attention has been paid to the incorporation of (individual) income within households and families (Guyer & Peters 1984). This paper examines contested practices of pooling and sequestering earnings within rural Moroccan families, drawing on debates around earning and entitlement to a 'rightful share' of pooled wealth (Ferguson 2015), but also on the language of kinship and differential obligation based on gendered and generational positions within households and families (Li 1998, Whitehead 1984) as well as individual contribution, access, or need.

Presenter(s): Amelia Burke

12:45-2:15pm

1334 Alcohols that Shape our Worlds: Social and Economic History of Spirits

11/23/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Oral Presentation Session

There is something magical about the transformation of the sugars found in plants into a mind-altering substance capable of influencing emotions, thoughts, and behaviors. Humans throughout the world noted these peculiarities and began to experiment with fermentation and distillation processes creating a plethora of alcoholic medicines, foods, and drinks. These transformations from forests and fields to the glass helped shape human history. From an ethnographic lens, this panel engages with some of the unique ways alcohol has helped shape and continues to fashion our social and economic worldviews. How does the social and sacred importance of alcohol stimulate demand? How does alcohol promote innovation and invention? How is the rise of alcohol inexorably linked to social histories around the world? How does alcohol and its consumption influence power and shape society? How do patterns of alcohol production, distribution, and consumption move and change over time? And what influences these revolutions? How does place shape local spirits and their roles in society? How do people create rules to govern such an important and unique cultural product? And how do communities cope with alcohol-related harms when these rules breakdown?

Society for the Anthropology of Food and Nutrition

Brandon Lundy, Kennesaw State University, Department of Geography & Anthropology
Brandon Lundy, Kennesaw State University, Department of Geography & Anthropology
Brandon Lundy, Kennesaw State University, Department of Geography & Anthropology
Jennifer Nesbitt, Pennsylvania State University, John Arthur, University of South Florida, St. Petersburg, Anthropology Department, Janet Chrzan, University of Pennsylvania, Paige Kuester, Eric Patterson

The Grogue Rebellion: Ongoing Transformation of the Cabo Verdean Spirit in Three Acts

Cabo Verdean grogue is a ubiquitous sugarcane-based spirit embedded in the Atlantic Archipelago's evolution from a colonial entrepôt to a transnational diaspora and neoliberal donor darling. The compelling story of this strong spirit and its producers, distributors, and consumers follows three acts as it becomes a colonial commodity, clandestine artefact of the countryside, and cultural asset and liability. In Act 1, grogue, originally produced from imported sugarcane spread to available arable land throughout the archipelago, becomes valued as a storable asset and safety net that adds value to sugarcane for the local populace and helps them traverse shifting colonial policies. In Act 2, upon independence, grogue becomes a celebrated cultural product representing Cabo Verdean-ness as a newly emergent identity, while also experiencing the traumatic effects of neoliberal policies allowing for the importation of cheap industrial sugar. Ameliorated "Grogue of Democracy" gluts the market; cheap and low quality grogue amplifies social and health risks of this lightly regulated drug. In 2015, a grogue law is introduced to rejuvenate this fast-faltering resource. This third act still under review is navigating the politics and legislation that have mobilized a new grogue rebellion. This paper explores these three acts that continue to fashion this transformative spirit.

Presenter(s): Brandon Lundy

The (In)significance of Rum: Contemporary Case Studies

The response to Michael Jordan's effort to trademark J'Ouvert as the name of his rum brand was at once surprising and completely predictable. Likewise, the utility of choosing rum advertisements to

consider negative stereotypes of women is self-evident. In this presentation, I will contextualize both the surprise and the self-evidence using my previous work on the paradoxical discourses of alcohol use as they inflect colonialist dynamics around rum. Rum's omnipresence as a symbol of the Caribbean renders it curiously inert and yet powerful as a tool for examining legacies of colonial domination. Rum is a commodity particularly amenable to this examination because its place in the commodity chains of enslavement is well-known while accidents of Anglophone signification (as adjective meaning "strange" and noun designating an alcoholic beverage) render it open to literary ironies and symbolism in the postcolonial context. By examining two instances of rum in advertising and marketing—from vastly different discourses—I will demonstrate the way rum's apparently plain significance deflects cultural analysis and perpetuates colonialist power dynamics. These more public and popular modes of discourse about rum are rooted in long histories of representing rum as a tool for domination and a site of resistance.

Presenter(s): Jennifer Nesbitt

Beer as a Sign of Hierarchy: An Archaeological and Ethnoarchaeological Analysis from Gamo society in Southern Ethiopia

African Indigenous beers define a variety of identities from age, gender, socioeconomics, and ethnicity and can bond people together communally but at the same time exclude others. Beer has a deep history in Africa connecting the living with the spirits as well as motivating people to work as a form of economic payment. This study analyzes the intersection of beer and pottery using both archaeological and ethnoarchaeological analyses of pottery by looking at one ethnic group in southern Ethiopia, the Gamo. Beer production and consumption are used as a daily food, economic commodity, and ritual libation to feed their ancestors. However, beer is not accessible to everyone. Beer has been and continues to be a symbol of high status in Gamo, not available to the lower caste groups. This paper uses my ethnoarchaeological analysis of household pottery assemblages as a baseline to compare to archaeological pottery assemblages from ritual Gamo sites (dubushas). The archaeological pottery assemblages suggest that beer does reflect the social organization of the Gamo during the historic period. Recently, the influence and acceptance of the Pentecostal church are beginning to erode the Gamo religion along with the production of beer for daily and ritual consumption.

Presenter(s): John Arthur

The rise and fall and rise of alcohol as food

Alcohol is an intoxicant and creates a psychotropic effect in the drinker, and the primary modern cultural narrative is that alcohol functions as a drug and is used as such by most who imbibe. But in the past wine and beer were nutritionally important and essential for the economic management of agricultural cultures; beer converted excess grain into usable value-added calories while wine allowed farmers to produce marketable goods from marginal lands not appropriate for grain or vegetables. This economic use-value combined with the lower proof, potentially manageable intoxication of wine and beer encouraged alcohol to be integrated within cultures as an agricultural product and a table beverage – thus blunting some of the social approbation connected to intoxication. The rise of distillation and broad appeal of higher proof, highly intoxicating liquors during the early modern period subsumed the caloric value of alcohol, privileging its stronger

psychotropic capacities and influencing a negative cultural meaning of 'drinking'. Tension arises with the current popularity of craft beer brewing, expansion of wine production and no-or-low-alcohol table beverages, which have encouraged an emphasis on food and beer/wine pairings in both restaurant and home dining. This paper traces the rise and fall and rise of alcohol as food and asks if a new age of drinking may emphasize the role of alcohol as food - rather than drug.

Presenter(s): Janet Chrzan

“That’s not what I expected”: The construction of expertise through the language of wine

While it is recognized that the experience of tasting wine can vary for different tasters, this variation does not prevent so-called wine experts from managing the tasting experiences of others, particularly those who are less experienced. Through the socialization of expertise (Carr 2010) of wine professionals, wine representatives selling wine to potential buyers during sales calls in restaurants and retail shops work to manage the tension between historic, engrained, but exclusionary modes of tasting wine, particularly in terms of language (Silverstein 2003, 2006, 2016; Lehrer 2009) while trying to make the experience more universal. In order to determine how wine representatives use narrative to regiment taste, I analyze four tasting events involving the same wine representative recorded in wine shops and restaurants. In these events, tasters are guided through this process to taste "like an expert." However, because taste is still subjective, these narratives are not always a successful mode of transferring knowledge. Some buyers understand themselves to already be wine experts, rejecting a reshaping of their tasting experience. I argue that the taste of wine can be a site of greater disagreement when wine tasters consider themselves experts, pushing against collective expertise. Narratives are not only an economic tool used for selling products, but an ideological tool wherein representatives construct and reproduce ideologies about expertise and value.

Presenter(s): Paige Kuester

The Tibetan Rose Honey Wine Industry: Cultural Appropriation or an Exploration of Cosmopolitanism

This paper will seek to understand how winemaking in Deqin, Tibet is a representation of how hybridized cultural appropriation can be defined as a form of emergent cultural cosmopolitanism, the field of study which focuses on transcultural and blended universal constructs. Cosmopolitanism here will be used to follow the flow of viticultural knowledge is blended with agronomy and how production ties into existing practices abroad and domestically. I am rethinking the term "local" in terms of discourse and ontology, to which a universal method of studying beverage consumption and wine production can be created which I term "winescapes". Using the idea of "actually existing cosmopolitanism" (Malcomson 1998) as our definition, I wish to highlight the thin (maybe nonexistent) boundary that exists between local culture and cosmopolitan processes within spaces that heavily integrates art, science, and culture that creates "winescapes". For the sake of this paper, the "transition points" I lay out within the Tibetan wine industry mark where wine and winemakers are blending cultural roots into co-existence, adapting or adopting French and international wine standards, or are simply appropriating or hybridizing culture. These will be compared from the perspectives of local producers, and the international winemaking company Xiao Ling.

Presenter(s): Eric Patterson

1845 Embodying Climate Change: The Environmental Conversations You Don't Hear About

11/23/2024 12:45 PM-02:15 PM

TCC 115

Oral Presentation Session

One can hardly open the news today without being faced with at least one headline citing climate change. From droughts to heat waves to floods, climate change has become a ubiquitous term in our lives. Yet these news stories skew heavily towards covering specific, one-off disaster events: events such as hurricanes and wildfires receive high-profile, above-the-fold coverage, or are at least referenced whenever climate change enters the conversation (Molder and Calice 2023). Despite this reporting bias, we know that climate change is not limited to these events. Rather, climate change makes itself known throughout everyday lives, creeping slowly and accumulating effects that leave lasting and often devastating impacts within individual bodies (Kelman 2014; Marino and Ribot 2012; Sen 2023; Squires and Hartman 2006). This panel will pay close attention to these less-recognized embodied experiences of climate change, further complicating these critical questions of resilience, governance, and adaptation.

We seek to push climate change conversations beyond the headlines, beyond global warming, sea level rise, and wildfires. Resonating with Nixon's (2011) work, papers in this panel will address the extended structural violences that underscore climate change vulnerabilities (Eriksen, Nightingale, and Eakin 2015; Farmer 2004). We recognize that climate change is a matter of historical, systemic degradations, and not just a phenomenon of the last 60-some years. What's more, glossing it as such ignores the more complex, entangled injustices that render some individuals much more vulnerable than others (Ferdinand 2022; Liboiron 2021). These cumulative, less visible aspects of climate change are ignored by the media until the rare cases where it is recognized so that it may be cast as the scapegoat to explain these infrastructural injustices. In doing so, climate change is rendered as an unavoidable phenomenon that all people have contributed to equally, forcing these systemic injustices back outside of public purview.

Furthermore, climate change has intimate, immediate implications on individual and community levels that are often missed in publications of large discrete disaster events. Climate change is part of a widespread system, but it is also deeply embodied by individuals (Agard-Jones 2013; Mendez 2020; Sultana 2022). This panel seeks to center these complex, interconnected conversations of climate change towards their theoretical embodiment in infrastructure as well as within individuals. Papers in this panel will take a close look at how environmental climate change is already an inherent part of life and identity every day rather than a chain of sporadic upheavals with only brief impacts.

Anthropology and Environment Society

Abigail Beckham, University of Connecticut, Department of Anthropology, ABDULLAH SHAKIL, University of Connecticut, Department of Anthropology Abigail Beckham, University of

Connecticut, Department of Anthropology, ABDULLAH SHAKIL, University of Connecticut, Department of Anthropology Abigail Beckham, University of Connecticut, Department of Anthropology, Catherine Tucker, University of Florida, Department of Anthropology, Aja Cacan, Elizabeth Lynch, ABDULLAH SHAKIL, University of Connecticut, Department of Anthropology, Parag Jyoti Saikia, University of North Carolina, Chapel Hill, Department of Anthropology Jason Cons

Resiliency, Assemblage, and Embodiment in Climate Change Research

"Vulnerability" is about more than just an individual's or a community's risk of experiencing a natural disaster; "resiliency" goes beyond whether buildings and roads will last a storm, and whether a government has the resources to recover (Eriksen, Nightingale, and Eakin 2015). Current work in climate change research tends to focus on these infrastructural, physical concerns, when climate change has significant lasting impacts on much more intimate levels. In this paper I propose that conversations involving climate change must recognize the embodiment of resilience by individuals (Agard-Jones 2013). One way this can be achieved is through attention to assemblage theory, which can expand our understanding to recognize the inherent interconnectedness of a wider system (Ghoddousi and Page 2020). Recognizing the assemblage in this context could improve the implications of climate change research for individuals and communities whose existing resilience has been previously overlooked.

Presenter(s): Abigail Beckham

Climate Change Mitigation and Innovations among Smallscale Coffee Producers and Organizations in Honduras

Climate change models for Central America forecast rising temperatures and increasingly severe weather events. In recent years, smallscale coffee producers in Honduras have already experienced prolonged drought, torrential rainfall, back-to-back hurricanes, and worsening infestations, all of which may be linked to climate change. Working individually and with organizations, they are experimenting with mitigation strategies that include adoption of new crops and practices, agroforestry, biodynamic agriculture, pranic energy principles, carbon neutrality, organic inputs, and alternative energy. I focus on three member-owned coffee organizations with distinctive philosophies that challenge agroindustrial models, support women's entrepreneurship, and implement climate change resilient strategies that combine Indigenous knowledge with western science. They demonstrate creativity and decolonizing efforts, even as they contend with acute economic, climatic and political insecurities.

Presenter(s): Catherine Tucker

Time and tides: Embodying the rhythm of sea level rise in Miami, FL

The increasing visibility of climate change invites a confrontation with the limits of bending the environment to human will. Miami—built on the defiance of such limits—now faces twin crises of sea level rise (SLR) and deep-rooted social instability. The relationship between water and land played a key role in shaping Miami's historic patterns of structural inequality (Dunn 1997). Recent work has noted the local social context (Keenan et al. 2018; Kiefer 2022) but failed to center this foundational link between the spatial and the social. Furthermore, most social research on climate change has focused on sudden events (Scheper-Hughes 2014; Klinenberg 2015). In contrast, the

temporal rhythms of SLR reveal how the interplay of spatial and social shapes the embodied experience of climate change. Describing SLR as an embodied sensory experience adds tactility, form (Taussig 1991), and a language that inspires both imagination and action (Ghosh 2016) in the face of global climate crisis.

Presenter(s): Aja Cacan

Anthropological praxis in Grand Bahama: A analysis of multi-disciplinary driven recovery efforts post-Hurricane Dorian

The Bahamian archipelago is prone to the impact of hurricanes. Increasing storm intensity because of climate change makes The Bahamas one of the most vulnerable nations in the world. Hurricane Dorian (2019) devastated much of the pine, coppice, and mangrove forests. Homes, commercial buildings, utilities, and infrastructure (roads, bridges/causeways, docks, and airports) were also damaged and, in some cases, destroyed by Dorian, particularly in the settlements of Freeport and East End Grand Bahama. The forest resources on Grand Bahama (70,289 acres) suffered severe to catastrophic damage due to hurricane-force winds, saltwater intrusion, tornadoes, and fires, resulting in large stands of dead trees, widespread loss of canopy and understory broadleaves, broken pine stems and branches, and extensive defoliation of mangrove stands. Our collaborative project seeks to understand the dynamics of recovery projects. We evaluate the attitudes of the community members through participant observation, interviews, and focus groups. Our results are presented in the context of third-space discourse and spatial justice praxis.

Presenter(s): Elizabeth Lynch

Co-author(s): Andy Laing, Scott Orr, Nakira Wilchcombe

Bodies in Between Paradigms: The Embodied Experience of Climate Change on the Southeastern Coast of Bangladesh

Media outlets are reporting an unusual prevalence of hysterectomies or uterus removal surgeries on the Southeastern Coast of Bangladesh. With the hope of having a permanent solution to pelvic inflammatory disease (PID), young women aged between 20 and 30 fall under the trap of private for-profit clinic owners and brokers. In all the reports, global climate change (GCC) has been used as the dominant lens for understanding the higher prevalence of PID in the region. Using GCC as an analytical tool reduces the complexity of a reproductive crisis into sea-level rise and salinity. GCC narrative overlooks systemic factors, such as multiple historical episodes, environmental degradation, economic reform, labor transition, political instability, and gender violence. GCC narrative is used as an alibi to overlook systemic factors that create a series of vulnerabilities for women. Most importantly, the sea-level rise narrative impedes understanding the embodied experience of climate change. Based on my preliminary ethnographic study, I want to argue that climate change discussion needs to situate the macro-level conversations of climate governance, developmental politics, and technocratic solutions into everyday embodied experiences.

Presenter(s): ABDULLAH SHAKIL

Dams Beyond Displacement: Buffalo Herding in the Shadow of a Dam in Northeast India

How do dams impact climate dependent livelihoods of people beyond displacement? Where do these impacts figure in the broader discourse of anthropogenic climate change? This paper explores these questions through a case study of the Subansiri Lower Hydroelectric Project (SLHEP hereafter) in Northeast India and its impacts on everyday life of buffalo-herders in sand-bar islands.

The discourse of dam's impact on human life and environment have largely focused on displacement due to reservoir submergence. The case of buffalo-herders in Subansiri river in Northeast India provides an opportunity to understand dams impact on everyday life and environment beyond displacement. These herders raise their water buffalos in temporary sand-bar islands in the downstream of SLHEP. This paper explores how they raise water buffalos in the hybrid landscape of sand-bars through a nuanced understanding of flows, weather, vegetation, and animal behavior. It asks how the SLHEP dam will impact the everyday life of buffalo herders in sand-bars even though it will not displace the herders by submerging the islands permanently.

Presenter(s): Parag Jyoti Saikia

3023 Flipping the Script: Towards an Anthropology of Diversion (Part 2)

11/23/2024 12:45 PM-02:15 PM

TCC 107-108

Oral Presentation Session

Contemporary societies provide ample instances of seizing and deflecting ideas, discourses, aesthetics, and objects to divert meanings and actions from an initial course to an alternative trajectory. Political anthropologists have long examined the social logics embedded in unintended consequences, specifically regarding well-intended policies and development programs that were expected to result in a significantly different outcome (Ferguson 1990; Scott 1999; Vohnsen 2018). Evangelical Christian and white nationalist groups have co-opted anxieties and rhetoric of both anti-feminism and radical feminism, creating unexpected alliances (Bjork-James 2020; Libby 2022). Capitalism's destructive impact on the planet has been integrated into new forms of capitalist accumulation through practices like "greenwashing," corporate social responsibility, eco-investment, and sustainable consumption (Chiapello 2013). Through processes of recontextualization and resemiotization, digital texts are iteratively reimagined and repurposed by artists and activists to subvert established paradigms, opening up possibilities for new and alternative meanings.

We perceive diversion as a central practice across various dimensions of social life: as subversive engagement (such as parodying, co-opting, appropriating, and assimilating), as a speculative venture for personal benefit (such as misrepresentation and manipulation), as unintentional actions and discourse (such as miscommunication, and ignorance), and as a broad-scale approach for pragmatic objectives (such as redirecting waste, traffic, water, and networks). The papers in this two-part panel analyze diversion, not as a fixed outcome, but rather as ongoing processes that arise from specific forms of political climates, social relationships, subjectivities, and labor. Taken together, they ask what social forces make it possible to move away from the status quo, and what efforts toward reimagining social structures get subsumed back into those structures? To what extent, and in what way, do traces and echoes of the original course remain –

and what are the implications of these residues? By building upon the lessons learned from these processes, we seek to deeply contemplate the concept of diversion as both a powerful mechanism for dismantling and reimagining societal structures, and a force that assists in deepening, existing injustices and inequities.

The papers in this second section explore the material and discursive diversions of pain medication, diversions of Chinese national sentiment in the face of crisis, the (im)possibilities for digital diversions, from the Chinese internet to 4chan, to subvert government control of public political discourse and foster counterhegemonic virtual worlds, and how start-ups attempts to positively change society are diverted and subsumed into core capitalist processes.

Association for Political and Legal Anthropology

Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology, Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology Megan Crowley-Matoka, Northwestern University, Department of Anthropology, Siyang Luo, Robert Penner, Jamie Wong, Max Cohen, Princeton University, Department of Anthropology Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology, Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology

Diverting Diversion in U.S. Pain Care

anxieties about diversion reverberate through – indeed, have reshaped – contemporary U.S. pain care. Media accounts, policy analyses, and everyday clinical exchanges name diversion of prescription pain medications a central mechanism of harm in the still-unfolding crises of opioid use and overdose deaths. Myriad initiatives aiming to stem such diversion have stepped up surveillance of both prescribers and patients, from prescription monitoring programs to draconian urine drug screen policies. Such efforts disrupt not just the diversion of prescription pain meds onto illicit trajectories, but dramatically curtail their movement along licit, clinical ones as well. Some clinicians, rattled by the risks of contributing to diversion, now refuse to prescribe pain meds at all. Meanwhile, chronic pain patients suddenly cut off from clinical pain care may turn in desperation to diverted drugs as the only form of treatment now available to them. Working ethnographically through the complex effects and multiple registers of diversion in U.S. pain care, I ask how attending to diversion may work also to divert attention – politically and clinically – from pain itself.

Presenter(s): Megan Crowley-Matoka

Pandemic Echoes: Chinese Nationalism and the Transnational Students' Dilemma

In the early days of the COVID-19 pandemic, China witnessed a surge in national pride in its international students who initially took pride in their country's effective crisis management. However, as discrepancies emerged between Chinese and Western pandemic portrayals, particularly during the 2022 Omicron wave, their views shifted critically towards China's zero-COVID strategy and the credibility of its ruling party. This paper explores these shifts and analyzes how the students' overseas experiences are influenced by nationalist narratives and political education, recalibrating their national identities and views on political authority. It suggests that

exposure to global perspectives cultivates a "flexible nationalism" that transcends traditional state-centric views, reshaping the

Presenter(s): Siyang Luo

The Backrooms of Late Capitalism: Liminal Spaces, Fearful Nostalgia and the Organic Emergence of a Virtual World

On May 14th, 2019, a post was made to 4Chan's /x/ board that resulted in the creation of a vast internet subculture devoted to the creation and perpetuation of an imagined world called The Backrooms. Drawing on the technological affordances provided by an array of different digital mediums, several divergent communities of world building emerged, expanding The Backrooms and generating a field of cultural contestation over the lore, canon, and mythology. Following Pearce (2009) this paper will trace the process of "organic emergence" that distinguishes The Backrooms as a virtual world. Primarily composed of teenagers and young adults, The Backrooms are composed of depictions of places exhibiting uncanny valley features that invoke a sense of discomfort while subversively appropriating nostalgic aesthetics and references from the 1990s and early 2000s. The invocation of nostalgia as a primary representative mechanism in The Backrooms expresses yearning desire for a past that those who inhabit The Backrooms never experienced; a collective sentiment that "the last time everything was OK was before I was born." I argue that The Backrooms are paradoxically subversive, and potentially counterhegemonic, in the distorted representations of nostalgic places they depict. I contend that The Backrooms are a virtual vision of the future embedded in the past, saturated with the fear and anxiety of the unbearable atrocities of the present.

Presenter(s): Robert Penner

"Melon-Eating Masses": "Rational" Public Internet Discourse and Collective (In)action in Contemporary China

This paper explores how, in a nation with tight controls on freedom of speech, what may at first seem like playful online engagement grounded in the entertainment industry's consumerist logic constitutes a significant modality of public political discourse and ethical debate. By investigating Chinese online cultures of news and gossip consumption (also referred to in Mandarin slang as "melon eating" 吃瓜), I trace how a state promoted notion of "rationality" 理性/理智 has gained influence on the Chinese internet as both an epistemic and civic virtue. In this context, I show how a selective condemnation of affective intensity (Mazzarella 2017) and an emphasis on "verified" evidence paradoxically normalizes the unknowability of truth under an already-opaque government regime. By focusing on the meta-discourse around conventions of "rational melon-eating" 理性吃, I attend to how the politics of "knowing what not to know" (Hillenbrand 2020) unfold online in China.

Presenter(s): Jamie Wong

Who You Gonna Call? Waste-Busters!: Inefficiency, Infrastructure, and Investment in the Era of Silicon Valley Startup Finance Decarbonization

From 2017–22, I conducted twenty-four months of immersive fieldwork among venture capitalists (startup financiers), startup entrepreneurs, and technologists, among a team of investors that was

evaluating a prospective investment in a sustainable transportation startup with global ambitions. I scrutinize earnest attempts to develop lucrative startup companies and technologies that favorably transform society. How do those attempts articulate with techno-capitalist theories of social change that are prevalent in Silicon Valley today? What does it look like when elite workers act on the belief that an effective way—or even the most effective way—to solve the world's problems is to garner/make massive speculative investments, "innovate" proprietary technologies, explosively grow for-profit companies, and sell those companies for immense personal gain? Many of my startup world interlocutors describe their company as innovating technologies that create improvements for customers, disrupt an industry's business as usual, and create economic growth for all. This rhetoric emphasizes the creation of new companies, new technologies, new value, new economic growth. By contrast, my paper ethnographically illustrates how investors prefer startups that are attempting to redirect already-existing flows of capital, labor, discourse, political power—and, in the case examined here, flows of freight and waste as well.

Presenter(s): Max Cohen

1736 Interspecies Immunity: Frontiers of Health in the (Post-)Pandemic Era

11/23/2024 12:45 PM-02:15 PM

TCC 116

Oral Presentation Session

The concept of immunity has opened up ethnographic arenas that draw attention to material, historical, and cultural conceptualizations of the body, health, and diseases in conjunction with the socio-political power dynamics (Esposito 2015; Fischer 2012; Kasstan 2022; Martin 1994; Murphy 2006). Global pandemics of infectious viruses in the past decades, COVID-19 included, have heightened public awareness of immunity, shaping everyday conversations and anxieties about individual and collective health. Although knowledge of immunity mainly arises from human biology, immunity has equally been used to understand the biological systems of non-humans, such as microbes, plants, and animals. The unfolding ecological effects of deforestation, industrial agriculture, and climate change have forced anthropologists to revisit/rethink ideas of immunity—in conjunction with health and diseases—by actively inviting more-than-human communities into their scope of discussion. In this context, this panel seeks to locate the concept of immunity in close dialogue with ethnographic works centering around diverse "(emergent) life forms" and "forms of life" (Helmreich 2009; Porter 2019) beyond human metabolism.

Focusing on the ways that other-than-human beings are integral in shaping practices and ideologies regarding health, diseases, and well-being in and across societies, this panel asks: How is the biomedical concept of immunity understood and communicated to think and theorize (inter)species boundaries, interactions, and relationships? How does the concept of immunity newly open up (or limit) ethnographic arenas to interrogate interspecies lifeworlds and interactions between diverse forms of life therein? How do the material-discursive relations entailed in the concept of human immunity (newly) articulate the vitality, mortality, sociality, diseases, and health of non-humans, and vice versa?

This panel presents papers engaging with the concept of immunity in and across (non)human lifeworlds, including the Deatnu salmon crisis (Herranen-Tabibi), Haiti's cacao farming sector (James), the Korean ginseng industry (Lee), soil microbiome research in the Netherlands (Miller), and functional medicine practitioners in the Anthropocene (Vega). We attempt to build the idea of interspecies immunity by identifying, challenging, and/or thinking about the concept of immunity with and through an interspecies framework. Through this panel, we seek to contribute to anthropological praxis by critically reflecting on emergent issues of health, disease, and well-being in an era when interspecies immunity presents itself as the subject of urgent concern and possibility.

Society for Medical Anthropology

Hyemin Lee, New York University, Marty Miller, New York University Hyemin Lee, New York University, Marty Miller, New York University Annikki Herranen-Tabibi, Harvard Medical School, Erica James, Massachusetts Institute of Technology, Hyemin Lee, New York University, Marty Miller, New York University Michael Fischer, Massachusetts Institute of Technology, Aalyia Sadruddin, Wellesley College, Department of Anthropology

Extinction/Excess: Figurations of Immunity in the Deatnu Salmon Crisis

The salmon have gone, and yet are everywhere. In the Deatnu River Valley, the River Sámi culture has long centered on the Atlantic salmon. In 2017, the Finnish and Norwegian governments imposed regulations that severely restricted traditional driftnet and weir fishing, ostensibly in order to protect and revive the Atlantic salmon stock in the Deatnu River system, where its spawning figures had for years raised alarm. Since 2021, the restrictions have escalated to include a ban on Atlantic salmon fishing. Also in 2017, the number of Pacific humpback salmon began to increase dramatically along the river system. It is estimated that the humpback salmon stock grew tenfold by 2021. In 2023, the Deatnu river system saw practically a wholesale replacement of its salmon stock by this invasive species. The species replacement is here a matter of extinction and excess: the rapidly reproducing humpback salmon, once it spawns, slowly decomposes while still alive. While mourning the loss of culturally significant species and livelihoods embodied by the Atlantic salmon, community members and research scientists express concern over the impact of humpback salmon on the Deatnu ecosystem, including via infectious disease. This essay interrogates locally circulating discourses of immunity in relation to the Deatnu salmon crisis, overlain with metaphors of infection, intrusion, and defense in relation both to human-animal health and to nation-states' institutional and ecological encroachment.

Presenter(s): Annikki Herranen-Tabibi

Cacao, Climate, and Crisis in Haiti

This talk explores the impact of climate change, natural disasters, commodity volatility, and sociopolitical *ensekirite* (insecurity) on Haiti's cacao farmers. In resource rich communities, *Theobroma cacao*, the Mesoamerican "food of the gods," has become a "superfood." While clinical studies claim cacao consumption improves immunity, lowers blood pressure, reduces inflammation, and provides other health benefits, new age practitioners offer cacao ceremonies to enhance mood, somatosensory awareness, and spirituality. Craft connoisseurs extol the flavor of

Haiti's beans—especially when transformed using organic and ethical production methods—and its traceability from bean to bar. Although cultivated and consumed in contemporary Haiti, kakawo (cacao) is exported primarily to mass market confectioners and cosmetic manufacturers. Despite its vulnerabilities to environmental fungi and pests, Haiti's farmers view cacao as more "resilient" to drought and global warming than other export tree crops. Bilateral aid agencies have imagined expanded cacao cultivation in Haiti as a means to mitigate entrenched deforestation and increase farmer livelihoods. Nonetheless, industrial chocolate companies fear shortfalls in global cacao supply because of adverse environmental impacts and commercial failures to meet farmer demands for a living wage. Amidst ongoing cycles of ensekirite, Haiti's emergent artisanal chocolate sector might secure the health of its cacao value chains.

Presenter(s): Erica James

“Earth to Health”: Multispecies Imaginaries of Immunity in Korean Ginseng Industry

This paper explores how the communication of the biomedical register of immunity interdiscursively (re)constructs the multispecies imaginaries of immunity central to the Korean ginseng industry. Korean ginseng (insam) is a renowned traditional phytomedicine in South Korea, where its primary medical efficacy is known to "enhance immunity." In and across different spaces in the Korean ginseng industry, such as Korean ginseng farms, laboratories, and branding and marketing offices, immunity is widely communicated to refer to the biology of humans as well as non-humans, such as plants and soil. Based on the ethnographic research with Korean ginseng farming communities and branding/marketing offices in the Korean ginseng industry, I investigate how biomedical registers of immunity that appear to pertain only to human metabolism are translated into registers indexing care for plants and soil, highlighting the salience of human-plant-soil multispecies relationships in farming communities. This paper further analyzes how these multispecies relationships in farming communities are taken up by brand/marketing managers in a Korean ginseng corporation to (re)create the multispecies imaginaries of immunity that revolve around Korean ginseng. I examine the communicative and semiotic avenues through which the multispecies imaginaries of immunity in Korean ginseng farms are marketed and commercialized, specifically through visual signs and images.

Presenter(s): Hyemin Lee

The Soil Weapon: Exploring the Militarism of Soil Microbiome Science

In the hopes of eliminating the use of chemical pesticides in global agricultural production, contemporary soil biologists are exploring underground microbiomes to develop new tools for cultivating disease-suppressive soils (DSS). Drawing on ethnographic fieldwork among soil microbiologists at research centers in Wageningen, the Netherlands, this paper explores how contemporary scientists seek to identify and steer the immunological functions of soil microbes to defend plant, animal, and human health in agricultural systems. It examines the use of military metaphors in the scientific construction of soil disease suppression across interconnected labs in the Dutch "Food Valley." However, rather than reproduce existing critiques against the militaristic framings of immunological systems, this paper analyzes how and why scientists self-consciously mobilize these frameworks to imagine and implement morally ideal relations between humans and soils. It explores how scientific renderings of interspecies immunity through militaristic metaphors

seek to enable new modes of thinking about, valuing, and interacting with soil biodiversity on a rapidly changing planet.

Presenter(s): Marty Miller

1524 Praxis in multilingualism, multiliteracies, schools, and communities Part 2: Multilingual and cultural practices

11/23/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

The second part of our panel, titled "Praxis in Multilingualism: Language, Schools, and Communities," presents a comprehensive exploration of the intricate intersections of multilingualism and culture within diverse global contexts. Comprising five distinctive studies, this panel delves into the reflective and actionable dimensions of linguistic, cultural, and narratives and practices.

The first paper, "The Stigmatization of Pijin and English in Secondary Education in the Solomon Islands," focuses on the complex dynamics surrounding language stigmatization in the Solomon Islands. The ethnographic analysis examines the implications of colonial legacies on the perceptions of English and Pijin, the lingua franca, within educational settings, shedding light on their impacts on student learning.

The second paper, "Whose Language? Which Rationality? Orthography Shift and Early Grade Reading Reform in Uganda," is an ethnographic inquiry that scrutinizes the orthographic shifts spurred by donor-funded early-grade reading programs in Uganda, particularly focusing on the Acoli language. This paper unravels the tensions and negotiations in standardizing language orthographies to accommodate phonics-based reading curricula, highlighting the practical constraints and competing rationales in this process.

The third study, "Linguistic and Cultural Practices in Chicana History," conducted at the University of Idaho, offers insights into the linguistic and cultural dynamics within Chicana history education. Through ethnographic methodologies, the author unpacks students' utilization of complex linguistic practices in a Chicana history course, illuminating the pedagogical strategies employed to decolonize educational spaces.

The fourth paper presents "Learning Music en la Frontera: Translanguaging Practices," offering a nuanced examination of music education in a borderland community. Through ethnographic inquiry, the paper explores how students and teachers leverage translanguaging practices within music education, underscoring the diverse semiotic resources employed in teaching and learning processes.

The final paper delves into "Navigating Cultural Heterogeneities: How Muslim Youth Enact Agency in Identity Production." Drawing upon Post-Intentional Phenomenology, Mohammad investigates the identity construction of Muslim university students in the United States. Through a deconstructionist lens, the paper examines how these individuals negotiate their multiple cultural

commitments and agency in shaping their Muslim identities within the complex socio-political landscape of contemporary America.

This second section adds depth to discussions on multilingual and cultural inclusivity in global educational environments

Council on Anthropology and Education

Rosa Medina- Riveros , Meredith McConnochie Eulalia Gallegos Buitron, University of Idaho | AnthroClub Rachel Emerine Hicks, University of California, San Diego, Department of Anthropology, Jonathan Marino, Eulalia Gallegos Buitron, University of Idaho | AnthroClub, Maria de la Piedra, University of Texas at El Paso, Ashraf Mohammad Meredith McConnochie

The stigmatization of Pijin and English in secondary education in Solomon Islands

In 2019, I attended a World Literacy Day celebration in Solomon Islands with the theme "Embracing literacy and language diversity in the Solomon Islands." There are over 70 languages spoken in Solomon Islands, including English, the official language of the country, and Solomon Islands Pijin, the lingua franca. Because of stigmas introduced during the colonial period (Jourdan and Angeli 2014), both English and Pijin are stigmatized in different ways. Many Solomon Islanders refer to Pijin as "broken English," a categorization that also arose during the World Literacy Day presentations. Throughout the day, there were speeches and panels discussing literacy in English, Pijin, and Indigenous languages. In this paper, I examine the stigmatization of English and Pijin in Solomon Islands and how it affects student learning. Relying on the data collected during the World Literacy Day events and other interactions at schools, I examine students' perceptions of Pijin and whether it helps or inhibits their learning. I compare this to the use and uptake of English in other postcolonial contexts, examining why English has not been as widely accepted in the Solomon Islands context as it has been elsewhere.

Presenter(s): Rachel Emerine Hicks

Whose Language? Which Rationality? Orthography shift and early grade reading reform in Uganda

The recent parallel pushes by funders, policymakers, and education researchers toward local language and phonics-based reading instruction has led in many cases to efforts to edit language orthographies and/or to choose amongst competing orthographies so that a single, standardized version of a language can guide the development of scripted lessons, textbooks, and assessments. Drawing on nine months of ethnographic fieldwork among primary school teachers, teacher trainers, and local language board (LLB members) in Uganda, this presentation explores the dynamics of the orthography shift brought about by a series of donor-funded early grade reading programs. Focusing primarily on the case of Acoli, a Luo variant spoken primarily in the north-central region of Uganda, I ask: How are language orthographies standardized to enable consistent use in teacher training, curriculum guides, textbooks, and assessments? I use document analysis to describe changes made, such as adding tonal markings and vowels, to render Acoli more amenable to a scripted phonics-based reading curriculum. I then draw on interviews with linguistics, educators, and community leaders directly involved in writing an updated Acoli orthography to tease out the competing logic that drove their decision-making and the practical

time and budgetary constraints that limited their capacity to consult communities and disseminate their work.

Presenter(s): Jonathan Marino

Linguistic and Cultural Practices in Chicax History

Chicax History emerged as a field of study following the Civil Rights Movement in the 1960s and the reevaluation of historical perspectives in scholarly and educational realms. Rural University, the site of this study, has a rich history of student activism for curriculum change. For example, in the late 1960s and early 1970s, student and faculty activism led to developing courses about Black history and culture. In recent years, students of Chicax, Mexican, and Mexican-American identity have advocated for courses related to Latino/x/e history and culture through a Chicax Studies or Latinx Studies concentration or the development of a minor. During the second half of the spring semester of 2024, Rural University offered Chicax History as an upper-division undergraduate course. This study aims to understand students' use of complex linguistic and cultural practices in an undergraduate history course on Chicax history, where most students identify as Chicax, recognizing that processes of colonization have mutually constituted and produced race and language. Findings from this study shed light on ways decolonizing pedagogies are employed in spaces where coloniality is a subject of the course material. Through ethnographic and autoethnographic methodologies, this study analyzes data collected through surveys, student assignments, and instructor's autoethnographic notes. Findings contribute to reimagining and enact and enacting decolonial pedagogies in undergraduate courses.

Presenter(s): Eulalia Gallegos Buitron

Learning music en la frontera: Translanguaging practices

This paper presents findings from an ethnographic study about music education in an after-school program in a rural and working-class area on the US-Mexico border. How do students and teachers assemble multiple semiotic resources as part of their translanguaging practices for teaching and learning within a musical ensemble-based practice? Low-income, rural, and minoritized students are seldom represented in research in music education, with a few exceptions studying translanguaging practices. Our findings contribute to this line of research, focusing on the assemblages of the resources available for music-making, teaching, and learning. We drew from video analysis (21 hours) and interviews with 11 students, their parents, and their two teachers. The teacher often translanguaged with her largely emergent bilingual student population. Spanish and English were used fluidly and dynamically to teach music foundational concepts, music notation reading, positioning of the instrument, body positioning while playing, and planning future performances. Tranlanguaged teaching music concepts and foundational notions were tied with teaching movements, such as the position of the body and the instrument. Body movement, gestures, facial expressions, and musical sounds were essential for modeling how to play instruments. Cultural references were also part of the assembly, as were expressions of affection which allow us to bring together different dimensions of personal histories.

Presenter(s): Maria de la Piedra

Navigating cultural heterogeneities: how Muslim youth enact agency in identity production

The Muslim identity in the United States is constructed through representational regimes shaped by historical, geographic, and political discourses. In the United States, religion expanded as an identity marker for immigrant Muslims after the 1952 Immigration and Naturalization Act, when more Muslims began to arrive as immigrants, building mosques, community centers, and schools to teach their children and preserve Muslim values (Selod, 2018). Today, Muslims in the U.S. make up one of the most ethnically diverse religious groups and have the largest segment of young members compared to any other religious or faith-based group. One of the biggest challenges Muslim youth face in schools is having opportunities to express themselves as Muslims with cultural heterogeneities and multiple and overlapping commitments to religion, language, nationhood, and ethnic identities. This paper is based on a study that used Post-Intentional Phenomenology (PIP for short) (Vagle, 2013) to interpret the identity production of Muslim university students. In framing this group, this study considers participants' lives as agents with histories as educated persons (Levinson & Holland, 1996) who are now undergraduate students in American colleges and universities. Using theoretical frameworks of cultural identity from Homi K. Bhabha and Stuart Hall, this study aims to interpret the identities of Muslim youth through a deconstructionist lens that assumes subjects use their agency to define and shape w

Presenter(s): Ashraf Mohammad

3340 Queer Sexual Health in Theory and in Practice

11/23/2024 12:45 PM-02:15 PM

TCC 101-102

Oral Presentation Session

As the renewed wave of attacks on queer communities draws both our personal and professional lives into the realm of public debate, how can anthropologies of queer sexual health counter the ongoing violence against queer communities? What role does critical qualitative research play as sexual health initiatives become increasingly dependent on an "evidence-based" model of care that privileges quantitative data? In an era where sexual wellbeing is increasingly framed as a matter of personal responsibility, how does research in queer sexual health expand understandings of health as a site of practice, care, and power? Studies of queer sexual health as a site of praxis have taken up a broad range of subjects – from "the end of AIDS" and the pharmaceuticalisation of the neoliberal sexual subject (Thomann 2018) to debates on the promise and uncertainty of PrEP (Dean 2015; Huang 2023; Brisson), the ambivalent status of chemsex as an emerging public health concern (Nagington 2022), the persistent iatrogenic violence against HIV-positive trans women (Atuk 2024), and Black queer women's experiences of gynecological harm (Falu 2023). Such studies often contest the emphasis on individualisation and neoliberalisation in sexual health discourses and instead emphasize that queer(ing) sexual health is a method for collective resistance to hetero- and homo-normativity as well as homonationalism.

Our panel thus poses two overarching questions regarding praxis in queer sexual health: (1) what forces, ideals, and conditions shape (and perhaps queer) the terrain and interventions in queer sexual health; and, (2) how do we, as queer scholars of queer health, develop a praxis among the many competing allegiances and expectations of us: as scholars, activists, and members of the

queer communities where we live and work? We invite submissions that challenge prevailing assumptions and expand the boundaries of our collective understanding of queer health and health activism. Whether through empirical research, theoretical insights, or personal narratives, we encourage scholars and practitioners to engage with minoritarian epistemologies to enrich the limited conceptualization of what queer sexual health means and requires of us. We recognize the importance of amplifying voices from outside North American contexts, where queer health narratives are often marginalized or silenced. By centering these perspectives, we aim to enrich our discussions, deepen our understanding, and cultivate a more inclusive and empathetic space for exploring queer health experiences.

Society for Medical Anthropology

Kit Mitchell, McGill University, Department of Anthropology H. Atuk, Rensselaer Polytechnic Institute, Department of Science and Technology Studies H. Atuk, Rensselaer Polytechnic Institute, Department of Science and Technology Studies, Kit Mitchell, McGill University, Department of Anthropology, Chase Ledin, Aaron Mascarenhas

Navigating New Frontiers: The Role of Telehealth and AI in Shaping Queer Sexual Health

This paper explores the transformative role of telehealth in queer sexual health, addressing the provision of medications such as Pre-exposure Prophylaxis (PrEP) and Doxycycline Post-Exposure Prophylaxis (DoxyPeP), and the emergence of AI-driven chatbots for sexual health advice. By examining various telehealth platforms, this study highlights how these technologies not only facilitate the distribution of preventative medications but also support ongoing management of sexual health, which is crucial for the well-being of the queer community. Moreover, the paper delves into the role of AI in sexual health education and counseling, evaluating how chatbots and other AI tools offer personalized advice and support. However, while telehealth presents numerous benefits, it also raises critical questions about privacy, data security, and the potential for perpetuating health disparities. This analysis seeks to uncover the balance between technology's promise and its challenges, emphasizing the need for frameworks that ensure equitable access and protection for all users. Through qualitative data, this paper aims to contribute to the ongoing discourse on queer sexual health, suggesting pathways for integrating telehealth more effectively and ethically into healthcare systems. In doing so, it calls for a reevaluation of current health policies to adapt to the evolving digital landscape, ensuring that queer individuals receive comprehensive, respectful, and competent care.

Presenter(s): H. Atuk

Re-conceptualizing Structural Inequalities in Queer Health – The Case for Hostile Infrastructure

In Ireland, the waiting list for an initial appointment to access HIV preventative medication (known as PrEP) through the public health system can be up to 6 months. An intake at the National Gender Service, which provides transition-related care, is a 10-year wait. Such extensive waiting times for healthcare are largely attributed to structural inequalities in the health system. These explanations, I argue, are correct but insufficient when access to queer health care is situated in the larger context of Ireland's polycrisis. Drawing on 13 months of ethnographic field work in Dublin, I propose

the concept hostile infrastructure as a new hermeneutic for understanding the landscape of queer healthcare in Ireland. By arguing that the infrastructure of healthcare in Ireland is not only unequal but in fact hostile to certain forms of queer life – namely that which does not fit within a particular vision of homonationalism – hostile infrastructure highlights the inequality in access to care and reveals the desires and anxieties underpinning the design of sexual health initiatives. Through hostile infrastructure we begin to see how the inertia that maintains structural inequalities is informed by larger questions about what it means to provide good, non-judgmental care, how people understand risk in an era of untransmissible HIV statuses, and what it means to be a modern liberal nation in a country historically dominated by a conservative Catholic ethos of repression.

Presenter(s): Kit Mitchell

Queer(ing) EBM and Doxy-PEP Policy and Practice in the UK

In a 2017 statement by Public Health England and the British Association for Sexual Health and HIV, British clinicians advised extreme caution in the use of doxycycline post-exposure prophylaxis (DoxyPEP) for preventing STI transmission. Rather, DoxyPEP use should be restricted to research settings and requires further clinical trials, due to concerns about antimicrobial resistance and unknown impacts on the gut microbiome. Yet in 2024, UK DoxyPEP clinical science remains impoverished. The slow rise of UK DoxyPEP science emerges from healthcare infrastructure instability and policy stratification across devolved nations. The 'problem' of DoxyPEP, then, is a complex assemblage of social forces centralised within scientific evidence-making processes measuring the scalar risk of DoxyPEP on population health.

This paper examines the politics of UK DoxyPEP science and asks: How is knowledge about DoxyPEP science produced and contested? How do these knowledge pathways include and/or exclude the communities impacted by STI transmission? Drawing on the sociology of knowledge, this paper examines the 'evidencing process' of DoxyPEP science across scientific papers, policy documents, health promotion materials, and interviews with health practitioners. I argue that a realistic DoxyPEP EBM requires queer systematic approaches to dealing with the problem of STI transmissions, focused on specificity, adaptability, feasibility, and sustainability from and with(in) queer communities.

Presenter(s): Chase Ledin

Fieldnotes from a “queer-friendly” doctor in India

On September 6th, 2018, the Supreme Court of India declared Section 377 unconstitutional, meaning it could no longer be invoked to legally harass queer people for "unnatural sexual acts". However, queer people still have no legal protections against discrimination or legal recourse for queerphobic hate crimes. These circumstances have translated into the need for "queer-friendly" doctors and mental healthcare professionals in India who are "safe" for queer people to see as patients. I became aware of this category of practitioners when one of my patients said they found me through a list of queer-friendly doctors circulating in the community.

Why do "queer-friendly" health professionals in India pay attention to queer people while other healthcare professionals do not? In this auto-ethnographic paper, I argue that ignorance of queer

health needs by practising doctors is a structurally mediated and active form of ignorance. Thus, practitioners marketing themselves as "Queer-friendly" are not merely expressing their commitment to a particular sociality and queer social groups but are also expressing an appropriate response to biomedical evidence. I will reflect on my experiences as a queer medical student and doctor in India to demonstrate how the structure of medical pedagogy and the sociopolitical circumstances of practice excuse the abandonment of the duty of healthcare professionals to care for and advocate for their queer patients.

Presenter(s): Aaron Mascarenhas

2921 Re/imagining Global Cartographies of Urban Space and In/security: Decentering Urban Theory-Making and Anthropological Praxis

11/23/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Urban anthropologists have studied how the social production of urban space (Lefebvre 1974) is driven by interconnected, multiple and often contradictory actors and logics at the local, national and global levels. While cities have historically been key sites for governments to experiment with security practices and strategies, we are currently witnessing an increasing securitization of space linked to ongoing colonial projects and globalized capitalist development, as well as the management of deepening social inequalities based on class, race/ethnicity, gender, age, and so on. This panel aims to reflect on the nexus between the production of urban space and pervasive logics of securitization in a variety of geographical locations: Caracas in Venezuela, Srinagar in Kashmir, Marseille in France, Medellín in Colombia, and Brussels in Belgium. Bringing together these diverse case studies illustrates how contested forms of place-making shape and are shaped by urban transformations driven by securitization logics. We observe these logics across the globe, while recognizing that they are tied to local and national historical processes. Although these cities are not usually central to theory-making in urban studies and urban anthropology, we believe they are important for thinking about urban space and security and thus contribute to decentering theory-making and anthropological praxis. By juxtaposing them, we aim to tease out the imperial connections between seemingly disparate urban contexts, while also paying attention to localized processes such as touristification and developmentalism in settler colonialist settings such as Kashmir, touristification coupled with crime management in Colombia, as well as the management of inequality, migration, and Islam in post/colonial Western Europe, and state-led urban land redistribution alongside grassroots housing activism in Venezuela. Collectively, the papers unpack the spatial practices through which urban spaces are imagined, designed and reimagined, by which actors, and how these spatial practices are tied to notions of in/security; the intersubjectivities that are formed within these urban transformations; and the contesting forms of place-making, in/security, and narratives of belonging that emerge as a product of such transformations and the ongoing and global securitization of urban space.

Critical Urban Anthropology Association

Lore Janssens , Lamia Mellal Andreina Torres Angarita, University of North Carolina, Charlotte, Department of Anthropology Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Andreina Torres Angarita, University of North Carolina, Charlotte, Department of Anthropology, Lore Janssens, Lamia Mellal, Valentina Revollo Támara Claire Panetta, University of the South, Sewanee

Reimagining Settler Spatiality within Securitized Tourism Sites

Settler colonialism in Kashmir entails not only the erasure of indigenous populations but also the dismantling of their spatial practices, histories, and imagination. This paper, centered on the tourist sites in Srinagar, examines the nuances of India's emerging settler colonial project in Kashmir. It examines how securitization and reorganization of these sites are grounded in the settler disavowal of indigenous history, memory, and landscape relationships. Drawing from Lowman and Barker's framework, I argue that the securitized and regulated Indian tourism in Kashmir constructs narratives that compete with Kashmiris' indigenous narratives.

By focusing on the interaction between non-native tourism vendors and tourists within food stalls based around the Mughal Gardens, I examine how complicit spatial ideologies are produced, overriding the indigenous narratives of dispossession and violence. They mask the reality of prolonged military occupation under the guise of development and peace. Additionally, such food stalls then become a microcosm of settler utopia, marketed within India to normalize settler violence. Ultimately, the study aims to challenge dominant narratives of tourism as economic development and to uncover the ideological mechanisms that code spaces of dispossession and violence as nationalist and entertainment experiences. Through this critical lens, it seeks to contribute to broader discussions on decolonization, resistance, and social justice.

Presenter(s): Subhajit Pal

Securitization from Below?: The Case of “New Socialist Communities” in Bolivarian Venezuela

During the Bolivarian Revolution in Venezuela (1998-present) land redistribution efforts and social housing programs, resonated with demands for inclusion from marginalized urban residents who have historically built or rented homes in the so-called “squatter settlements” or barrios. Shaping and seizing political, legal, and social transformations during this period, members of Venezuela’s Settlers Movement, and specifically Pioneer Camps in Caracas, occupied centrally located land to build housing through popular self-building, aiming to produce “new socialist communities.” These efforts unfolded against the backdrop of a historical and ongoing racialized construction of the barrios and its inhabitants as invaders, illegal and criminal non/citizens in need of tutelage and surveillance. Through an ethnographic study conducted between 2014 and 2017, I explore contesting and paradoxical narratives around questions of in/security that preoccupied camp residents once they had moved into their new housing complex. Discussions about the need to fortify and gate the camp or the need to expel “unruly” members, confronted residents with their own ideas of safety and in/security within a broader context of continued criminalization of the urban poor, growing political polarization, and high levels of every violence that diminished residents' life chances. These debates revealed fault lines along race, class, gender, and age that tested the inclusionary potential of these projects.

Presenter(s): Andreina Torres Angarita

The Brussels Canal Zone: Contested Narratives of In/security and Urban Space in the Wake of the Terrorist Attacks in Postcolonial Brussels, Belgium

Based on fieldwork between 2021 and 2024, I unpack contested notions of urban space and in/security in postcolonial Brussels, Belgium. The inner-city neighborhoods of Brussels are often negatively represented as zones of danger, poverty, or Islamization. These neighborhoods, with a predominantly immigrant and working class population, are locally known as the "Canal Zone". In the aftermath of the terrorist attacks in Paris (2015) and Brussels (2016), these neighborhoods became the main site of security interventions to prevent radicalization and terrorism. While a wide range of security policies have been implemented, I focus on a specific security plan (Plan Canal) that was designed specifically for the Canal Zone and focused on controlling existing community organizations, such as mosques and socio-cultural organizations. Police and politicians have justified the implementation of this plan by linking urban disorder to crime and terrorism, thus providing a specific reading of these neighborhoods, their lived informality, and the presence of their (Islamic) community organizations. Such a reading securitizes socio-economic inequalities. My interlocutors, who are active in community organizations, contest this plan and spatial imaginaries of the neighborhoods as sites of in/security. At the same time, they formulate an alternative reading of the history of the Canal Zone and of notions of in/security and belonging.

Presenter(s): Lore Janssens

Renegotiating the Boundaries of Urban Space in a Security Context: An Ethnography of Two High Schools in the Northern Neighborhoods of Marseille

As an immigrant city, Marseille is a stigmatized city, represented in the collective imagination as a dangerous territory suffering from crime, drug trafficking and corruption. Since the 1980s, the city has been one of the main areas of state intervention for both urban and security policies targeting working-class neighborhoods, "les quartiers nord". In the wake of the 2015 attacks, security policies to prevent and counter radicalization focused their territorial action on these same neighborhoods, which were seen as potential "breeding ground" of radicalization. As a result, les quartiers nord have been targeted by these policies of securing urban space. In this process, the French state has implemented a policy of "sanctuarisation" of schools, using them as a site for the control and surveillance of Muslim students, descendants of post-colonial immigration. These measures have led to the introduction of instructions for school staff to monitor students and a new school security infrastructure that emphasizes the boundary between an internal space (the school) that needs to be protected from a threatening external territory (the neighborhood). Based on fieldwork between 2022 and 2024, I will analyze the impact of these security policies in Marseille, by showing how the post-2015 context has contributed to redefining urban space and notions of belonging and in/security from the perspective of the school institution and the residents of the neighbourhood.

Presenter(s): Lamia Mellal

Recovering Parque Lleras: The Complex Journey of Place-Making After Narco-violence

This paper addresses ethnographic research conducted between 2023 and 2024 in Parque Lleras, a public park located in El Poblado, an upper-class neighborhood in Medellín, where numerous security policies have been adopted due to the increase in criminal activity associated with tourism, and Human and Drug trafficking networks operating in the area. The socio-cultural exchange between tourists, the urban space, and the local actors involved, has been mostly heartened by cinematography and media through the promotion of narco-aesthetics for the last three decades. To resignify and recover Parque Lleras, while reintegrating it into new and existing regulated socioeconomic urban dynamics, the city administration intervened in the space (2021—2023) by upgrading the infrastructure, greenery, public art, and lightning, while diversifying the surrounding economy, controlling and conditioning the entry with law enforcement and mandatory body search – based on aesthetic perception and class imaginaries –. These measures proved unsuccessful when the U.S. Embassy in Colombia issued a security alert for tourists visiting Medellín, and foreigners were arrested under child exploitation charges. Since a new government was elected (2023), these policies are now (2024) more centered on criminalization and prohibition, and, while transcending the spatiality of the park, they reinforce, now on a city scale, narco-imaginaries of space, women, children, foreigners, and power.

Presenter(s): Valentina Revollo Támara

1147 The National Association for the Practice of Anthropology: A Roundtable on Disciplinary Standards for Professional, Practicing & Applied Anthropology

11/23/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

All professionals require standards that mediate the kind and quality of work that they undertake and how they conduct that work. The National Association for the Practice of Anthropology (NAPA), the section of the AAA devoted to serving professional, practicing, and applied (PPA) anthropologists, has developed a set of standards for conducting anthropology in the world of work. The development of the standards was motivated by an understanding that the rising majority of the discipline are PPA anthropologists and that there are no recognized standards to guide the work of these often-independent professionals.

As important background to the development of the standards was the recognition that few schools are prepared to fully train anthropologists for the kinds of work that PPA anthropologists are and will undertake. Importantly, no one has previously prepared grounded guidance for what good and ethical PPA anthropologists will do in their work. NAPA believes that disciplinary standards are important as guidance for PPA anthropologists, especially those without ongoing disciplinary engagement and support. It is also important to have disciplinary standards on which to ground PPA training materials and training. NAPA's committee, comprised of PPA anthropologists, developed the standards over a period of months with input from NAPA leadership. The standards

have been presented to a variety of PPA audiences to elicit feedback and any needed additions or changes.

This Executive Session would feature a presentation of the standards to elicit feedback from a broader disciplinary audience. The session will also create an opportunity for a broad discussion about the engagement of PPA anthropologists in shaping the future of the discipline.

Cathleen Crain , Erica Hawvermale Nathaniel Tashima , Matt Stoffer , Tanya Rodriguez , Erica Hawvermale , Cathleen Crain Suanna Selby Crowley, RPAc

3488 The Promise and Perils of Evolving North American Temporary Labor Programs

11/23/2024 12:45 PM-02:15 PM

TCC 103

Roundtable/Town Hall - In-Person

In a context of proclaimed labor shortages, rising worker militancy, and renewed state and corporate efforts to more tightly manage workers' migration across national borders, an expanded, or perhaps 'reformed,' guestworker program is once again on the political agendas of countries throughout North and Central America and the Caribbean.

The rapidly-changing landscape of H2-A and H2-B work programs in the US, and parallel seasonal temporary work programs in Canada and Mexico, challenge the ability of state regulators, labor brokers, employers, immigration officials, social responsibility certifiers, advocacy NGOs, and not least of all, temporary contract workers themselves, to understand and navigate the many divergent systems that collectively structure the lived reality of 'guest' work, which intersects various countries, legal regimes, industries, and cultural contexts. The inherently heterogeneous elements of temporary work programs allow for tremendous exploitation and fraud, on the one hand, but also possibilities for working-class resistance and alliance-building, on the other.

In this roundtable we will examine the history, present, and possible futures of North American temporary labor programs, discussing how multi-sited ethnographic and multidisciplinary research can support anthropological praxis - that is, both our understanding of how temporary work programs are evolving in real time and the efforts of workers and organizers to resist exploitation.

Society for the Anthropology of Work

Tristan Call , James Daria, Spelman College, Department of Sociology & Anthropology Emilia Guevara, University of Maryland, College Park, Lisa Meierotto, Boise State University, Lidia Munoz , James Daria, Spelman College, Department of Sociology & Anthropology, Tristan Call, Spelman College, Department of Sociology & Anthropology, Zoe Castell, Dalhousie University, Department of Sociology and Social Anthropology Tristan Call, Spelman College, Department of Sociology & Anthropology, Christian Zlolniski, University of Texas, Arlington, Department of Sociology & Anthropology

2837 When death is on the horizon: Temporal registers and technologies of care in chronic illness, tragic losses, and ageing

11/23/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

Due to the advance of medical technologies and aging societies, increasing numbers of people are living with chronic illnesses and at an old age. At an unprecedented scale, this brings into view the prospect of death both as a lived reality in the everyday, and as mediated through medical decision making. This panel focuses on the ambiguities of living when death is on the horizon and the moral and ethical implications this puts forward. What does the proximity of death entail, in terms of the technologies of care which sustain life and forestall death, the experience of a sudden and unexpected death or long end of life due to chronic illness, and the moral issues of reckoning with values and meaning at the end of life?

Considering that living towards the end of life necessarily occurs within temporal registers, this panel looks into the various ways in which social and medical care creates and intervenes in experiences of chronicity and finitude. We are interested in how patients and care professionals navigate formal and informal health infrastructures, and how they engage with technologies of care and treatment options. Through ethnographic accounts of ending lives, the panel sheds light on the temporal and affective dimensions of change, adaptation, uncertainty, fear, and hope, and demonstrates the ways in which social and medical care may become a collaborative praxis of endurance.

In so doing, the panel brings together ethnographic perspectives on end-of-life care in (un)expected and unpredictable dying processes, as well as the technologies, practices and imaginaries that enable chronic and finite states of being.

Society for Medical Anthropology

Natashe Lemos Dekker, Leiden University, Amy Borovoy, Princeton University Natashe Lemos Dekker, Leiden University, Amy Borovoy, Princeton University Natashe Lemos Dekker, Leiden University, Megan Cogburn, University of Florida, Department of Anthropology, Amy Borovoy, Princeton University, Tanya Zivkovic, Tianyi YAN, Chinese University of Hong Kong

Care of the possible: Curating potentiality in ageing, chronicity and finitude in Brazil

This paper addresses how life is lived at the temporal threshold between chronicity and finitude. Based on ongoing fieldwork in Brazil, I trace the narrative of Inácio, an older adult who expressed that he was living "no lucro", that is, as though he was living beyond his time, in extra time that he had not expected. Having outlived many of his friends and family members, and faced with illness and declining physical abilities, including Hepatitis C and a loss of sight, Inácio had to renegotiate his relationship with the world and confront the question of how to live with the prospect of the end of life. Inspired by Stenger's notion of 'care of the possible', I analyze Inácio's hopeful search for ways to maintain and recover aspects of life that were lost as a mode of curating the potentiality of

alternatives to the present situation. This involves tinkering with medical treatments, speculation about their effectiveness, and a proactive attitude towards dealing with uncertainties. Juxtaposing the narrative of Inácio with the experiences of my other interlocutors, the paper investigates how older adults in Brazil may experience and confront the temporal registers of chronicity, and how they orient themselves towards and away from the end of life.

Presenter(s): Natashe Lemos Dekker

The Art of the Unspoken: Choreographing how to break bad news to terminally ill patients in Tanzania

In Tanzania today, the National Cancer Control Strategy estimates that only 10% of cancer cases reach the referral level and over 80% of these cases are in late stage. In this context of palliation as care, as well as existing sociocultural taboos surrounding death and in particular talking about death, this paper explores how breaking bad news to terminally ill patients and their families becomes an art of the unspoken. Based on five months of ethnography conducted with the palliative care team at a national cancer hospital in Dar es Salaam in 2023 and 2024, I ask, how do palliative care nurses choreograph the art of breaking bad news? What are the temporal and discursive elements for successfully choreographing when and how to break bad news to terminally ill patients? I argue that the craft of breaking bad news became a vital way nurses helped patients and their families cope and care for the ambiguities of life when death was on the horizon. Palliative care nurses engaged in tactics of delaying, refraining, and saying less to care for terminally ill cancer patients discharged to go home. Nurses also broke bad news in a way that could manage and reduce the unnecessary spiritual and psychological pain cancer patients faced at the end of life. While breaking bad news was an embodied practice, in the context of high patient load and limited resources, palliative care nurses wished for more health workers to master the art of saying what could not be said.

Presenter(s): Megan Cogburn

Enough already! Unfolding ethical conversations between patients and physicians in dialysis care in Japan

Kidney dialysis is a technological wonder. Invented in Europe during WWII under conditions of scarcity, it has been refined as a tool of machine-supported life, mechanically filtering the blood through a porous membrane and pumping it back into the body. But dialysis also makes it impossible for patients to die of kidney failure, thus prolonging the life of patients whose bodies are sometimes otherwise failing. This predicament is particularly acute in aging Japan, where two thirds of patients undergoing dialysis are over age 65. (Of those, the largest block is in their 80s.) Patients and physicians are looking for a moral language that will provide guidance on when to stop dialysis, or whether to refuse it to begin with. The issue has gained attention in the mass media and among medical ethicists. During interviews at a hospital outside of Tokyo, a quiet 80-year old man, diabetic and in a wheel chair, suddenly spoke up, "I hate it! Enough already!" (Iya da! Mo ii!) Another patient wondered aloud, "what constitutes a life with value"? He explained how his notion of his own value had shifted through his relationship with his grandchildren. I will explore unfolding conversations among patients and physicians and a developing clinical language of "shared

decision-making" (kyōdō ishi kettei), "patient-centered care," "conservative care," "dialysis regret," (tōseki kōkai), and the ideal of "being oneself" (jibun rashiku ikiru) at the end of life.

Presenter(s): Amy Borovoy

Ruptured lives and the (after)shock of sudden death: The making of organ donation decisions

Organ donation happens in the most harrowing of circumstances. Yet it is rarely discussed or confronted by families until a loved one dies a sudden and untimely death. In contrast to narratives of the 'good death' and discourses of preparedness for the end of life, these deaths are unexpected, tragic, and sometimes violent, and it is in moments of profound shock that requests for organs are made. Confronted with a warm body, a beating heart and rising chest, the mechanically ventilated brain-dead patient appears 'still alive' when donation is raised; while in cases of donation after circulatory death requests for organs take place when the patient is living. I draw on a four-year Australian study that has explored families' and clinicians' experiences of organ donation and I will draw from the stories of recently bereaved families and interviews with intensive care physicians and donation nurse coordinators who make organ donation requests. It is in these time-pressured encounters that breaking 'bad news' is carefully stage managed by clinical staff who seek to mitigate shock through timed communication and practices of care. In this paper, I foreground the affective and temporal registers of sudden death to present a critical analysis of shock—and its productive potential—in the making and unmaking of organ donation decisions, and in bereaved lives.

Presenter(s): Tanya Zivkovic

Oscillations in Pediatric Hospice Care: Fostering and Disabling a Collaborative Praxis of Endurance among Caregivers in Urban China

Drawing on ethnographic and archival research on hospital-based end-of-life care in urban China from 2019-2022, this paper analyzes the experiences of familial, volunteer, and professional caregivers for pediatric hospice patients. Although the hospice movement has focused on the autonomy and dignity of the patient, pediatric hospice care in China offers a different perspective on decision-making at the end of life. Choices about treatment and care for terminally ill children are generally made by parents and family members in conjunction with medical professionals and hospice volunteers. But prognostic uncertainties and affective burdens create challenges for familial, volunteer, and professional caregivers that can either foster or disable a collaborative praxis of endurance. Although death is on the immediate horizon, the precise endpoint remains elusive. Thus, caregivers must deal with an unpredictable dying process involving pathological changes, symptom-relieving strategies, serious emotional distress, and ambiguities in the valuation of human life. These oscillating decision-making processes at the end of life have been profoundly shaped by successive rounds of health reforms prioritizing advanced biomedical interventions at tertiary hospitals, persistent inequalities in access to care embedded in a geographically-based, fee-for-service medical system, and transformations in kinship relations in the aftermath of stringent birth planning policies in urban China.

Presenter(s): Tianyi YAN

Co-author(s): Priscilla Song

1782 “Se Vende Oaxaca?”: The nexus of cultural production, consumption, representation and appropriation in a globalized local

11/23/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

This roundtable explores competing theories about tourism and artisan economies that overlap in popular tourism destinations like Oaxaca, Mexico. Relating Matilde Córdoba Azcárate's (2020) contention that tourism is an extractive industry (as she found in the Yucatán Peninsula) that commodifies places, people and products, this panel brings together ethnographers whose research explores distinct but related aspects of the selling of the state's products, natural resources, and rich cultural mosaic.

Once a relatively isolated destination for hearty backpackers willing to rough it and folk art connoisseurs, since the mid-1980s, Oaxaca has been a site for praxis and economic development that elevated tourism to a linchpin of the state's economy. To the visitor, the state seems to be a place for sale and of consumption that is firmly enmeshed in the global marketplace. Oaxaca has an ideal climate, offers beautiful natural surroundings, and a diverse population of indigenous people, mestizos, and others come together there. These qualities are marketed to highlight Oaxaca's cultural, historical and natural heritage to over one million tourists who visit annually during four high tourist seasons and the ex-patriate residents who make it a permanent or temporary home. Simultaneously, an escalating demand for Oaxacan artisanal goods, foods, and cultural experiences has been intensified through government and private tourism promotion, popular culture imagery, and tourists' blogs and vlogs.

Panelists consider what we can learn from these cultural, economic, and social contexts about tourism processes, and how they line up with debates about tourism as extractive or beneficial. They bring their ethnographic expertise to different Oaxacan tourism sectors to shed light on this contradictory perspective on tourism. Ronda Brulotte addresses the global boom in and consumption of craft mezcal produced in the region. Walt Little examines vendors' introduction of Guatemalan textiles as an alternative to more expensive local products. W. Warner Wood discusses how coastal residents deploy ecotourism as a "weapon of the weak" against international resort development interests. Jayne Howell focuses on locals' assertions that tourism and ex-pat residents compromise the water system and raise the cost of living. Collectively, these presentations offer a panoramic view of transformations based in an essential, albeit contested, aspect of the state's complex milieu. Discussant Sarah Taylor places these cases within broader discourses surrounding tourism in Mesoamerica. In keeping with the conference theme, this session contributes to our understanding of the past, present and future of place-based marketing amid transformations including negative impacts on the infrastructure, widening income differentials, and exploitation of local labor, resources, cultural practices, and identity.

Society for Latin American and Caribbean Anthropology

Jayne Howell, California State University, Long Beach, Department of Anthropology Ronda Brulotte, University of New Mexico, Walter Little, SUNY, University at Albany, Department of Anthropology, W Warner Wood, University of Wisconsin, Milwaukee, Jayne Howell, California State University, Long Beach, Department of Anthropology Sarah Taylor, California State University, Dominguez Hills, Anthropology Department

2:30-4:00pm

Flash Presentation 2:30-4:00pm TCC 109

2064 "Like a symbolic coming full circle..." Freedom and comfort zone as the Skylla and Charybdis of ecological sustainability

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

The topic of sustainability in a broader sense (also in relation to the Sustainable Developmental Goals) at the level of higher education institutions (HEIs) is a relatively established element of research activities. Since 2008, the production of articles dealing with sustainability and HEIs has been growing significantly (over 4000 articles indexed in WoS in 2023, and the same in 2021 or 2020). Some of this scholarly production focuses on school students and their influence on environmental issues. However, less space is devoted to reflecting on the topic of sustainability as a cultural filter influencing the shape of a specific cultural system and its practices. HEIs in particular can be seen as a specific cultural system that tries in various ways to incorporate the theme of sustainability into its functioning. Our presentation aims to describe, in a cultural anthropological context, the form of this cultural filter in a selected university in the Czech Republic, which is currently undergoing the process of implementing a sustainability strategy, through the prism of the university's students.

Based on five conducted focus groups (data were analyzed by coding and thematization; qualitative outputs are supplemented by data from accompanying mini-questionnaires for focus group participants) with a total of 35 students (age range between 20 and 29 years, length of time at the university between 1 and 10 years) at a selected Czech university, sustainability is described as a concept that is threatened by the emphasis on freedom and the emphasis on convenience, respectively. It is also important to consider the importance of freedom, emphasized by the emphasis on freedom and little willingness to step significantly out of the comfort zone of functioning. Freedom and comfort zone thus become the Skylla and Charybdis of ecological sustainability. Ecological sustainability is thus declared as an essential value. However, its application in practice, i.e. in the agency of individual learners and others in the university environment, is subjectively perceived as possible only if it does not fundamentally affect freedom and the comfort zone.

Council on Anthropology and Education

Jan Kaňák

1759 Cultivating and Navigating Affect in Human-Elephant Sociality in South India

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

Asian elephants have been an integral part of social life in India for centuries – as war elephants, participants in temple rituals, status symbols for landed gentry, heavy laborers, and recently in human-wild elephant conflict mitigation and figureheads in conservation discourse. In contrast to animals that live and work with humans, elephants are not biologically domesticated for human sociability. Instead, elephants are socially tamed, turning 'wild' elephants into subdued, 'good' elephants habitable with humans. These diverse forms of human-elephant interactions, my informants point out, are emotionally charged moments where humans and elephants learn to navigate the uncertainties of interspecies field and attune to each other. Based on ethnographic fieldwork conducted with temple elephants (elephants used in temple rituals and owned by private individuals or temple trust) and their mahouts (elephant handlers) in Kerala, South India, this presentation will present the human-elephant encounters with an analytical focus on affect. Putting the more-than-human turn and the affective turn in conversation, the paper examines how affective experiences at the human-elephant interface are navigated and managed in building attunement and earning trust. I explore how 'feelings' for elephants and the motivations to take up elephant handling as a profession is shaped by childhood exposure to elephants and the cultural life of Kerala. Further, in exploring tactile interfaces between mahouts and elephants, this presentation brings forth that cultivation of affective experiences through touch is central to human-elephant bonding.

Anthropology and Environment Society

Anu Karippal

2403 Engaging Lemurs: Affect and Action in Multispecies Participatory Science

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

The primates at Duke Lemur Center (DLC), the largest colony of captive lemurs on Earth, are said to be active participants in primatology rather than its mere subjects. To illustrate this claim, the Center staff evidence the lemurs' engagement and affective states during experimental trials. Through multispecies ethnographic fieldwork of the primatology conducted at DLC, this essay

examines how the center utilizes "participation" as a heuristic to ensure that lemurs act as co-producers of knowledge. To facilitate lemur participation, technicians and researchers adjust trials by introducing food rewards, setting trial time limits, or modifying experimental stimuli. Despite anxieties about anthropomorphizing, the staff learn to gauge the lemurs' affective states through animal welfare courses, lemur roleplay, and attunement to individuals' dispositions. Drawing on Feminist STS and the Environmental Humanities, I argue that staff's usage of 'participation' foregrounds an interspecies relational schema based on external actions and affects while sidestepping direct claims about lemur interiority. In doing so, they take seriously the involvement of lemurs in the scientific process, while acknowledging the opacity of lemur agency or intentionality. Though admittedly imprecise, staff view adjusting experiments to positively affect lemurs as an iterative process imperative to conducting ethical research. This has broad effects for DLC research and places the center at odds with mainstream scientific ideals of immediacy and unencumbered access to test subjects. This arises because lemur participation, which determines whether primatological methodologies and timelines are possible, is non-calculable and individual-specific. Furthermore, participation forecloses research that would require bodily harm to any of the lemurs, leaving many research questions unanswerable. While imperfect and continually revised, DLC's multispecies participatory science provides a counterexample to animal research based in domination, offering alternative methods of being with and (not) knowing the nonhuman.

Anthropology and Environment Society

Quinn Georgic

2779 Multisensory of Witchcraft: Poison, Herbs, and the Body among the Monpas in the Eastern Himalayas

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

This study explores the sensory experiences of witchcraft by focusing on their fear of its poison and the practices of herbal medicine on the northeast Indian border. The Monpa people, Tibetan Buddhists living there, have relationships with various high-altitude plants for medicines, rituals, and food. Some herbal plants are important to save their life from the poisoning caused by a witch called doma. Doma is said to put poison in foods or drinks secretly to others, kill them, and deprive their Buddhist merit (sonam). People are afraid of this poisoning and think that the person who becomes sick from doma's poison will die sooner or later if they do not take locally-made herbal medicine, although they access hospitals and Tibetan medicine clinics for treatment of other diseases.

Scholars have reported the poisoning of witchcraft as a mysterious custom or practice in different places at the Himalayan borders between Tibet, India, Nepal, and Bhutan. However, few mention the use of herbal medicine for its treatment and their various senses about witchcraft and herbs in the Himalayas. Regarding the senses, previous research on witchcraft tended to emphasize sight

(the evil eye) or speaking and hearing some narratives about the cause of the misfortune. But further discussions are still needed by focusing on not only them but also the smell, touch, and taste of witchcraft in their everyday lives. In Tawang, Monpas think that doma uses three kinds of poisoning: poisoning through eyes (mik-do), one through hand touch (lak-do), and one through food smell (sur-do). The herbal medicine for treatment has a strong bitter taste due to the main ingredients of plants. By analyzing these details about their senses of poison and medicine, this study argues that witchcraft is not just the narratives based on a single sense but the experiences of multisensorial bodily worlds in everyday life.

This study is based on the fieldwork conducted intermittently in Tawang from 2010 to 2016. Tawang was under Tibetan influence from the 17th century until the mid-20th century. After the Indian effective control in 1951 and the Sino-Indian border conflict in 1962, this region became strongly connected with the Indian political and economic regime, and defense-oriented development for the nation began by constructing military bases and roads. I focus on the multisensory of witchcraft as an open-ended process and examine the fear of poisoning, the practices of herbal medicine, and the transformation by analyzing their witchcraft in the historical and daily context of the Himalayan borderland.

Society for Cultural Anthropology

Kei Nagaoka

2472 NAVIGATING THE TOPOLOGY OF PIGEON RACING:

HOW PIGEONS REORIENT UNCHARTED EPISTEMOLOGIES

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

Building on empirical ethnographic research, this study delves into the intricate world of Belgian pigeon racing, exploring the dynamic interplay between humans, animals, and landscapes. Through the lens of animal geography and interspecies ethnography, my ethnographic research uncovers the collaborative relationship between fanciers and homing pigeons as they navigate shared somatic experiences, shaping their epistemological understanding of environments and territories. Fanciers' mapping methodologies reveal the agency of pigeons, who adapt their routes to evolving topologies. This process of reorientation not only sensitizes fanciers to new observations but also fosters new modes of collective action with their pigeon counterparts. The collaborative mapping signifies the coordination between human and non-human entities, incorporating practices such as tracking traces and enhancing racing proficiency through pigeons' perceptual abilities. In this shared milieu, fanciers enter a heightened state of awareness, sensitivity, and attentiveness to other life forms, navigating beyond the purely visible. In exploring these dynamics, my research aims to shift the focus from the unfolding of action through praxis. This shift challenges traditional paradigms that prioritize structural explanations of social phenomena, instead highlighting the significance of contingent, situated, and interactional aspects of human activity. Through a deep dive into the preparatory practices of pigeon fanciers, I illuminate

the significance of preparation in shaping environments, bodies, and actions. This ethnography examines how preparations contribute to the stabilization of environments and gestures, as well as how they constitute forms of inquiry and repetition. Furthermore, I explore the expertise embedded within preparatory practices, considering how they give rise to specific knowledge, skills, and competencies. Our inquiry extends beyond the mere execution of action to encompass the intricate processes of preparation, which serve as productive sites for understanding the emergence and enactment of activity. In tracing the preparatory phase, my findings aim to not only shed light on the dynamics of action but also to enrich our understanding of the complexities inherent in human engagement with the world. By embracing praxis and daily training as a focal point for inquiry, I open up new avenues for exploring the contingencies, resources, and emergent processes that shape human activity. Through interdisciplinary dialogue and empirical investigation, this research seeks to deepen our understanding of the multifaceted nature of preparation and its role in shaping human endeavors.

Society for Cultural Anthropology

Kristen Livera, University of Liège & Katholiek Universiteit

2135 Philosophical ethnography of Caipora forest being and ontological pluralism in transdisciplinary research.

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

Caipora is a spirit and a forest being, a herdsman of the wilderness, and a significant agent in the regulation of the usage of natural resources. A person can upset the Caipora by engaging in behavior which disrespects the natural environment, such as overfishing, not utilizing a hunted animal's body in its entirety, and so forth. Caipora punishes those who offend her by enchanting them and making them get lost in the forest. What would it mean to say that the Caipora is a sustainability mechanism? This paper explores the practical manifestations of different ontologies. As the empirical context of our research, we observed the presence of spiritual beings in the estuary of the Itapicuru river in the state of Bahia, Brazil, the home of the artisanal fishing community of Siribinha. We focused on how Caipora, next to interpersonal dynamics, traditional knowledge and phenomenological experiences, is situated within relations of care towards the surrounding mangrove forest. Our findings highlight the importance of considering ontological frameworks in the light of lived experiences and the pragmatic significance of certain rituals for community well-being. Such understanding of ontologies presents a challenging yet hopeful pathway towards cross-cultural understanding amidst global challenges that necessitate collaboration among diverse stakeholders. Finally, we reflect on our methodology which resides at the interface of philosophy and ethnography to examine the role of philosophical reflection in anthropological practice and as well as of ethnographic inquiry for philosophical consideration.

Anthropology and Environment Society

Julia Turska

1900 Querying the Planet: Black Boxes, Attribution, and a Design Anthropologist's Role in the Development of Google's Climate AI Foundation Model

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

Early 2022 saw a watershed moment when OpenAI's ChatGPT achieved a level of conversationality previously beyond the capabilities of generative linguistic artificial intelligence (AI). Since then, big tech firms have become intent on applying large language models and other forms of generative AI to a wide variety of data sets and use cases.

At Google, the Climate Artificial Intelligence User Experience Team (Climate AIUX) built a geospatial climate foundation model able to respond to simple language prompts and queries by generating multiform, bespoke responses (e.g., maps, data sets, summaries) based on a model trained on immense, and immensely varied, socioecological data sets.

As the User Experience Researcher (UXR) on this project, my role is to use ethnography, social science, and other human-computer interaction methods to obtain early prototype feedback from the product's putative users (public officials, data scientists, climatologists, public health experts) in hopes of improving the product's user experience. Over the summer of 2024, I will conduct 8-12 ethnographic sessions, analyze the data, and provide recommendations to the product manager, user-experience designers, engineers, and marketers who are eager to launch and sell the foundation model to a wider swath of users. Of particular interest are UX design decisions regarding attribution and transparency, i.e., whether the model will attribute the original training data upon which a particular output is grounded.

In this flash talk, I will examine the foundation model as a technological black box (Latour 1991), a non-modern hybrid quasi-object (or is the AI a quasi-subject?) linking nature and society through a mediation process, this time governed by AI. The model does not mobilize nature as it is. Instead, it acts as a sign of what is, mediated through the probabilistic framework of an advanced machine learning model; a saturated mixture of the natural, the human, and the more-than-human. I'll reflect briefly on the model's agency, its position as a social actant vis-à-vis its users, its downstream effects on those human and nonhuman actors whose activities and properties have been surveilled and digested, and the role of a design anthropologist working as an AI UXR in the process of corporate negotiation that leads to the foundation model's final design specifications.

Anthropology and Environment Society

Chris Golias, Google

1541 What's flourishing in Ilhéus? Land development and attractivity in Southern Bahia, Brazil

11/23/2024 02:30 PM-04:00 PM

TCC 109

Flash Presentation - In-person Live

The city of Ilhéus in the Southern Bahia region of Brazil is working on its appeal. Its public and private decision makers are facing a challenge: conciliating environmental sustainability, social inclusion, and touristic attractivity. Its main asset is a rich biodiversity providing its terroir and gastronomy, of which cocoa is the main representative. Cocoa trees fuel a growing sector of fine cocoa and gourmet chocolate. Fazendas (farming estates) are opening their doors for tourism to showcase the region's unique ecosystem: the cabruca, a mode of agroforestry to grow cocoa in underwood. Another asset is its hundreds of kilometers of beaches for visitors to swim, relax, and surf. Luxury apartment buildings, reaching up to fifteen floors and with a mandatory ocean view, flourish along this coastline. After growing in the city center, such buildings are now extending southward on parcels previously covered by native forest. Prosperous cocoa farms and luxury apartments share an important trait: they are often owned by people foreign to Southern Bahia, who fell in love with the region and decided to invest by buying real estate and/or by cultivating cocoa.

The ecology of the Southern Bahia region stems from the colonial matrix of the plantation (Mintz, 1986; Glissant, 1990), which has persisted in its wake (Sharpe, 2016) through colonial and postcolonial Brazil (Castro, 1984; Dória, 2009; Grandchamp, 2019). The question is thus: who has the capacity to invest money and space in Southern Bahia? To address this, my presentation details three relevant episodes that explore land development in the region:

- The murder of an indigenous leader in January 2024 by a contingent of fazendeiros (farmers, land owners) backed by the Brazilian Military Police over a land dispute. This attack sparked protests and blockades by local sections of the MST (Landless Workers' Movement);
- The aborted construction of a luxury hotel on the beach of Itacarezinho by Italian investors. After trying to privatize the beach, the project was stopped by the local community. The ruins of the hotel are still visible on the hill overlooking the beach;
- A 200-reais dinner (approximately 40 US dollars; minimum monthly salary in Brazil is R\$1,412, approximately US\$282) organized in a private site in the middle of the forest by a Rio de Janeiro-based photographer. Its attendees were, in the vastly Afrodescendent state of Bahia, overwhelmingly white.

By exploring different modalities of land valorization in the Southern Bahia region, this presentation takes the lens of political ecology to explore asymmetric practices of development enacted by various private/public, Bahianese/external, and Brazilian/foreign actors.

Anthropology and Environment Society

Nathan Pécout--Le Bras, University of Ottawa

2:30-4:00pm

1822 Buddhism, Mental Health/Wellbeing, and Social Healing

11/23/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

Medical and psychological anthropologists have paid increasing attention to the intersections of Buddhism and mental health (Eberhardt 2006; Cassaniti 2015; Gleig 2019; Cook 2023), particularly in terms of the concepts and practices of "mindfulness." Anthropologists have examined how cultural differences shape the meanings, practices, and institutions of mindfulness in various sociopolitical contexts. With mindfulness as the centerpiece, Buddhism has been adopted as a "way of life," means of perception, and model for shaping practice in a wide range of contexts – often in manners that have been critiqued as antithetical to other ethical frameworks (Cook and Cassaniti 2022).

But anthropological engagements with conceptions of mental health and wellbeing also go beyond mindfulness and meditation, exploring the multifaceted ways Buddhist communities may draw on beliefs and practices as coping mechanisms or means of ethical cultivation (Aulino 2019; Lewis 2019), how Buddhist therapeutic logics may "travel" internationally (Ozawa-de Silva 2006), or how interventions that may originate in other belief systems are adapted to Buddhist contexts (Lesley 2020). In this panel, we envision "mental health" as extending beyond psychological and emotional wellbeing to encompass an assemblage of embodied and social experiences that are shaped by the teachings of Buddhism. Such teachings can play a significant role in responding to social suffering by offering means of relational healing

Cases examined by panelists include the use of Buddhist practices towards social healing and reconciliation among former combatants and civilians in postwar Vietnam, how racial and ethnic minorities in the United States forge practice communities of mindfulness as a relational enterprise, the increase in popularity of Buddhist practices among China's youth to navigate a competitive society following the COVID-19 pandemic, how family-based ethnography can shed light on the ways genocide survivors use Buddhist teachings to overcome distressing memories, and how the creation of therapeutic testimonies may be incorporated into Buddhist practice that stresses the spiritual potency of textuality and aural recitation.

Society for Medical Anthropology

Yidong Gong, New College of Florida, Division of Social Sciences, Elena Lesley, University of South Florida
Sophea Seng, California State University, Long Beach
Nalika Gajaweera, Sophea Seng, California State University, Long Beach
Dat Nguyen, Yidong Gong, New College of Florida, Division of Social Sciences, Elena Lesley, University of South Florida
Julia Cassaniti, Washington State University

Reimagining Mindfulness: The Experiences of Non-white Practitioners of Mindfulness in North America

Mindfulness is ubiquitous today in Euro-American culture. As scientific evidence mounts to support an ever-widening claim of its mental health benefits, this awareness training practice with roots in Theravada Buddhism has been introduced into a broad spectrum of North American life. While the racial demographics of practitioners have been overwhelmingly white, a significant number of non-whites too have turned to these communities as a form of spiritual practice. Based upon US-based fieldwork with practice communities forged by racial and ethnic minorities, the presentation explores how they reimagine mindfulness beyond Euro-American discourses of universalism and individualism. The paper highlights how their innovations emphasize meditation practice and Buddhist teachings as a relational collectivist enterprise; one that helps practitioners build mindful resilience through awareness of the shared socio-political nature of their racialized lives.

Presenter(s): Nalika Gajaweera

The Contours of Race and Gender in Buddhist Landscapes: An Intimate Ethnography of My Cambodian Mother

Buddhist placemaking in the US is necessarily a racialized process that intersects with popular culture and Orientalism. Clarion calls have been made for scholarship on American Buddhism beyond the convert/heritage binary that erase the diverse experiences of Asian Americans in Buddhism. For many Asian American communities, the nature of US empire in the Pacific is a key factor in shaping the circumstances of Buddhist practice. In this paper, I sketch an intimate ethnography of my Cambodian Buddhist mother. My role as a witness and listener to her story, and as a daughter of Cambodian refugees, is central to how I construct personal and Buddhist landscapes that emerge and reemerge through interactions with my mother in the home and at the local temple. Ethnographic perspectives are necessary to challenge discourses of whiteness in US Buddhism, which render absent Asian American women. By centering one in-depth story—my mother's—I argue that Buddhism invokes intergenerational spaces for grappling with ongoing violent transpacific histories of colonization, US imperialism, and genocide.

Presenter(s): Sophea Seng

Toward Relational Healing: Buddhism, Survivor's Guilt, and Ambivalent Reconciliation in Postwar Vietnam

Drawing on research in southern Vietnam, this paper addresses how Buddhist practices, including mindfulness and devotional rituals, allow Vietnamese former combatants and civilians to cope with their "survivor's guilt" and/or traumatic memories of the Vietnam War. While mental health has increasingly received public interest since the mid-2000s, there is still little attention paid to the psychological and spiritual wounds of veterans and civilians in the postwar context. Diagnoses and treatments for post-traumatic stress disorder, for example, are still not as prevalent or accessible as in other Euro-American contexts. The paper critically examines the potentiality of Buddhist practices to provide a means toward relational healing and reconciliation, however ambivalent, in the face of continuing politicization of war memory and commemoration in Vietnam. In doing so, it

also traces the role of Buddhism in the country's efforts at postwar social reconstruction and (de)militarization.

Presenter(s): Dat Nguyen

Zen Meditation, Humanistic Buddhism, and Resistance to Neijuan (involution): The Embrace of Buddhist Approach to Mental Wellbeing among China's Youth

Amid the psychological distress during and after the COVID-19 epidemic, there has been widespread anxiety over adapting to routine life and looking toward an uncertain future. The sluggish state of China's economy is also taking its toll on China's youth. Nearly one fourth of China's young people report mental health problems. China's Gen Z are learning that there is more to life than the stress of work and earning money. They crave a greater simplicity in their lives as a way to resist a highly competitive society, and in response to this need various types of Buddhist retreat programs have been organized across the country, and mental health centers affiliated with Buddhist temples are also starting to take shape. Based on fieldwork in eastern China, this paper traces the rise of Buddhist psychology as a new resource of mental health support for China's youth, with a focus on the cultivation of "non-self" and the embrace of a Buddhist-style mindset. I intend to answer this question: what distinguishes Buddhist psychotherapy after the first wave of "psycho-boom" in China in the 2000s?

Presenter(s): Yidong Gong

Textuality and Spiritual Potency: Ritual Innovation and Buddhist Legibility in Narrative Treatment for Cambodian Genocide Survivors

In 2008, Cambodia held its first prosecutions against leaders of the Khmer Rouge, the regime that was responsible for the deaths of roughly a quarter of the country's population in the 1970s. The international court set up for this purpose created a mechanism for survivors to engage in various forms of reparative projects administered by NGOs, including a form of Testimonial Therapy (TT) that was first developed among survivors of political torture in Chile. In the original form of "TT," survivor trauma narratives were transformed into documents that were then circulated for political and legal purposes. This paper will show how, while TT in Cambodia could have taken a similar form, it was instead incorporated into pre-existing religious practice, imbuing the process of narrative documentation and dissemination with spiritual potency. In the Cambodian version of TT, counselors and patients work together for four days to create a therapeutic narrative, which is then converted into document form, read aloud and offered to monks in a modified Buddhist blessing ceremony. To develop the ceremony, NGO staff drew on historical precedents regarding the potential of written and aural communication to generate Buddhist merit. The texts produced through TT were thus used as a vehicle to circulate ideals regarding correct ways of behaving, highlighting the critical role of religious paradigms in crafting a therapeutic adaptation that is legible in a predominantly Buddhist society.

Presenter(s): Elena Lesley

3491 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 2.

11/23/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

Decolonial scholars have affirmed that the enduring legacy of coloniality has "worked and continues to work to negate, disavow, distort and deny knowledges, subjectivities, world senses, and life visions" (Mignolo and Walsh 2018, 4). Participatory Action Research (PAR) and the collaborative process it prescribes date back to the 1970s and 80s, but researchers continue to struggle with balancing pressures from "home" to produce publishable work, versus allowing research collaborators to direct research questions and analyses. As Brown and Strega (2008) affirm, "the knowledge creation process has been separated from concerns about praxis: theorizing about the political nature of knowledge creation has rarely been translated into transforming our research practices." In critical environmental research, issues involving the representation of traditional ecological knowledge and/or the active political role of researchers toward environmental justice, for example, present challenges within Western standards of knowledge production.

While many scholars would agree that orienting research towards community's self-determination, rather than thinking about the field or people as "data plantations," is a political act that has the potential of emancipation and change (Kovach 2015), challenges to realizing these lofty goals remain. This panel invites participants to reflect on their own struggles with decolonizing methodologies. Possible topics include the alternative and creative methods researchers are employing; the limitations of collaborative design, execution, analysis, and dissemination of research; and how the pressures of "publish or perish" in the Global North can lead to epistemicide rather than epistemic emancipation.

Anthropology and Environment Society

Andrea Sanchez-Castañeda, Harvard University
Stephanie Salgado Altamirano Giancarlo Rolando,
Trinity College, Lorena Romero Leal, Stephanie Salgado Altamirano, Santiago Sanchez Juliet Erazo,
Florida International University

Can settler institutions dream? on 'dreaming' and the possibility of decolonization.

Indigenous Amazonian intellectuals have pointed out the importance of dreaming as a sphere of interaction where relationships with other-than-human beings are enacted and negotiated (Kopenawa & Albert 2013) and where practical guidance on how to live well—and postpone the end of the world—can be obtained (Krenak 2019, 2020). I propose to expand the concept of dreaming beyond the oneiric and shamanic experiences to include other events where relations with other-than-human beings are negotiated and practical knowledge on how to live well is communicated (e.g. singing, dancing, and feasting). Paying attention to this expanded notion of dreaming, and reflecting on previous and ongoing collaborative research projects with Indigenous communities of Peruvian Amazonia regarding the management of protected areas and communal territories, I ask

what role dreaming can play in academic decolonial projects. I seek to probe how dreaming can inform the production of publishable work that decenters settler-colonial perspectives in environmental research in favor of Indigenous perspectives, and how this work can contribute to the goal of decolonizing global responses to the climate crisis. In the process, I pay particular attention to Indigenous and settler ideas about the environment and how both parties envision collaboration should work to co-manage the landscape in a horizontal way.

Presenter(s): Giancarlo Rolando

Contrasting experiences in socio-environmental research and activism

This presentation will reflect on the contrasting research-activist experiences with two indigenous groups in the Colombian Amazon. First, I will introduce my experience co-creating a multiethnic student group and, later, an NGO aiming to collaborate with Amazonian communities to find alternatives to their socio-environmental problems. The organization's trajectory shows that its work has been successful and has been able to sustain over time. The second experience results from my dissertation research on the effects of extractivism on the lives and bodies of women in the Guaviare department. As part of my fieldwork, I proposed to conduct collaborative research with local organizations, including the association of an indigenous reservation. However, I realized that due to how this population has related to the local state and other actors such as NGOs and evangelical churches, my proposal, which did not involve direct payment to the participants, was celebrated at the beginning. Thus, I was invited to carry out important tasks such as systematizing the census of the indigenous reservation. However, my research was put aside some weeks later due to the constant offers and bribes different external actors offered to the indigenous leaders, which they prioritized. Furthermore, although my focus on women seemed relevant, male leaders generally saw it as secondary to their community agendas.

Presenter(s): Lorena Romero Leal

Decolonial Healing: Interweaving Indigenous Well-being and Environmental Protection by Unpacking Bureaucratic Approaches through PAR.

The link between environmental preservation and the alarming rate of Indigenous suicide should be of significant concern to political and intergovernmental agendas interested in climate change and environmental protection, as Indigenous peoples, despite being less than 5% of the global population, protect 80% of Earth's biodiversity (World Wildlife Fund 2020). In this sense, discussing the need for policymakers to engage with Indigenous leaders and organizations in developing holistic approaches to address the relationship between mental health and environmental challenges and disparities is of great importance. The Antioquia Offices of Ethnic Affairs in Health, along with the University of Antioquia, have been investigating the causes of this suicide rate, implementing Participatory Action Research (PAR). Even though researchers have encountered obstacles during its implementation, they have identified that extractivism and armed conflict have triggered guerra de Jaibanás (witchcraft wars), which are among the possible causes of suicide. While many scholars have been focused on understanding how to work with Indigenous communities, not much is being done to understand how bureaucrats act as intermediates between the state and Indigenous communities. In this presentation, we analyze how these

bureaucrats have applied the decolonial strategy PAR, what obstacles they have encountered in the process, and what solutions they have proposed in this regard.

Presenter(s): Stephanie Salgado Altamirano

Co-author(s): Diana Solano

Multilingualism, sustainability, and education in Colombian Amazonia: insights from a participatory research project in a multi-ethnic school in Letic

The Colombian Amazon, which represents 6.8% of the entire Amazon biome, is home to complex ecosystems and numerous ethnic groups, many of them transnational. At the same time, it is a region of high vulnerability due to the illegal exploitation of resources, the significant flow of tourists and the presence of illegal groups. As in any other space of socio-cultural diversity marked by language ideologies, the linguistic resources (e.g., languages, dialects, varieties, repertoires, etc.) of the speakers who inhabit it do not circulate equally in the different discursive spaces and social networks. This translates into two major problems: on the one hand, access to health, education, social services, labour market and economic services, as well as to other crucial aspects of citizenship such as sustainable development and its benefits for society and the environment is unequal. On the other hand, the intergenerational transmission of ancestral biocultural knowledge about nature encoded in ethnic languages is interrupted by the ideological weight of the majority and prestigious languages, e.g., Spanish, English, Brazilian Portuguese. The aim of this presentation is to show how the intergenerational transmission of languages and the biocultural knowledge encoded in them can only be renewed/operated through a participatory and empowering methodology. This emancipatory methodology should be based on a sort of buen vivir that challenges neo-colonial visions of sustainable developme

Presenter(s): Santiago Sanchez

3548 Human Settling Patterns and their Relationship to Resource Accessibility. What are our Unsheltered Populations Saying?

11/23/2024 02:30 PM-04:00 PM

TCC 105-106

Roundtable/Town Hall - In-Person

The first 30 minutes of our discussion will explore research on human settling patterns. Our literature review encompasses ancient patterns of human migration (c. 12-10000BCE) and Northern Mesopotamian settling patterns (7000BCE), where we notice populations aggregating near sources of water and by nutrient rich soil. We will ask our audience to break into small groups and discuss the following: "Do you find that populations in your respective cities are following this pattern of behavior? What are the drivers related to where people are co-locating outside of traditional housing?"

The next 30 minutes of our discussion will examine a street medicine delivery model in Los Angeles through a visual representation of direct-service resources overlaid with patient locations on a city map. A tutorial on how to create a digitally interactive "Resource Map" will be included.

The last 30 minutes of our discussion will combine learnings from Part 1 & 2 by presenting survey data voicing the experience of the unsheltered homeless of Los Angeles trying to connect with resources. In July 2023, we found that 8.8% of our population stated that they had access to a public source for water. We compare that to ancient settling patterns, which show 100% adherence to settling near sources of water. This comparison opens the floor for discussion regarding the spread of resources and its relationship to human settling patterns by asking the audience: "We have observed encampments are often not close to resources; why are humans acting so contradictory to their nature? What changed in the last few decades that contradicts how humans have behaved for millennia? What are roadblocks to resource access that exist in your respective patient populations?"

Society for Medical Anthropology

Sai Maddali Corinne Feldman, University of Southern California, Enya Lowe, University of Southern California, Brett Feldman, University of Southern California, Sai Maddali Sai Maddali

2039 Method, Analysis, and Ethics in Hospital Ethnography

11/23/2024 02:30 PM-04:00 PM

TCC 101-102

Roundtable/Town Hall - In-Person

Ethnography in and of hospitals contributes important anthropological analyses of contemporary power, political economy, epistemology, and identity (van der Geest and Finkler 2004) by demonstrating the complex and evolving arrangements by which social realities are masked, reproduced, or undergo transformation in seemingly suspended spaces (Taussig 1980). Much of this work falls under the category of critical medical anthropology, which in part exposes the harms associated with various kinds of biomedical dominance (Singer and Baer 2018). The COVID-19 pandemic renewed interest and urgency in hospital ethnography (Palinkas et al. 2020, Stonington, Livne, Boudart 2023), at the same time as it transformed the very subject matter under analysis. In a methodological departure from the critical genre, anthropologists have called for collaborative ethnography that contributes to real-time change in healthcare.

In this panel, we bring together junior scholars in medical anthropology, including multiple dual MD-PhD trainees, to reflect on the praxis of hospital ethnography in terms of (1) methods, (2) analysis, and (3) ethics. (1) What methodological designs are necessary to apprehend the complex systems at play in hospitals? How is the anthropologist interpellated in clinical spaces? What are the challenges of executing these projects, and how might those challenges be addressed? (2) What forms of social and political life become visible from the clinic or hospital? What is the role of critique in ethnographic analysis of clinical care? (3) What are the different stakes of ethnographic material to patients, families, clinicians, administrators, and other healthcare workers? What is the role of the anthropologist in responding to these stakes?

Society for Medical Anthropology

Zoe Boudart, University of Michigan, Ann Arbor, Department of Anthropology, Ross Perfetti, University of Pennsylvania Randall Burson, University of Pennsylvania, Department of

Anthropology, Rachel Niehuus, University of Pennsylvania, Ankita Reddy , Rachel Parks , Rebecca Henderson, University of Florida, Department of Anthropology, Emily Jones , Ross Perfetti, University of Pennsylvania Harris Solomon, Duke University

3303 Ritual and the Embodiment of Altered States of Consciousness (ASC)

11/23/2024 02:30 PM-04:00 PM

TCC 114

Conversation/Debate - In-Person

The alteration of consciousness is a persistent theme in life, ranging from the natural cycles of waking, sleeping and dreaming through the ritual, drug and technology assisted altered states of consciousness (ASC). This human universal is experienced in ritual social settings of both the traditional and contemporary world. The panelists discuss this interaction of the biological and sociocultural dimensions in this social alteration of consciousness and its responses to social change.

Panelists present perspectives on cultural ASC that range from the ancient magical rituals through contemporary healing practices. Our purposes include illustrating how such personal and social transformations engage set and setting, the personal mindset and social context, but do so through mimetic and corporeal technologies that include both the effects of beliefs and ritual behaviors. Whether in the traditional context of magical manipulation with ritual, sonic or pharmacological technologies, or in contemporary practices involving dance, drumming and social drama, the physiological contributions to the ASC are produced and manipulated in a social context that is crucial to the experiences created.

Social setting is also inherently sociophysiological, with the social relations stimulating endorphins and tuning the balance of the sympathetic and parasympathetic divisions of the autonomic nervous systems (ANS), a shift in normally accessible levels of experience and neuroemotional modulation. Even if such manipulations do not produce the shaman's classic ecstatic experiences, the social modulation of our nervous systems can produce subtle alterations of consciousness in "fine-tuning" the nervous system that can have profound consequences for health recognized in the phenomena of hex death and placebo effects in treatments. Perhaps the most notable non-drug tuning of the ANS involves the ritual use of prolonged, repetitive drumming. These are not just physiological entrainments of the brain, but also deliver cultural messages as illustrated in a case study of Debianno, Ghana where funeral ritual practice engage prolonged drumming of three rhythms – kpanlogo, adowa, and atri-that provide a tripartite eulogy invitation to socialize, an embodied tribute and social commemoration. These illustrate the socio-cultural use of the effects of drumming through storytelling to enhance its effects. The Hmong and Mien refugees living in Portland, Oregon immigrated with cultural practices including traditional rituals for altering consciousness that have changed with native born generations. Traditional rituals involving possession, visions, and communications with the dead that were once prevalent were quite different from what is actively practiced today, illustrating how acculturative change adjusts the

roles of ASC. These cases set a context for a deconstructivist approach to understanding the interaction of biological and sociocultural effects to produce ASC.

Anthropology of Consciousness

Michael Winkelman, Arizona State University, Hortense Gerardo Jeffery MacDonald, Immigrant and Refugee Community Organization, Edward Bever, SUNY, Old Westbury Hortense Gerardo

1254 Teaching Differences and Inequalities in a Divided World

11/23/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Anthropology is an empirical discipline, with established findings and understandings. It is also a disputatious field, shaped by debates and disagreements about the implications of research. The tension between these two poles of scholarly research comes into high relief during ongoing culture wars, whose sides contest not only facts and findings but values. Panelists will discuss how to teach anthropological findings and convey sound models to the general public on key points of political contention: gender, sexuality, and race, and their placement in changing social formations. When we teach about race, for example, what, exactly, do we teach? How do we present key findings about gender and sexual variation to a divided public? What are the challenges of facing the public at this moment of deep polarization and political instability?

This town hall/roundtable engages the conference theme of "praxis" by centering teaching, a vital aspect of our work that is currently under threat from external forces seeking to delegitimize and silence critical voices in the academy. We define teaching in the broadest sense to include everything from inside the classroom pedagogy to outside the classroom engagements with different publics. This session also responds to AAA President Whitney Battle-Baptiste's call for anthropologists to make our voices heard in Tampa, where it is crucial to demonstrate our capacity to address debates and disagreements in the discipline while also working explicitly towards a more just and egalitarian future.

The session participants are diverse in terms of subfield, rank, race, sexuality, gender, affiliation, and anthropological approach. Their expertise spans biology, genetics, sex, gender, race, indigeneity, political economy, US popular and political cultures, engaged anthropology, queer studies, Black feminist theory, the Black radical tradition, intersectionality, critical social theory, racial capitalism and class analysis, the history and sociology of science, and conjunctural analysis.

As the title reflects, we have conceived of this session with academic and practicing scholars, the media, beyond the academy audiences (local and otherwise), and colleagues from across the subfields in mind. Panelists will make short comments; then we will engage in discussion with each other and the audience.

Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology, Roger Lancaster Jonathan Marks, University of North Carolina, Charlotte, Roger Lancaster, Agustin Fuentes, Princeton

University, Department of Anthropology, Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology, Jada Benn Torres, Vanderbilt University, Department of Anthropology Dana-Ain Davis, CUNY, Graduate Center

2914 The Praxis of Mutual Aid

11/23/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Oral Presentation Session

In this panel, we will use mutual aid to advance our analysis of mutual aid. Each panelist will provide a short (5-10 minute) presentation describing their ethnographic research on mutual aid, the key questions or analytical paradoxes they are interrogating, and where they need help interrogating these paradoxes in greater depth. The remainder of the session will then consist of a facilitated discussion in which we conduct mutual thinking-aid: considering each ethnographic case and the literature and analytical perspectives that may help illuminate relevant dynamics there.

The cases to be discussed come from fieldwork in Europe, the Middle East, Sub-Saharan Africa, and the United States. They discuss how mutual aid systems are being protected, adapted, revived, and invented in diverse political-economic contexts, not as a survival strategy but as a robust institution to support other ways of living. Conceptually, this session will engage theories of morality, subjectivity, sociality, human-nature relations, governance, gender, embodiment, resistance, activism, and noncapitalism.

Society for Economic Anthropology

Brian Burke, Appalachian State University, Jennifer Thompson, University of Georgia Meredith Welch-Devine Brian Burke, Appalachian State University, Bram Tucker, University of Georgia, Department of Anthropology, Neşe Kaya Özkan, Appalachian State University, Department of Anthropology, David Flood, University of Virginia, Lauren Handley

Aid and Adaptation: Contemporary Transitions in Basque Mutual Aid

The lives, livelihoods, and landscapes of the Northern Basque Country have depended on diverse mutual aid and collective economic practices, including highly structured norms of reciprocity and obligation, formal and informal cooperatives, and collective management of the natural resource commons. These institutions provide social and economic support for farmers and rural communities and have significantly shaped the socioecological system and its climatic impacts, but they are more than just systems for allocating scarce resources. As Garcia-Lopez et al. (2021) note, mutual aid also represents alternative relations, imaginaries, practices, and affects that open up new possibilities for feeling, thinking, and acting differently--differently with respect to capitalist production and nonhuman nature. The value of mutual aid seem especially important today, as Europe considers how to recreate food systems for rural well-being and climate mitigation and adaptation. However, they are also particularly threatened by changes in agricultural economies and regional demographics. We detail the cultural underpinnings of these mutual aid institutions and consider how they are being renegotiated given the out-migration of Basque youth who were

socialized into these practices and the in-migration of new farmers from other regions. We ask participants to help us interrogate indicators of the "health" mutual aid systems and processes for integrating newcomers into mutual aid traditions.

Presenter(s): Brian Burke

Co-author(s): Jennifer Thompson, Meredith Welch-Devine

“No time to discuss this as a committee:” Togetherness/kinship (fihavanana/filongoa) as a limited resource in rural SW Madagascar

Recent efforts by Madagascar's national government to devolve natural resource governance to the village level bolsters neo-traditional institutions with committee-like structures, such as the townspeople (fokonolo) and resource user groups (COBA). Here, we show evidence that for many rural people in SW Madagascar, natural resources require less management than do social relations, embodied in a cultural institution of "togetherness" that lacks committee structure. "Togetherness," enshrined as a basic national value in the Malagasy constitution as "Fihavanana," is called "Filongoa" in the SW, a word also meaning kinship. But filongoa is expansive and negotiated; can be weak among genealogical kin and embrace foreign neighbors and visitors. Our evidence shows that both people and supernatural agents (God, ancestors, forest spirits) are less likely to punish others for resource transgressions than social transgressions that harm togetherness. Togetherness is causally linked to resource outcomes via supernatural agents, who punish poor togetherness with resource depletion, and reward good togetherness with bounty. Committee-like institutions as envisaged by Ostrom may work against togetherness, when committees are corrupted by dominant personalities; committees can only function well when when togetherness is good. Thus it is unclear whether committee-type social institutions are necessary for successful local resource governance.

Presenter(s): Bram Tucker

“Hayde Kaltsek, Gor Unik! Ecolinguistic Assemblage of Gor in Turkey’s Hemshin

This paper explores how Turkey's Hemshins respond to the sociolinguistic and environmental transformations on Hemshin lands after long- lasting Turkish nationalism, transformations in agriculture and energy sectors, and more recent investment projects such as hydropower plants and stone quarries. As the Hemshin landscape and livelihoods undergo significant shifts, Hemshins have been mobilized around a unique grassroots environmentalism and language revitalization movement taking complex, multiple and often conflicting ideological stances. I demonstrate how the Hemshin tradition of gor (collaborative work), once employed to construct economic, sociocultural, and moral order, has resurfaced as a powerful tool in Hemshin environmental and linguistic activism creating possibilities for collaborations among the Hemshins in their responses to cultural, linguistic and environmental changes. Hemshin "gor", as an ancient collaborative work practice, not only shaped historical Hemshin life but also informs contemporary efforts to reimagine their lands, language, identity, and a more positive future for Hemshins and their non-human environment. I conceptualize "gor" as a powerful ecolinguistic assemblage that lays the groundwork for negotiations around the concerns of Hemshin people for their language,

environment, and identity and allows for the creation of new forms of sociality, solidarity, and labor as Hemshins navigate the complexities and challenges of their changing world.

Presenter(s): Neşe Kaya Özkan

The Gender of the Gift (Economy)

Touring bands in the anti-capitalist/anarchist punk scene in the US rely heavily on geographically dispersed but explicitly theorized informal gifting networks to make travel and performance possible. In this informal musical circuit, most shows are hosted by other musicians, in spaces housed in collective living arrangements or enabled through legally dubious 'squatting' practices. Hosts typically collect monetary donations for bands during a show as well as provide some form of room and board. These musical gift circuits exist in distinct contrast to smaller-scale face-to-face economic strategies in these scenes (barter arrangements, 'really really free markets', and others). One point of differentiation seems related to gendered modes of imagining relational ethics or solidarity: women and non-binary or trans folks seem to be the primary facilitators of this musical circuit, in which exchange obligations are assumed to be 'paid forward' in a way that removes the necessity of personal relationships but preserves the idea of an obligation that must be, eventually, reciprocated even if to an unknown and unrelated party. The gendered practices that enable this musical circuit raise interesting questions about imagined relationality and the question of scale in gift exchange relationships.

Presenter(s): David Flood

Ethiopian Self-Help Groups and Collective Risk Management: The Process of 'Commoning' and a New Interpretation of the Social and Solidarity Economy

Microfinance emerged in response to the inequalities of the capitalist market, but as it became integrated with states' banking sectors and international poverty reduction agendas, it has been subsumed by market-based interests and practices. This paper explores an Ethiopian microfinance institution (MFI), Consortium of Self-Help Group Approach Promoters (CoSAP), to show how MFIs can resist the push towards market-based lending. CoSAP self-help groups (SHGs) work with those who are financially excluded from formal and informal lending, notably divorced women, women with HIV, and women below the national poverty line. This case study reveals that SHGs built through the social organizing processes of 'commoning' are more able to collectively manage risk and democratize group capital than their global counterparts. Collective risk management allows SHGs to resist forces of financialization which seek to individualize and isolate borrowers in order to force repayment. While exploring the pragmatic implications of this for borrowers, I also use this case to articulate a theory of non-capitalist money. In contrast to capitalist money, which is founded on alienated forms of trust (Bryan & Rafferty, 2006, p. 80; Lapavistas, 2003), these SHGs function as financial and social commons based on trust and familiarity. This paper investigates the ways in which money, accumulation, and credit function within a social and solidarity economy.

Presenter(s): Lauren Handley

1996 The many faces of food insecurity: Challenges, interventions, and future directions

11/23/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

Food insecurity (FI) can be defined as a lack of consistent access to adequate, quality nutrition. While the term may conjure images of starving children, distant victims of drought, or wartime blockades, FI is ubiquitous and often invisible. This panel will address different forms of FI including on the University of South Florida campus and in the greater Tampa Bay area. The panel also covers the double burden of FI and housing insecurity amongst HIV-affected households in Kenya, alleviating FI and creating belonging among African immigrants living in Canada, and FI caused by geopolitical factors in Costa Rica. These varied settings reflect the universality of FI as a fundamental detriment to the human condition, each an example of harm to human health and wellbeing.

The themes addressed in this panel include: 1) the link between poverty, FI, and health; 2) structural and socially constructed predictors of FI; 3) the impact of FI on marginalized communities and communities of color in the US and around the world. This panel will also address facilitators and barriers to food access, FI-associated stigma, and the implications and practical applications of research findings toward overcoming FI.

Biological Anthropology Section

Risana Chowdhury, University of South Florida
Risana Chowdhury, University of South Florida
Destiny Otoadese, Silvia Achieng Odhiambo, Risana Chowdhury, University of South Florida, Nancy Romero-Daza, Rashida Jones, University of South Florida
Elizabeth Onyango, David Himmelgreen, University of South Florida, Department of Anthropology

The role of collective community gardening in cultural food security and integration of African immigrants in Canada

Background information: Food insecurity is a public health concern that has worsened with increasing cost of living due to inflation and the COVID-19 pandemic. These crises have exacerbated the social and economic inequalities as communities on the margins especially immigrants experience increased inequities in accessing basic amenities such as food. In Canada, most immigrants are experiencing financial and cultural food insecurity. However, limited knowledge exists on the role of collective community gardens in addressing these aspects of food insecurity.

Methods: To address this knowledge gap, we conducted a CBPR informed by the Afrocentric lens and community engagement framework. This mixed methods research explored the barriers and facilitators to the use of collective community gardens as spaces for the integration and production of culturally familiar foods.

Results: The results show that African immigrants experience a relatively high prevalence rate of cultural food insecurity. The newcomers who engage in community gardening feel more integrated into Canadian societies. However, several barriers to engagement in collective community gardening also exist. Discussion: The findings will inform broader support for community-led efforts to address food insecurity in the community. Additionally, the findings suggest the need for diversification of the Canadian food system to support the food needs of the African immigrant population.

Presenter(s): Destiny Otoadese

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Structural interventions to HIV programming: Why food and housing insecurity should be core in addressing the HIV challenge in poor resource settings

Background information: Food insecurity is recognized as a key contributor to the HIV pandemic and a cause of worse health outcomes among people living with HIV (PLWH). In poor resource settings, HIV infected or affected households also experience housing insecurity due to limited resources and the associated disease burden. The double burden of housing and food insecurity has been linked to poor psychosocial and physical health outcomes among people living with HIV. Despite the strong connection between these resource insecurities and the HIV health outcomes, limited attention is given to provision of these resources in HIV programming and support services. Methods: This qualitative study explored the food and housing insecurity nexus among PLWH in Kisumu, Kenya. The study reviewed relevant policies on food and housing insecurity and especially those targeting PLWH in Kenya. We also conducted IDIs (n=30) and 4 FGDs with adult men and women living with HIV. Results: Most participants reported difficulties in food storage, while others reported directing and spending most of their income on housing maintenance instead of food. Time taken in repairing the house and household chores related to housing conditions also prevented many from participating in economically viable activities. Discussion: Housing-insecure HIV households are more likely to have worse food insecurity experiences, including poor food storage, less purchasing power, and reduced dietary diversity.

Presenter(s): Silvia Achieng Odhiambo

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The lived experience of college students facing food insecurity: Recollections of inequity, discrimination, and need

Increased inflation in the aftermath of Covid-19 has led to increased food insecurity (FI) among US college students. Previous research by the Food Insecurity Project at the University of South Florida (USF) found that FI is associated with higher psychological distress, loneliness, suicidal behavior, and lower academic performance. This USF student focus group study conducted in the spring of 2023, collected information on perceptions, attitudes, and experiences related to FI.

Six different focus groups of 10 undergraduate students identifying as African American, Hispanic, or White met for two 1.5-hour moderated sessions. Students were asked about their experiences

with FI before and during their time at USF. They were also asked to define FI, coping with FI, culture-specific needs, experiences with inequity and discrimination, food pantry access, and recommendations for combating FI on college campuses.

Results suggest students are more likely to recognize FI in others, but not in their own lives. Students sometimes forgo eating regular meals due to lack of time for grocery shopping/meal prep, limited campus cafeteria hours, and the high cost of eating out. Students are often unaware of access to free food on campus and in the Tampa Bay area. Students also expressed shame or guilt in accessing campus and community food pantries. Participants overwhelmingly recommended increasing awareness of access to free food on campus and in the Greater Tampa Bay area.

Presenter(s): Risana Chowdhury

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Improving Food Security and Social Wellbeing Among Older Individuals

Among older individuals, food insecurity is often associated with social and physical isolation. Efforts to increase social support and connection have shown to enhance overall wellbeing - including nutritional health- in this population. This presentation reports on Health Buddies, a community-based initiative that provides support to older individuals living with chronic conditions in three Florida counties. Health Buddies seeks to increase participants' ability to manage their health, lower stress and anxiety, reduce loneliness, and enhance overall quality of life. To do so, Health Buddies uses a Food as Medicine program combined with a well-established support network of volunteers who provide comforting and informative calls several times a week. Data will be presented on the impact of the program on several measures including level of food security, socio-emotional health, and management of diet related diseases and conditions such as type 2 diabetes, hypertension, and cardiovascular disease. This presentation highlights how anthropological approaches and methods are applied to address pressing health problems.

Presenter(s): Nancy Romero-Daza

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Multi-Level Determinants of Food Insecurity Among Racially and Ethnically Diverse College Students

Among college students, the prevalence of food insecurity (FI) is greater when compared to the general population. The COVID-19 pandemic worsened disparities in FI and emphasized the need for further research to comprehensively address FI within this subgroup. While race and ethnicity are among the most influential predictors of FI among all college students, limited research exists on those factors influencing FI among racial/ethnic minority college students. A cross-sectional study (n = 588) based on the National Institute of Minority Health and Health Disparities research framework was examined to identify population-specific determinants of FI among racially/ethnically diverse college students through the assessment of multiple domains (behavioral, environmental, socio-cultural) and levels of influence (individual, interpersonal, and community levels). Discrimination emerged as the only factor predicting FI for non-Hispanic Black

students. Coping strategies for food insecurity (such as savings and reduced food intake) and body mass index (BMI) were indicators of food insecurity for both Hispanic and non-Hispanic White students. Decreased holistic support from faculty and staff was also observed as a predictor of FI in Hispanic students. Our findings suggest the necessity for developing customized interventions at various levels to mitigate FI among college students, aiming to reduce disparities in food security.

Presenter(s): Rashida Jones

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